

The White Beryl

Published by **John Eskenazi** in association with **Sam Fogg**

Tibetan
Elemental Divination
Paintings

Illuminated manuscripts from

The White Beryl of Sangs-rgyas rGya-mtsho

with the *Moonbeams* treatise of Lo-chen Dharmaśrī

Commentary and translations by **Gyurme Dorje**





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Foreword

by His Holiness The Dalai Lama

Divination, using various means to decide or predict what cannot be judged by ordinary means, has long been a part of the Tibetan way of life. With the introduction of Buddhism into Tibet in the seventh century these procedures came to be used within a Buddhist framework, functioning in accordance with Buddhist principles such as interdependence and karma or cause and effect. However, although many references to divination are to be found in the tantras, there is none in the collection of sutras.

In Tibet, major decisions concerning everyday life – such as marriages or business agreements – are often only made after consulting some form of divination. For example, people want to know whether a proposed partnership will be happy, whether a house built on a particular location will be peaceful, whether the sick will recover and what will be the most beneficial form of treatment. They want guidance about when to begin an important undertaking. When a child is born they want to know his or her prospects, and when a death has occurred they seek advice as to what will be, for the deceased, the most beneficial way of disposing of the corpse.

Answers to many of these questions are sought by means of elemental divination, a science that purports to reveal ultimate truth by way of relative truth. The necessary calculations are done by people known generally as astrologers or diviners, who work and train in conjunction with the Tibetan medical profession.

The present book presents a remarkable manuscript that illustrates the section on elemental divination in *sde-srid* Sangs-rgyas rGya-mtsho's classic work, *White Beryl*. The manuscript itself is extremely rare and the matter it deals with is uncommon. I am delighted to see that it not only has survived but also that, due to the efforts of Dr Gyurme Dorje, generously supported by Mr John Eskenazi and Mr Sam Fogg, it is being made available to a wider readership, along with a summary of Sangs-rgyas rGya-mtsho's work and a translation of Lo-chen Dharmasri's *Moonbeams: An Esoteric Instruction on Elemental Divination*. I am also gratified to know that the author benefited greatly from his collaboration with Dr Tshul-khrims rGyal-mtshan of the Medical College (sMan-rtsis-khang) in Lhasa, who gave him an oral explanation of the work.

I am confident that this carefully produced book will cast light on a little known but widely practised aspect of Tibetan life, and reveal another exquisite example of the wealth of Tibetan literature.

Dharamsala, February 2001

Publisher's foreword

by John Eskenazi

When I first came across the striking illustrated manuscript that is the subject of this book, I realised straight away that I had stumbled upon something that had a greater significance beyond its obvious aesthetic quality.

Although I consulted numerous Tibetan scholars, none was able to shed much light as to its subject and meaning. It was at this point that I was lucky enough to be introduced to Gyurme Dorje, who, with his immense breadth of learning and his passion for Tibet and its culture, was able to unravel the conundrum through his detailed research. It seemed that the elaborate series of charts represented a traditional system of divination based on the five elements, and that the pictures themselves illustrated the contents of the *White Beryl*, a renowned treatise on astrology and divination. Layer upon layer of painstaking discovery eventually revealed not only who commissioned the work and when, but the subtle intricacies and methodology of the entire system. Although woodblock prints on the subject of elemental divination are fairly commonplace, the monks – who are followers of the tradition – were aware of nothing of this detail and complexity.

Two years later, after much intense work, Gyurme Dorje presented me with the culmination of his translation and research, much of it done in consultation with Tibetan monks and academics. As any publisher knows, however, the project was far from over. Mark Vernon-Jones had the very skilled job of creating a beautiful yet functional design, whilst the editorial contribution of Christine Davis has been invaluable. A special thank-you goes to Bobby Marcuson who had the difficult task of pulling together all the disparate parts in the production process. I was fortunate to have a truly dedicated and talented team of people working very hard on this large and complicated volume, and I am indebted to them all for their vision, commitment and professionalism. I also want to express my sincere thanks to Sam Fogg, the well-known specialist in rare books and manuscripts, for his enthusiasm and courage in joining me in this ambitious venture; and to the owner of the illustrated manuscript for allowing publication of the work.

I believe that art should act as conduit to a higher spiritual level, and I am always drawn to works that possess this quality. Thus it is with great pleasure that I am able to present this extraordinary manuscript to a wider audience via this publication. I trust that it will stand for many years to come as testimony to the richness and depth of the Tibetan culture.

London, March 2001

Preface



The unique illuminated manuscript reproduced in the present volume illustrates the intricate tabular calculations of elemental divination ('byung-rtsis) that are described in the *White Beryl* (*Vaidūrya dKar-po*). During the late seventeenth century, when much of Tibet was unified by Mongol force of arms, the regent Sangs-rgyas rGya-mtsho (1653–1705) emerged as a great potentate. Though perhaps better known as an adept political administrator and the builder of the Red Palace of the Potala in Lhasa, the regent was, at the same time, a remarkable polymath: his important works on Tibetan medicine, divination, religious history and a plethora of other subjects fill twenty-six volumes. Sangs-rgyas rGya-mtsho undoubtedly utilised his powerful position as effective ruler of Tibet to convene teams of scholars and artists, without whose assistance the vast amount of detail evident in his monumental *White Beryl* treatise and other works could not have been amassed and collated. His collected works stand alongside the Potala Palace as a testament to the endeavours harnessed during that revitalising period of Tibetan history.

In Tibetan society a clear distinction is drawn between high Buddhist culture and the so-called lesser sciences, which include astrology and divination. Yet, despite the dominance of Buddhist thought, the Tibetan people continue to display an almost obsessive interest in the arts of prognostication. Divinatory techniques employing the rosary, the 'ju-thig cord and the tabular calculation of the relationships formed by the elements (wood, fire, earth, iron¹ and water) are frequently applied in order to obtain sagacious pronouncements on all aspects of secular life – birth, marriage, obstacles, disease and death – as well as spiritual progress. It is not therefore surprising that Sangs-rgyas rGya-mtsho's *White Beryl* treatise on astrology/divination, and the companion *Blue Beryl* (*Vaidūrya sNgon-po*) on medicine, both reveal the author's personal preoccupation and fascination with divinatory predictions and the magical rites of Bon and Buddhism through which negative outcomes could be averted. Here, the minor rituals of Bon and Buddhism are emphasised not for the sake of spiritual enlightenment or emancipation from the sufferings of cyclic existence, but to determine far more mundane matters: natal horoscope, rites of passage, marital compatibility, material success, or the ritual avoidance of impending tragedies.

The Tibetan system of elemental divination has both Chinese Buddhist and Daoist antecedents, for which reason it is often known as Chinese divination (*nag-rtsis*) when contrasted with the system of classical Indian astrology (*dkar-rtsis*). Its historical origins are generally attributed to the legendary Emperor Fuxi, to King Wan of the Zhou dynasty and his son Duke Tan, as well as to Confucius. The Chinese Buddhist tradition of elemental divination accepts this lineage, but attributes the original teaching to the bodhisattva Mañjuśrī at Mount Wu Tai Shan. In Tibet, during the early and later disseminations of Buddhism – which coincide respectively with the powerful kings of the Yarlung dynasty (7th–9th century) and the formative period of the New Translation Schools (11th–12th century) – the great texts of elemental divination were translated from Chinese into Tibetan by masters of the Tang and Song dynasties, working in close collaboration with their Tibetan colleagues. The system was subsequently integrated inside Tibet with those of Indian astrology (*dkar-rtsis*) and Nepalese martial conquest (*gYul-rgyal*), and this is the transmission which eventually fell to the regent Sangs-rgyas rGya-mtsho. Nowadays, the fully integrated techniques of astrology and divination are practised at the sMan-rtsis-khang Institutes in Lhasa and Dharamsala, as well as in other centres where yearly almanacs are prepared for public use.

During his lifetime the regent was responsible for commissioning an important series of seventy-nine paintings illustrating the entire system of Tibetan medicine outlined in the *Blue Beryl* treatise. These have been well documented (see *Tibetan Medical Paintings*, Serindia, 1992). During the century that followed the regent's untimely death, his *White Beryl* treatise was to provide the textual basis for a parallel set of illuminated manuscripts (*dpe-ris*) depicting the zodiac (*go-la*) of Indian astrology, the *cakra* diagrams of martial conquest, and the elaborate charts (*gab-tshe*) of Chinese elemental divination. This remarkable manuscript, which came to light in Tibet in the late 1980s, now lacks the zodiacal charts, and only six folios of the section on martial conquest survive. However, it does contain the finest and most detailed extant set of illuminated manuscripts depicting the full system of elemental divination.

The manuscript's ninety-four illustrated folios (each 10.8 x 60.7 cm) are based directly on the words and content of Sangs-rgyas rGya-mtsho's *White Beryl*. It in fact forms two distinct sets. The first comprises fifty-nine folios, with captions written in *dbu-can* script; the second, commissioned at a later date, comprises thirty-five folios with captions written in *dbu-med* script. The second set contains supplementary charts from the *White Beryl* that were not included in the original set.

The role of the diviner in Tibetan society continues to be prestigious. The public will make offerings to those who have acquired a high reputation for the accuracy of their predictions, just as they would offer donations to important spiritual teachers. Yet the highly elaborate modes of prediction described in the *White Beryl* treatise and in the paintings are surely indicative of a courtly tradition, the preserve of affluent aristocrats. The general public, lacking the means to request such detailed readings, would resort to simplified schematic charts and published almanacs or, more frequently, to the rosary, dice or 'ju-thig methods.



Opposite and Above Lineage-holders of elemental divination:
Dus-rams Don-grub Kun-dga' (far left), dGe-bshyen bSod-nams Tshé
Dzin-pa (left) and Dum-po Don-grub dBang-rgyal (above)

Opposite: Detail of Plate 1, fig. 2

note

- ¹ Although the Tibetan *lags* generically corresponds to 'metal' (Ch. *tie*), I have followed the convention of translating this term as 'iron', which is also one of its meanings.

Acknowledgements

This work is the result of research which I carried out at the sMan-rtsis-khang Institute in Lhasa between 1996 and 1998. I am indebted to Dr Tshul-khrims rGyal-mtshan of the sMan-rtsis-khang who, despite his frail health, set aside valuable time to explain methodically the principles of elemental divination, based on the oral transmission of Lo-chen Dharmasri's *Moonbeams* commentary. The intricate relationship between the uniquely detailed charts depicted in our manuscript and the chapters of the *White Beryl* treatise was determined with his kind assistance. Tshul-khrims rGyal-mtshan is not only a lineage-holder of the Sa-skya school, responsible for the reconstruction and revitalising of Nalanda Monastery near Lhasa, but he is also a practising physician whose diagnoses and prescriptions are constantly in demand, and one of the few acknowledged living experts in the field of Tibetan astrology and elemental divination. In addition, Dr Yumpa of the sMan-rtsis-khang Institute provided model computer print-out charts as currently utilised at the sMan-rtsis-khang, and assisted with the interpretation of obscure passages in the text and manuscript. I am also grateful to Mrs Lhadron who facilitated my work in Lhasa.

The publication of the present volume owes everything to the vision and patronage of John Eskenazi, who brought the manuscript to the attention of Tibetologists and generously funded my research in Tibet, and his colleague Sam Fogg. Throughout the project, Mr Eskenazi has taken an active interest in the development of the text and has made important suggestions with regard to its content, design and production. Above all, he has provided the scholars of the sMan-rtsis-khang Institute in Lhasa with a unique resource, for previously it was feared that this most detailed of divination manuscripts had been irretrievably lost during the Cultural Revolution.

I would also like to express my heartfelt thanks to the highly professional team with whom I have had the good fortune to work on this project. Mark Vernon-Jones painstakingly transformed the intricate complexity of the text, juxtaposed with colour plates, tables and charts, into a work of minimalist simplicity and grace. Christine Davis carefully edited the text with great attention to detail, while Robert Marcuson oversaw all aspects of the production and assumed direct responsibility for the colour reproduction. I would also like to thank to Ken Wilson for his work on the diacritical fonts, Liz Spicer for correcting the typescript, and Mike Gilmore for reading the text prior to publication.

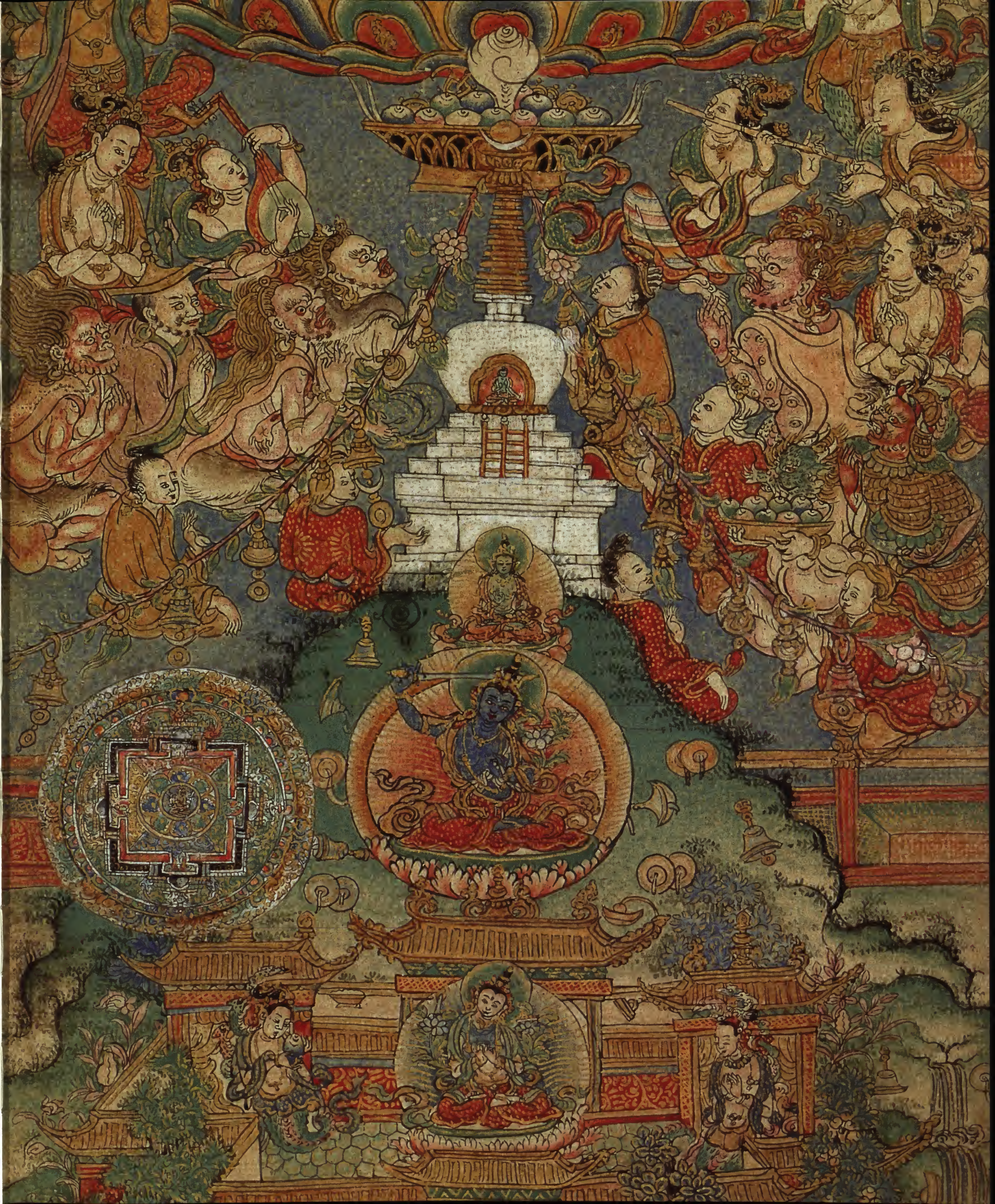
Technical note

The book is divided into eleven parts, corresponding to specific chapters of the *White Beryl* treatise. These respectively concern: the legendary origin and historical transmission of elemental divination in ancient China and Tibet; the basic concepts of this system symbolised by the turtle divination chart; geomantic observations; natal horoscope; marital compatibility; obstacle years; the impact of the hour of divination; ill-health; and death; along with a number of concluding computational charts. The chapter and folio numbers of the Lhasa edition of the original Tibetan text are inserted in parentheses as necessary. The versified text of Lo-chen Dharmasri's *Moonbeams* commentary ('*Byung-rtsis man-ngag zla-ba'i 'od-zer*') has also been inserted in the appropriate contexts. These two treatises (*White Beryl* and *Moonbeams*) were composed between 1683 and 1685 to commemorate the beginning of a new sexagenary year cycle, which according to the system of elemental divination falls on the wood mouse year (in this case 1684).

The colour manuscripts, which have been reproduced alongside the text, altogether comprise ninety-four folios, of which the original series (Ms 1) is numbered ff. 1–59 and the supplementary series (Ms 11) is numbered ff. 1–35. These folios have been subdivided for the sake of this publication into twenty-two plates, of which Plates 1–15 correspond to the original manuscript, and Plates 16–22 to the supplementary manuscript. One plate may comprise anything from one to seven folios. Each plate has been subdivided for the purposes of this publication into a series of 'figures', each of them dealing with a different aspect of elemental divination. (The position of each figure within a given plate is shown in the Plates section, pp. 22–43.) These figures frequently dovetail across different folios. The content of each figure is explained within the text, and reflected in the accompanying table. In some cases the tables contain translations of text appearing on the illuminated manuscript, which is itself derived verbatim from the *White Beryl*, and in other cases they interpret visual images which themselves depict textual descriptions contained in passages of the *White Beryl*.

In addition, the text contains a number of schematic and exemplary charts which demonstrate how the system of elemental divination is practically applied at the sMan-rtsis-khang Institute in Lhasa; these largely correspond to the methodology of Lo-chen Dharmasri as presented in the *Moonbeams* commentary. Traditionally, white, black or mottled pebbles (*rdel/rde'u*) were deployed to indicate the various types of relationship formed between the five elements (wood, fire, earth, iron and water). These elements are sometimes depicted in their primary elemental forms, but also frequently as trigrams, numeric squares, or animal signs. In the schematic charts that are utilised nowadays, the pebbles are represented by inscribed noughts and crosses. The model schematic charts reproduced in this book illustrate how these calculations are practically applied in the context of natal horoscope and divinations concerning marital compatibility, obstacle years, ill-health, death, and the so-called 'computational charts'.

The endnotes are followed by a glossary of technical terms, and a bibliography including both Tibetan works cited in the text and secondary language sources. The reader should note that original Tibetan, Sanskrit and Chinese technical terms are italicised in the body of the text, while proper names have been formally transcribed, including the appropriate diacritical marks and unpronounced prefixes or suffixes. Those unfamiliar with the pronunciation of Tibetan proper names should consult the index, where a phonetic equivalent is given alongside the formal transcription.



Introduction



The classical sciences (Tib. *rig-gnas*, Skt. *vidyā*) that were introduced into Tibet from Buddhist India and China from the seventh century onwards are traditionally categorised in terms of the five major sciences (Sanskrit grammar, medicine, logic, art and Buddhism) and the five minor sciences (astrology-cum-divination, poetics, prosody, synonymics and drama). Many of the treatises of the nine sciences peripheral to Buddhism have been gathered together in the *Tibetan Canon of Translated Treatises* (*bsTan-'gyur*), and there are a large number of indigenous Tibetan compositions on all these subjects.

The classical science of astrology-cum-divination (Tib. *rtsis-kyi rig-gnas*, Skt. *jyotirvidyā*) is considered in Tibet to have three distinct branches: astrology (*skar-rtsis*), martial conquest (*gTul-rgyal*) and elemental divination (*'byung-rtsis*). From the Tibetan point of view, these are respectively of Indian Buddhist, Nepalese Śaivite and Chinese Buddhist origin. The following summaries of the textual background to these three systems is derived from 'Jam-mgon Kong-sprul's nineteenth-century compilation entitled *The Storehouse Embracing All Knowledge* (*Shes-bya kun-khyab*, Vol. 1, pp. 596–599).

Astrology (*skar-rtsis*)

Although there were many modes of astrology devised by the hermit sages of ancient India, the method that first systematised time according to the motion of planets and constellations and made predictions concerning positive and negative consequences was attributed to the legendary hermit sages Karabha and Garga, whose Brāhmanical transmission comprised many treatises.¹ However, during the reign of Samudravijaya, the ninth Kulika King of Sambhala, which coincided with the Islamic military incursions into the Indian sub-continent (seventh to tenth centuries), the texts of this systematic astrology (*grub-rtsis*) were proscribed by Muslim zealots. Only a simplistic form of practical astrology (*byed-rtsis*) was permitted, thereby introducing confusion as to the impact of the planets and constellations. Subsequently, the Kulika Durjaya is said to have elucidated the *Abridged Tantra of the Wheel of Time* (*Laghukālacakra Tantra*), implementing it as a system of practical astrology, and in this way he established the basis of classical Buddhist astrology.² When the *Tantra of the Wheel of Time* later became renowned throughout Buddhist India and Tibet in the fire hare year (1027),³ both the systematic and the practical Brāhmanical astrologies went into decline, as had been prophesied. Consequently, the new 'accurate system' (*rnam-par dag-pa'i rtsis*) of calendrical astrology was formally introduced. According to the new calendar, the period of 403 years calculated from the inception of Islamic militarism in 624 (wood monkey year)⁴ through to 1027 is called the 'period of fire, sky and ocean' (*me-mkha' rgya-mtsho*), and the aforementioned fire hare year (1027) marks the inauguration of the series of Tibetan sexagenary year-cycles (*rab-byung*).

Now, the sūtras taught by the Buddha refer to logarithms of the number ten (*grangs-gnas*) and arithmetical computations, exemplified by the enumeration of the cosmological atomic particles (Skt. *paramāṇu*) found in the *Sūtra of the Great Bounteousness of the Buddhas* (*Avatamsaka Sūtra*) and the Buddha's training in arithmetic which is presented in the *Sūtra of Extensive Play* (*Lalitavistara Sūtra*). The tantras also contain general teachings on this topic, headed by the *Kingly Tantra of the Ocean of Dākas* (*Dākārnavatantrārāja*) and particularly the clear presentation given in the chapter of the *Tantra of the Wheel of Time* concerning the cosmology of the world-systems. On the basis of such texts, scholars well-versed in astrology formulated their diverse calculations concerning the exact planetary positions (*gza'-dag*), the calendar dates (*tshes-grangs*), lunar constellations (*zla-skar*), the conjunctions of the lunar constellations with the exact solar position (*styor-ba*), and the sequential functionary positions (*snga-phyi byed-pa*), which together form the five topics of Indian astrology.⁵

In Tibet it was Bu-ston Rin-chen-grub of Zhva-lu (1290–1364) and Dol-po-pa Shes-rab rgyal-mtshan of Jo-nang (1292–1361) who both extensively elucidated the modes of astrology found in the so-called 'outer, inner and extraneous Wheels of Time' (*Phyi-nang gzhan-gsum-gyi dus-kyi 'khor-lo*).⁶ Bu-ston composed the astrological treatise entitled *Scholars' Delight* (*mKhas-pa dga'-byed*) and its appendices, while Dol-po-pa composed the *Practical Implementation of the Five Combined Calculations: Mother and Son* (*INga-bsdus-kyi lag-len ma-bu*). Furthermore, Karma-pa Rang-byung rDo-rje (1284–1339) composed his *Summation of All Astrological Systems* (*rTsis-kun bsdus-pa*) which, in seven-syllable verses that are easy to understand, elucidates the meaning of the verses of the chapter on the world-systems from the *Abridged Tantra of the Wheel of Time* and also reveals some other useful astrological divinations which were not derived from that tantra. These, then, are the original Tibetan treatises on the subject of astrology.⁷

In 1447 mKhas-dbang Nor-bzang rGya-mtsho and Phug-pa Lhun-grub rGya-mtsho composed the *Oral Transmissions of the White Lotus: Mother and Sons* (*Pad-dkar zhal-lung ma-bu*), and this text was propagated by bSam-rgyal-ba and others, their transmission later becoming known as the Phug-pa school.⁸ Subsequently, in the seventeenth century, the divinatory system of the Phug-pa school was more lucidly presented when Sangs-rgyas rGya-mtsho (1653–1705), the regent of Tibet, authored his influential *White Beryl* treatise (*Vaidūrya dKar-po*) – covering both astrology and divination – and Lo-chen Dharmaśrī of sMin-grol-gling (1654–1717) composed his *Illuminating Sun* (*Nyin-byed snang-ba*).⁹

Opposite Line drawings depicting Sang-rgyas rGya-mtsho (far left) and Lo-chen Dharmaśrī, the authors of our primary sources on the subject of elemental divination

Elsewhere, at mTshur-phu, 'Jam-dbyangs Chen-po Don-grub 'Od-zer (fl. 1447), who followed in the lineage of Karma-pa Rang-byung rDo-rje, composed his *Great Textual Tradition of Astrology* (*rTsis-kyi gzhung-lugs chen-mo*), while Phrin-las-pa Phyogs-las rNam-rgyal and dPa'-bo gTsong-lag 'Phreng-ba (1504–1568) composed a great commentary on Rang-byung rDo-rje's *Summation of All Astrological Systems* (*rTsis-kun bsdu-pa*) entitled *Store of Precious Treasure* (*rTsis-'grel rin-chen gter-mdzod*).¹⁰

Subsequently, Karma Nges-legs bsTan-'dzin (fl. early eighteenth century) wrote his *Nyer-mkho Bum-bzang* and other works representing this tradition of mTshur-phu.¹¹ Other distinctive transmissions have also been maintained. For example, the system of Dol-po-pa has been preserved within the Jonangpa school, while Byang-pa rNam-rgyal Gags-bzang (1395–1475) independently elucidated the tradition of the *Wheel of Time* in accordance with his own intellectual analysis.

Martial conquest (*gyul-rgyal*)

The primary source for the divinatory system of martial conquest is the *Svarodaya Tantra* (*Yuddhajaya-nāma-tantrāṅja-svarodaya*), which is said to have been taught in antiquity at the request of Devendra during the wars between the gods (*deva*) and the antigods (*asura*).¹² Subsequently it was delivered in the form of a dialogue between the Hindu deity Mahādeva (Śiva) and his consort Umādevī, and in the human world it was first propagated by Karmasiddhi Utpala. The lineage of its transmission in the god realms, and in ancient India and Nepal, is indicated in the colophon to its Tibetan translation, as follows: Jaya Mahāmuni, Maheśvara, Hayagrīva, Brahmā, Candrānandana, Karmasiddhi Utpala, Guhyacihnita, Mantrapatra, Abhinavagupta, Śaṅkarabhadra, Sampattidharabhadra, Simhavarmān, Mañjuśrinandana, Prabhaṅkara and Jayānanda. The last of these was a scholar of Jumla in Western Nepal, who translated the text into Tibetan with the assistance of Glo-bo Lo-tsā-ba Shes-Rab rin-chen (fl. 1267). The first indigenous Tibetan commentary on the *Svarodaya Tantra* is the *Supreme Delight* (*mChog-dga'*), composed by Phug-pa Lhun-grub rGya-mtsho in the mid-fifteenth century.¹³ The lineage derived from the latter's nephew (*dbon-brgyud*), mTshungs-med Sangs-rgyas Blo-gros, includes dPal-mgon Phrin-las-pa, whose actual student Dus-rams-pa 'Chi-med bDe-ba authored another essential commentary: the *Practical Implementation entitled Garland of Gems* (*Lag-len nor-bu phreng-ba*) also known as the *Hundred Rays of Light* (*'Od-zer brgya-pa*).¹⁴ Other Tibetan commentaries on the *Svarodaya Tantra* were independently composed, including Pad-dkar Yid-bzhin dBang-po's *Wondrous Fire Ornament* (*Ngo-mtshar rgyan-me*) and Bo-dong-pa Yon-tan Blo-gros's *Essential Summation: Root and Commentary* (*sNying-po bsdu-pa rtsa-'grel*).

In addition to the *Svarodaya Tantra*, the Tibetan Canon of Translated Treatises (*bsTan-'gyur*) contains other works of Indic origin on this divinatory tradition, notably the *Synopsis of the Svarodaya* (*dByangs-'char-ba'i don bsdu-pa*) and the *Practical Consequences of Zodiacal Conjunctions According to the Svarodaya Tantra* (*dByangs-'char-ba'i dus-sbyor-gyi 'bras-bu nye-bar mkho-ba*). Indigenous Tibetan works on martial conquest, which do not directly refer to the *Svarodaya Tantra*, also include the *Clarification of the Concealed Instructions* (*Man-ngag sbas-pa gsal-byed*) and the *Ocean of Gemstones* (*Rin-chen rgya-mtsho*). Interest in the martial calculations of the *Svarodaya Tantra* appears to have reached its height during the seventeenth and early eighteenth centuries when military strategy assumed a particular importance for Dalai Lama v and his third regent, Sangs-rgyas rGya-mtsho, during the Tibetan civil war. The former is known to have obtained instruction in this system from lDum-po-pa, Zur Chos-dbyings Rang-grol and sMon-'gro Pandita, and the latter summarises the system in his celebrated treatise, *White Beryl* (*Vaidūrya dKarmo*), where illustrations of selected *Svarodaya* charts are reproduced in Chapters Twelve and Thirty-four. As the regent himself states, these are derived from the aforementioned commentaries of Phug-pa Lhun-grub rgya-mtsho and Dus-rams-pa 'chi-med bDe-ba.

Owing to the secrecy of the *Svarodaya* system, which is repeatedly mentioned in its canonical treatises, it appears to have been rarely applied in Tibet in the manner of the Indian astrological tradition, or indeed that of Chinese elemental divination, both of which have a popular resonance. Sangs-rgyas rgya-mtsho in *White Beryl* even recounts how Glo-bo Lo-tsā-ba reputedly burned some of the charts associated with the more bloodthirsty rites of warfare (*gyul-rgyal skor-sogs dmar-nag-gi 'khor-lo*), and concealed others from the public domain. Writing in the nineteenth century, 'Jam-mgon Kong-sprul observed that the practical techniques of *Svarodaya* were still more prevalent in India and Nepal than in Tibet. Since the essential points of its instructions were largely concealed, nowadays in Tibet these techniques have generally survived in name alone, as part of an artistic heritage.

One notable exception should be mentioned. In 1860 Mi-pham rNam-rgyal of 'Ju (1846–1912) mastered the ancient texts of this system at the tender age of fifteen after praying to Mañjuḥṣa, and three years later, at the age of eighteen, while returning on pilgrimage from Lho-brag to Lhasa, he received instructions in a pure vision. These were subsequently redacted under the title *Crystal Mirror of the Great All-Seeing Svarodaya* (*Kun-gzigs dbyangs-'char chen-mo shel-gyi me-long*), a treatise which is included among his collected works.¹⁵ An extant fifteenth-century scroll from gTsang or La-stod in western Tibet, measuring almost four metres in length and containing 178 *Svarodaya* charts, has recently been documented in English.¹⁶

Elemental divination (*'byung-rtsis*)

Elemental divination is considered to have originated in China. According to legend, the mythical emperor Fuxi (Tib. sPa-hu hshi-dhi), whose dates are traditionally given as 2853–2738 bc, saw a golden coloured turtle (*rus-sbal*) which was offered to him by a subject from the coastal region, and upon inspecting it the patterns of the eight trigrams (Tib. *spar-kha brgyad*, Ch. *ba gua*) first arose in his mind. Consequently the divination systems based on the elemental relationships formed by the eight trigrams, the nine numeric squares (Tib. *sme-ba dgu*, Ch. *jiu gong*) and the twelve-year cycle (Tib. *lo-skor bcu-gnyis*, Ch. *shi-er shu xiang*) were devised, and treatises were gradually composed by kings, ministers and learned scholars who had mastered these techniques.¹⁷ In particular, an emanation of Mañjuḥṣa known as Confucius (Tib. Khong-spu-rtsi, Ch. Kong fu zi), who is also known in Tibetan under the name Kong-tse 'phrul-rgyal, introduced copious texts on divination, as well as rituals to promote good auspices, the ethical rectification of society, and so forth. Later still, a very large number of texts were composed within China on these subjects.¹⁸

It is said that the texts of elemental divination were first introduced into Tibet during the reigns of gNam-ri Srong-btsan and Srong-btsan sGam-po, and particularly by the two Chinese princesses Wencheng and Jincheng during the seventh and eighth centuries. Then, during the later dissemination of Buddhism (*phyi-dar*) in the tenth and eleventh centuries, many texts, exemplified by the *Clarifying Lamp* (*gSal-sgron*) were translated and expounded by translators such as Kham-s-pa Khra-bo, Zla-ba Nag-po and Khyung-nag Śāk-dar, who also extracted numerous divination treatises in the form of treasures (*gter-ma*), and thus introduced the tradition that is now widespread. An important distinction is made in Tibet between this traditional elemental divination (*rgya-rtsis*

nying-ma) and the later aspects of Chinese divination and astrology (*rgya-rtsis gsar-ma*) that were gradually introduced from the mid-seventeenth century.¹⁹ Jam-mgon Kong-sprul also recounts that some spiteful Chinese and some Tibetans of feeble merit had concealed the earliest translations of the traditional system, including the computational charts (*bskor-mgo*) translated by Princess Jincheng, along with the essentially secret computational charts, and then deliberately misrepresented their own fabricated works as originals. Such counterfeit treatises were deemed to be incompatible with the original Chinese sources, for which reason the savant Si-tu Chos-kyi 'Byung-gnas (1770–1774) subsequently prepared new translations of the reliable and authentic texts of Chinese divination. These were based principally on his recollections of the ancient science and secondly on the texts he found in the religious tradition of the Naxi scholar Yang Wang Ling, among others. Many charts pertaining to the basic themes of elemental divination, including natal horoscope (*tshe-rabs las-rtsis*), death (*gshin-rtsis*), marriage (*bag-rtsis*), obstacle years (*keg-rtsis*) and other useful predictive divinations (*nyer-mkho'i 'bras-rtsis*), are contained in his new translations.²⁰

Bon divination

Distinct from the three systems described by Jam-mgon Kong-sprul, which have been transmitted through Buddhist lineages, there is also a Bon tradition of divination. This appears to be a synthesis, integrating the Zoroastrian dualism of light and darkness with Chinese techniques and indigenous rituals. Around 200 bc a technique known as *rgyan-po'i ngag-rtsis* was reportedly prevalent in the kingdom of Zhang-zhung (modern Gu-ge) and a parallel technique known as *rgyan-mo bal-ma'i zla-rtsis* was developed in central Tibet during the reign of Pu-de gong-rgyal. These appear to have been modes of divination based on empirical observation (*myong-rtsis*) of the weather patterns, utilising the motion of the sun, moon, planets, constellations and seasons of the year to predict the state of the harvest and its susceptibility to hoar-frost, heavy snowfall, pestilences, drought, famine or earthquakes. Modern Tibetan calendars still include a number of observations which probably derive from that early period, such as the 'days of the winter gales' (*dgun-rlung zhag-rtsis*), the 'forty days following the winter solstice during which the lammergeier incubates its eggs' (*bya-zhag brtag-pa*), the subsequent 'twelve days of the constellation Bhadrápada' (*khruims-zhag brtag-pa*), and the 'period around the 25th of March during which summer droughts can be predicted' (*skyung-zhag rtag-pa*).

More systematically, the first of the so-called nine ways of Bon, which are outlined in the *gZid-brjid* commentary, is known as the way of the *gshen* of prediction (*phyva-gshen-gyi theg-pa*).²¹ The *gshen* are a class of Bon priests, and this particular method utilises the eight trigrams, the nine numeric squares, the cycle of the elements, and 'ju-thig cord divinations'.²² Although there are widely disparate views as to the antiquity of Bon divination texts, it is interesting to observe that Sangs-rgyas rGya-mtsho's *White Beryl* commentary frequently exhorts the subject of a specific divination to apply the ritual remedies recommended by either Buddhists or Bon-pos (*ban-bon-gyi cho-ga*).²³

The term *gtsug-lag*

The corpus of literature associated with the above sciences is also sometimes designated by the term *gtsug-lag*. As far as the science of astrological divination is concerned, *gtsug* is hermeneutically defined as the 'unchanging five elements' (*mi-'gyur 'byung-ba lnga*); and *lag* as 'the years and months which bring about divinatory understanding' (*rtogs-byed lo-zla*), or as 'analysis by means of symbols' (*gYab-mos btang-gcod*). Alternatively, *gtsug* refers to 'the crown of the sublime ones from which this science emerges', and *lag* to 'the hands of the recipients to whom it is entrusted' (*'phags-pa'i gtsug-nas btan | zhu-byed lag-tu bzahag*).²⁴ In the context of the Phug-pa school, to which our present manuscript belongs, the tradition of astrology and divination was fully integrated in the works of the recipients *sde-srid* Sangs-rgyas rGya-mtsho and Lo-chen Dharmasri.

sDe-srid Sangs-rgyas rGya-mtsho (1653–1705)

Sangs-rgyas rGya-mtsho was born in Nyang-bran, a northern suburb of Lhasa, in 1653. From the age of eight he began to master Buddhist literature under the tutelage of his spiritual mentor, Dalai Lama v (1617–1682), but he also studied the peripheral classical sciences in great depth: Indian astrology and Sanskrit grammar under 'Dar-pa Lo-tsa-ba, Svarodaya or martial conquest under Lu-'go Bla-mkhyen Ngag-gi dbang-po²⁵ and the diverse medical traditions under Byang-pa Lhun-ldings-pa rNam-rgyal. In 1679 he was appointed as the fourth regent (*sde-srid*) of the Tibetan government established by the Dalai Lama in Lhasa, and he maintained that position until his untimely death at the hands of Lha-bzang Qan in 1705. During this time he completed the construction of the Red Palace of the Potala and the 14-metre golden reliquary of the Great Fifth Dalai Lama contained within it. With the assistance of sNying-stod Yon-tan mGonpo, in 1695 he also founded the Lhasa Medical College (sMan-rtsis-khang), emphasising the integrated study and practice of Tibetan medicine, astrology and divination. His collected works, which fill some twenty-six volumes, include his widely acclaimed *Blue Beryl* treatise (*Vaidūrya sngon-po*) on the *Four Tantras* (*rGyud-bzhi*) of Tibetan medicine (circa 1688), the *White Beryl* treatise (*Vaidūrya dKar-po*) on astrology and divination (1683–85), and the *Yellow Beryl History* (*Vaidūrya gser-po*) of the dGe-lugs-pa school (1698).²⁶

While the great artistic endeavours inspired by the regent's rule were principally focused on the construction of the Potala Palace, they were also to extend into the pedagogic depiction of his important treatises on Tibetan medicine, astrology and divination. An important series of seventy-nine paintings illustrating the entire system of Tibetan medicine outlined in the *Blue Beryl* treatise was directly commissioned by him, and these have subsequently been reproduced several times, most recently with English translation and commentary in *Tibetan Medical Paintings* (Serindia, 1992).

At the same time, his *White Beryl* treatise, which integrates the various systems of astrology and divination from the standpoint of the Phug-pa school and is renowned for 'pointing out the ultimate truth by way of the relative', provided the textual basis for a parallel set of illuminated manuscripts (*dpe-ris*). These depict the zodiac (*go-la*) of Indian astrology, the charts concerning martial conquest (*gYul-rgyal*) which are found in the *Svarodaya Tantra*, and the elaborate hidden points (*gab-tshe*) of Chinese elemental divination.

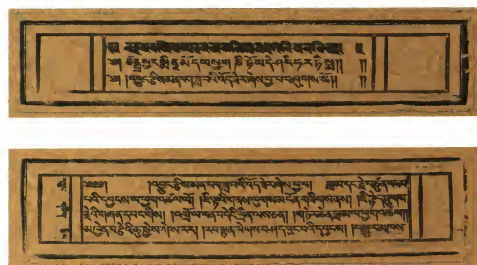
Among these, the depictions of the zodiac are most frequently seen, reflecting the widespread attention that Indian astrology based on the *Tantra of the Wheel of Time* has continued to receive in Tibet. Small metal mirrors or plaques depicting a symbolic diagram of elemental divination known as the *srid-pa-ho* are popularly carried as a talisman throughout Tibet.²⁷ However, elaborate depictions of the charts of elemental divination and martial conquest are rare. In the aftermath of the Cultural Revolution the scholars of the sMan-rtsis-khang in Lhasa have been obliged to utilise a much abbreviated series of paintings for the teaching and practical application of elemental divination, and there are even fewer extant colour exemplars for martial conquest.²⁸



Above Title pages from the Lhasa woodblock edition of the *White Beryl*, 1909

Lo-chen Dharmasrī (1654–1717)

Below: Title pages from the sMan-rtsis-khang woodblock edition of *Moonbeams*, 1981



The Manuscript of Elemental Divination

As the son of gSang-bdag Phrin-las Lhun-grub and younger brother of gTer-bdag gLing-pa, the founder of sMin-grol-gling Monastery in the Grva-phyi valley of southern Tibet, Dharmasrī was born into the heart of the rNying-ma-pa tradition. His teachers, in addition to the aforementioned, included Dalai Lama v from whom he received monastic ordinations, and lDum-po Don-grub dBang-rgyal under whom he studied Indian astrology, Chinese divination and *Svarodaya*. Renowned for his strict adherence to the monastic, bodhisattva and mantra vows, Lo-chen is known to have given the vows of complete monastic ordination to 447 monks, and those of the noviciate to 1,290, while he delighted in expounding the *Ascertainment of the Three Vows* (*sDom-gsum rnam-nges*) alongside his teachings on Madhyamaka and tantric empowerments. His students included masters of all schools of Tibetan Buddhism, such as Ngag-dbang Kun-dga' bKra-shis, the hierarch of Sa-skya.

His collected works comprise eighteen volumes on diverse subjects including the celebrated commentaries on the *Guhyaagarbha Tantra*, entitled *Ornament of the Intention of the Lord of Secrets* (*gSang-bdag dgongs-rgyan*), and the *Oral Transmission of the Lord of Secrets* (*gSang-bdag zhal-lung*); as well as treatises on the *Sūtra Which Gathers All Intentions* (*mDo dgongs-pa 'dus-pa*), and the conventional sciences, including astrology and divination. Among these the eloquent verse treatise entitled *Moonbeams: An Esoteric Instruction on Elemental Divination* (*'Byung-rtsis man-ngag zla-ba'i 'od-zer*), which was composed in 1684, is important for the contemporary transmission of the Phug-pa school since the more extensive *White Beryl* treatise of Sangs-rgyas rGya-mtsho now has an interrupted transmission.⁹⁹ Lo-chen's enlightened activity cruelly ended when sMin-grol-gling was sacked and he was slain along with other family members by the zealous Dzungar armies in 1717.

The discovery in the late 1980s of an elaborate set of illuminated manuscripts in Tibet has provided scholars and practitioners working in this field with a unique resource. The manuscript contains ninety-four illustrated folios (each 10.8 × 60.7 cm) depicting the system of elemental divination, which are based directly on the words and content of Sangs-rgyas rGya-mtsho's *White Beryl* treatise. Although a considerable number of charts representative of this compilation, reproduced as xylographs, metal plaques and painted scrolls, are found in museum and private collections throughout the world, this is clearly the most elaborate and finest extant example. The volume is enclosed within a pair of red and gold lacquered wooden book covers, decorated with dragon and flower patterns in gold against a dark vermillion background. The design of the top cover has a large floral motif in the middle, while its inner surface is plain red. The lower cover has a light wash of apple green.

The manuscript, which has been executed on a cotton background, utilising a technique that is well known for painted scrolls, comprises two distinct sets. The first, comprising fifty-nine folios, with captions written in *dbu-can* script, was evidently commissioned at Sa-skya some sixty years after the death of Sangs-rgyas rGya-mtsho during the period of the Sa-skya hierarchs Ngag-dbang kun-dga' blo-gros (1717–1783), dBang-sdud sNying-po (1763–1806) and the monk E-vam bzang-po, also known as Kun-dga' phan-bde rgya-mtsho (1766–1788). The final lineage master is the venerable monk named Kun-dga', a councillor (*mdun-na 'don-pa*) of the Sa-skya hierarchs, who appears to have directly commissioned the manuscript. The master artist is identified as the venerable monk bSod-nams dPal-byor of rTse-gdong, who is mentioned in the invocatory verses of Plate 1.

Right: The Manuscript of Elemental Divination and its lacquered wooden cover





Plate 1, fig. 1 (Ms I: ff. 3–5): Invocatory verses of the manuscript

snang-srid zil-gnon padmakara i lungi
tshad-mas rab-bsngags mu-ni'i nam-rol mchog
buddha'i legs gsung ma-dros mtsho chen-las
ges-btus gab-rtse bskor-'go rin-chen phul
gru-'dzin gnyis-'thung zhai-skyes gangā'i rgyunl
gdengs-can bti-ba'i gnas-mchog dpal sa-skyarl
'phos-ba'i ngo-mtshar-gyi phyugs gdan-sa-bal
kun-blo'i dad-'dun klu-dbang rtseid-'jo'i gzhil
sku drin 'khor-med gYar-gsung blo-ldan chel
rab-dkar ka-shi mdzes-dga'i nor-'dzin marl
grugs-ris chu-klung sor-mo sgyur mkhas-pa'il
byed-po rtse-gdong bsod-nams dpal-'byor-roll

The perfect gems of divination and computational charts,
 Were essentialised from the Anavatapta Lake of Buddha's eloquence –
 That supreme emanation of the Sage [Sangs-rgyas rGya-mtsho],
 Extolled by the authentic prophesies of Padmakara,
 Manifesting in the form known as sNang-srid Zil-gnon.
 The Ganges stream arising from the elephant's mouth
 [Glang-chen kha-bab] of Potālakā,
 Flowed to Sa-skyā, the glorious power place of the hooded nāgas,
 And so became an object of amusement for the 'king of nāgas',
 Revered by all as the incumbent of that astonishingly wealthy residence.³⁰
 Through his uninterrupted³¹ kindness and most intelligent speech (gYar-gsung),
 The artist bSod-nams dPal-'byor of rTse-gdong,
 Skilled in the proportionate drawing of rivers,
 Executed these [paintings] on a most exquisite base (nor-'dzin-mā) of whitest Benares cotton.

Unfortunately, the manuscript appears to have no extant title page.³² In calligraphic line and palette these paintings are stylistically close to those of *Tibetan Medical Paintings*, even in their representation of human figures, their dress and coiffure.

The second set, comprising thirty-five folios with captions written in *dbu-med* script, was commissioned subsequently to supplement the first. It contains supplementary divination charts for which no space was available in the original set, drawn from various chapters of the *White Beryl* and covering all the distinct themes of elemental divination. With a few notable exceptions, it is manifestly the work of a less refined artist than bSod-nams dPal-'byor and his apprentices.

Although these charts once functioned as table-top grids upon which the black, white or neutral divinatory pebbles would be directly placed, they have more generally been utilised as model wall-charts, while a schematic grid is actually utilised for specific divinations, the white pebbles being indicated by noughts and the black pebbles by crosses. The elements on which the divinatory relationships are based are depicted symbolically in accordance with the ancient sPor-thang scrolls.³³ Wood is green and depicted as a tree or bush, fire is red and depicted as a triangular flame, earth is yellow and depicted as an oblong rectangle, iron is white and depicted as sharp-pointed metal shreds or blades, while water is blue and depicted as waves.

Correspondence between the chapters of *White Beryl* and the manuscript

The *White Beryl* treatise altogether contains thirty-five chapters (633 folios) in its Lhasa and sDe-dge editions.³⁴ These concern all aspects of astrology and divination, as presented by the Phug-pa school, and among them Chapters 20–32 are specifically on the subject of elemental divination. The correspondence between these chapters and the illuminated manuscript folios is as follows:

Ch. 20 The Inner Content of Elemental Divination (*'byung-rtsis khog-'bug*, ff. 129–154): Plate 1 (Ms I: ff. 3–5), concerning the legendary origins of elemental divination at Mount Wu Tai Shan; and Plates 2–13 (Ms I: ff. 6–58, uppermost cartouches), concerning the transmission of elemental divination through Chinese and Tibetan lineage-holders down to the eighteenth century.

Ch. 21 Preliminaries of Elemental Divination (*nag-rtsis sngon-'gro*, ff. 154–159): Plates 1–2 (Ms I: ff. 3–12), concerning the elaborate turtle divination chart. This includes all the nine basic techniques of elemental divination: the five constitutional types (*rus-khams lnga*); the sexagenary year cycle (*lo drug-bcu*; see also Plates 3–8); the nine numeric squares (*sme-ba dgu*); the eight trigrams (*spar-kha brgyad*); the twelve months (*zla-ba bcu-gnyis*); the thirty days of the month (*zhag sum-bcu*); the twelve two-hour periods of the day (*dus-tshod bcu-gnyis*); the eight planets representing the weekdays (*bza'-drgyad*); and the twenty-eight constellations (*rgyu-skar nyer-brgyad*).

Ch. 22 Natal Horoscope (*tshes-rabs las-rtsis*, ff. 160–227): Plates 3–6 (Ms I: ff. 13–30), 16 (Ms II: ff. 1–5).

Ch. 23 Marriage (*bag-rtsis*, ff. 228–247): Plates 7–9 (Ms I: ff. 29–38), 17 (Ms II: ff. 6–10).

Ch. 24 Obstacle Years (*skeg-rtsis*, ff. 248–273): Plates 9 (Ms I: ff. 37–41), 17–19 (Ms II: ff. 6–18).

Ch. 25 Ill-health (*nad-rtsis*, ff. 274–299): Plate 10 (Ms I: ff. 42–47).

Ch. 26 Thirty Chinese and Tibetan Computational Charts (*rgya-bod skor-'go sum-cu*, ff. 300–313): Plate 14 (Ms I: ff. 1–2).

Ch. 27 Thirteen Charts of Bal-mo lding-skor (*bal-mo-lding-skor*, ff. 314–329): Plate 15 (Ms I: f. 59).

Ch. 28 Miscellaneous Minor Divinations (*brtags-phran sna-tshogs*, ff. 330–342): not represented in Ms.

Ch. 29 Death (*gshin-rtsis*, ff. 343–418): Plates 11–13 (Ms I: ff. 48–58), 19–20 (Ms II: ff. 16–24).

Ch. 30 Impact of the Hour of Divination (*dus-rtsis*, ff. 419–440): Plates 9–10 (Ms I: ff. 39–47), 20–22 (Ms II: ff. 19–35).

Ch. 31 Spirit Lords of the Soil (*sa-bdag*, ff. 441–480; also ff. 75–84): Plates 3–8 (Ms I: ff. 13–36).

Ch. 32 Geomancy (*sa-dpyad*, ff. 481–520): not represented in Ms.



Above Detail of the Svarodaya fragment, showing Śākyamuni Buddha flanked by Mahesvara and Umadēvi (on the left) and Karmasiddhi Utpala (on the right), progenitors of the Svarodaya divination system

by consulting the corresponding chapters of the *White Beryl* commentary. Many of these predictions are immediately intelligible regardless of the cultural context and period in which they were formulated, while others now appear arcane, remote from empirical observation, and in need of further interpretation. Thus we read of afflictions due to various classes of demons or evil spirits: serpentine water spirits (*nāga*), plague-causing spirits (*gnyan*), haunting spirits (*bstan*), king spirits of anger (*rgyal-po*), spirits of attachment (*bsen-mo*), bewitchers (*'gong-po*), primordial bewitchers (*ye-'brog*), malign goblins (*the'u-brang*), imprecatory female spirits (*ma-mo*), snow mountain goddesses (*brtan-ma*), countryside gods (*yul-lha*), hostile gods (*dgra-lha*), ancestral spirits (*mtshun*), ghosts of murder victims (*gre-bo*), life-long companion gods (*'go-lha*), spirits of treachery (*sri*), devouring spirits (*za-'dre*) and the geomantic spirit lords of the soil (*sa-bdag*).

In general, a distinction is made between outer demons, who cause external obstacles and impediments; inner demons, who provoke ill-health; and secret demons, who are identified with agitated thoughts or dissonant mental states.³⁶ The categories of outer demon, which have just been enumerated, are predominantly the nature spirits representing Tibet's valleys, mountains, trees, rivers, lakes and so forth; these should be left undisturbed if bad outcomes are to be avoided. As Philippe Cornu rightly observes, 'the Tibetans are concerned to respect a magical ecology'.³⁷

While some of these demons are considered to be of Indic origin, most are indigenous forces which were bound under oaths of allegiance by the Bon-po and later by Buddhist masters such as Padmasambhava.³⁸ Among them, the *nāgas* are a class of serpentine water spirits frequenting rivers, lakes and springs who may provoke leprosy and other diseases if their abode is polluted, or if irrigation projects are misapplied. The *gnyan* are malign plague-causing spirits of which eighteen types are recognised in Tibetan medicine.³⁹ They frequent trees, copses, top-soil and woodlands, and are agitated if their domain is infringed. The *bstan* are haunting spirits who frequent rocks and boulders and are appeased by symbolic blood- or meat-offerings. The king spirits (*rgyal-po*) are the irate resonance of evil potentates or monks who have broken their vows. The twelve *brtan-ma* are the female spirits embodying the great snow ranges of Tibet. The *the'u-rang* are a class of malign celestial goblins or elementals who inflict illness upon children and cause disunity. The *yul-lha* are the deities of specific rural localities. The *ma-mo* (Skt. *mātarāḥ*) are carnivorous animal-headed goddesses who execute curses and imprecations. The *smān-mo* are lake-dwelling medicinal mermaids who mentally disturb young girls. The *dgra-lha* are hostile warrior spirits epitomised by the militant culture hero Gling Ge-sar. The *'go-lha* are a five-fold group of life-long deities whose function is to support their human host for the duration of life itself, accompanying the body in a shadow-like manner. The *gre-bo* are the haunting ghosts of disembodied murder victims who remain trapped between death and rebirth. The *mtshun* are the ancestral spirits of the family, which may be male (*pho-lha*) or female (*mo-lha*). Finally, the subterranean spirit lords of the soil (*sa-bdag*) comprise diverse classes which move their position according to the cycle of the years, months, days or hours, and which provoke certain repercussions if their geomantic space is infringed.⁴⁰

Lying at the heart of all these understandings is the notion of 'auspicious coincidence' (*rten-'brel*). From the Buddhist point of view, the term *rten-'brel* refers to the twelve links of dependent origination (*pratītyasamutpāda*) through which past actions bring about present and future results within the course of cyclic existence.⁴¹ The derivative meaning of 'auspicious coincidence' popularly refers to miraculous or supernatural events or to unexpected coincidences. In many schools of Buddhism the absolute truth or emptiness (*sūnyatā*) underlying phenomena is contrasted with their relative appearances. It is said that Buddhist astrology was taught by Mañjuśośa in order to intimate the absolute by way of the relative for the sake of beings who are unable to realise emptiness directly.

Although the modality of 'auspicious coincidence' frequently requires an act of faith that sceptics or rationalists may be unable or unwilling to make, it is important to bear in mind that the predictions are not considered to be deterministic, but cautionary and prescriptive. If the outcome is auspicious, no action need be taken, but if the portents are negative, the subject is strongly advised to undertake the appropriate counteracting rites which have the power to nullify those negative influences. Such rites include the recitation of well-known Buddhist scriptures and mantras of retention (*gzungs*), the offering of purificatory smoke (*bsangs*) or inscribed prayer-flags (*rlung-rta*), and the making of thread-crosses (*mdos*) for ritual exorcism, alongside amulet charts (*'khor-lo*), talismanic seals (*phyag-rgya*)⁴² or good-luck charms (*gto*) in the form of *gtor-ma* offering cakes which are dedicated or cast out in order to appease malign forces.⁴³



notes

The numbers against the plates refer to the figures.

Folio dimensions: 10.8 × 60.7 cm.

Folios 1-2 appear on Plate 14.

Plate 1 Ms. I, ff. 3-5

Mount Wu Tai Shan and aspects of the turtle divination chart

Figures are discussed below as follows: fig. 1, Introduction; fig. 2, Part I, figs 3-8, Part II



Plate 2 Ms. I, ff. 6-12

The hidden points of the turtle divination chart

Figures are discussed below as follows: fig. 1, Part I, figs 2-5, Part II

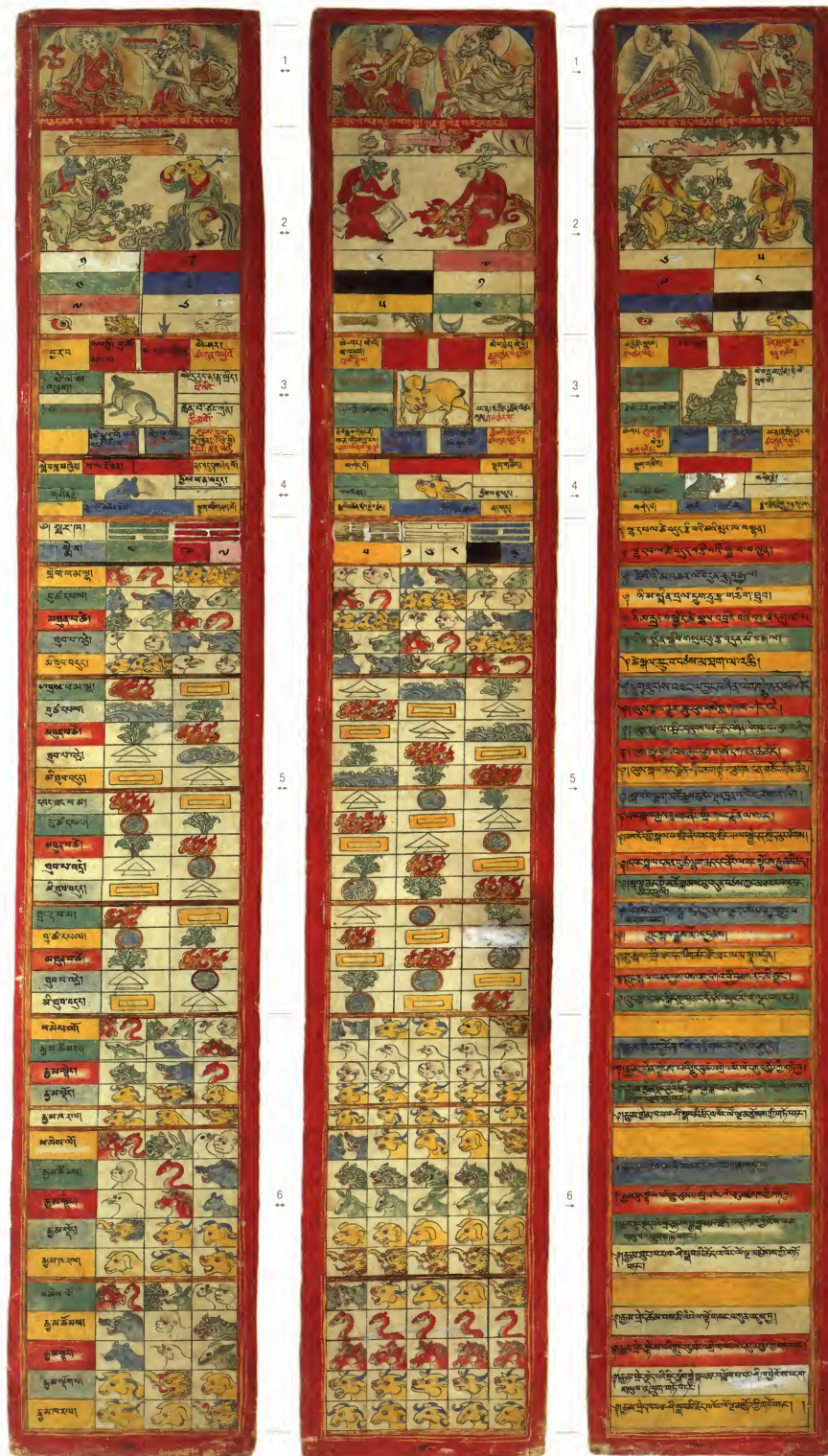


Plate 3 Ms. I, ff. 13–15

Natal horoscope with the sexagenary cycle and geomantic aspects

Figures are discussed below as follows: fig. 1, Part I; fig. 2, Part II; figs 3–4, Part III; figs 5–6, Part IV



Plate 4 Ms. I, ff. 16–19

Natal horoscope with the sexagenary cycle and geomantic aspects

Figures are discussed below as follows: fig. 1, Part I; fig. 2, Part II; figs 3–4, Part III; figs 5–8, Part IV



Plate 5 Ms I, ff. 20–24

Natal horoscope with the sexagenary cycle and geomantic aspects

Fig. 1a is discussed below as follows: fig. 1, Part I; fig. 2, Part II; figs. 3–4, Part III; figs. 5–20, Part IV



Plate 6 Ms. I, ff. 25-30

Natal horoscope and marriage, with the sexagenary cycle and geomantic aspects

Figures are discussed below as follows: fig. 1, Part I; fig. 2, Part II; figs 3-4, Part III; figs 5-15, Part IV; fig. 16, Part V



Plate 7 Ms.I, ff. 31-34

Divinations concerning marriage, with the sexagenary cycle and geomantic aspects

Figures are discussed below as follows: fig. 1, Part I; fig. 2, Part II; figs 3-4, Part III; figs 5-24, Part V



Plate 8 Ms. I, ff. 35–36

Divinations concerning marriage, with the sexagenary cycle and geomantic aspects

Figures are discussed below as follows. fig. 1, Part I; fig. 2, Part II; figs 3–4, Part III; figs 5–13, Part V



Plate 9 Ms. I, ff. 37-41

Divinations concerning marriage, obstacle years and the impact of the hour of divination

Figures are discussed below as follows: fig. 1, Part I; fig. 2, Part V; figs 3-14, Part VI; figs 15-18, Part VII



Plate 10 Ms. I, ff. 42-47

Divinations of ill-health and the impact of the hour of divination

Figures are discussed below as follows: fig. 1, Part I; figs 2-3, Part VIII; figs 4-6, Part VII

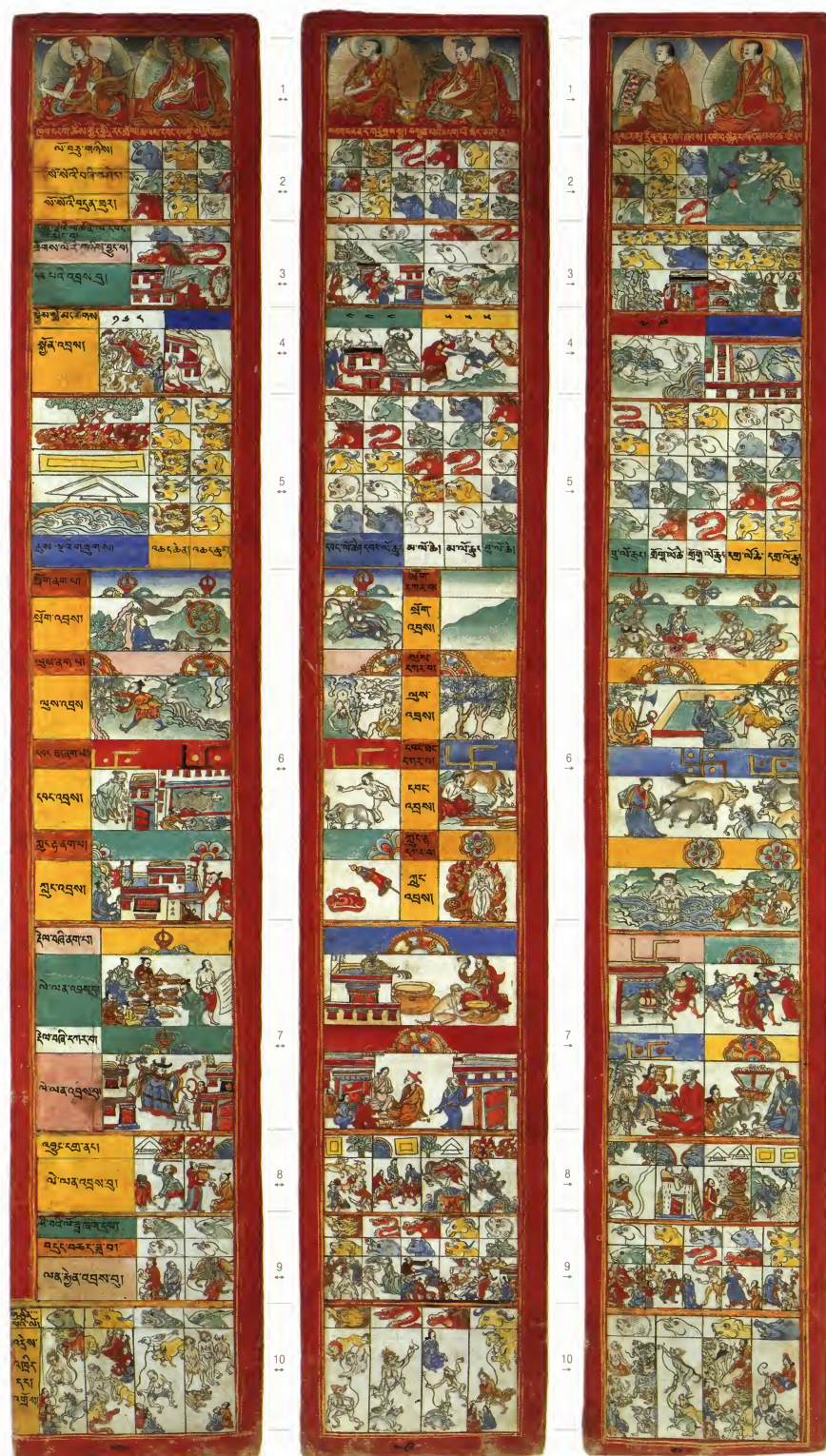


Plate 11 Ms. I, ff. 48–50

Divinations of death

Figures are discussed below as follows: fig. 1, Part I; figs 2–10, Part IX



Plate 12 Ms. I, ff. 51-53

Divinations of death

Figures are discussed below as follows: fig. 1, Part I, figs 2-13, Part IX



Plate 13 Ms. I, ff. 54-58

Divinations of death

Figures are discussed below as follows: fig. 1, Part I; figs 2-16, Part IX



Plate 14 Ms. I, ff. 1–2
The thirty Chinese and Tibetan computational charts

Figures are discussed below as follows: figs 1–30, Part X



Plate 15 Ms. I, f. 59
The thirteen charts of Bal-mo lding-skor

Figures are discussed below as follows: figs 1–13, Part XI



Plate 16 Ms. II, ff. 1-5
Supplementary divinations of natal horoscope

Figures are discussed below as follows: fig. 1, Part II; figs 2-11, Part IV

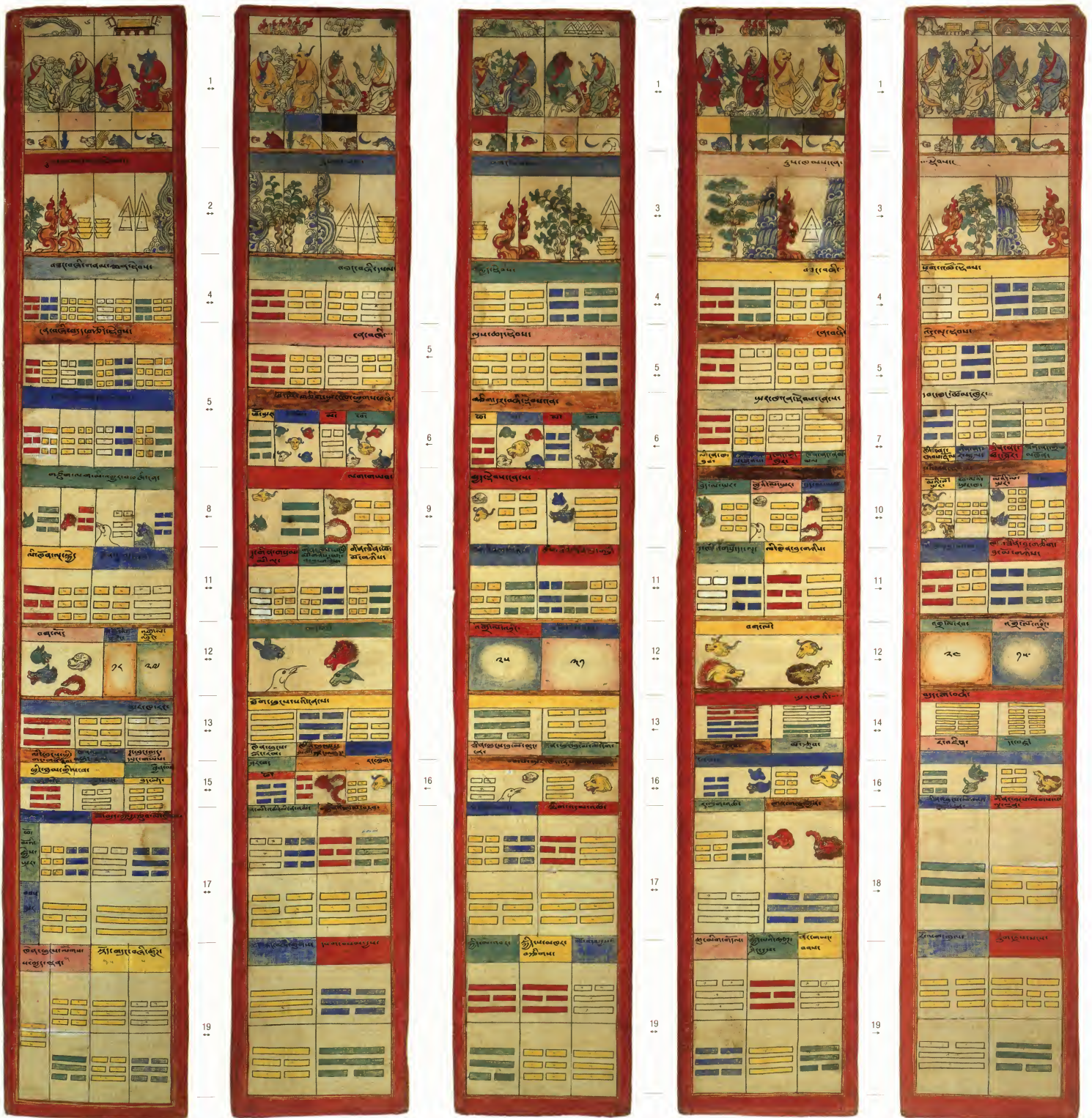


Plate 17 Ms. II, ff. 6-10

Supplementary divinations concerning marriage and obstacle years

Figures are discussed below as follows: fig. 1, Part II, figs 2-12, Part V, figs 13-19, Part VI



Plate 18 Ms. ff. 11-15

Supplementary divinations concerning obstacle years

Figures are discussed below as follows: fig 1, Part II; figs 2-10, Part VI



Plate 19 Ms. II, ff. 16–18

Supplementary divinations concerning obstacle years and death

Figures are discussed below as follows: fig. 1, Part II; fig. 2, Part VI; figs 3–10, Part IX



Plate 20 Ms. II, ff. 19–24

Supplementary divinations of death and the impact of the hour of divination

Figures are discussed below as follows: fig. 1, Part II; figs 2–5, Part IX; fig. 6, Part VII



Plate 21 Ms. II, ff. 25–29

Supplementary divinations concerning the impact of the hour of divination

Figures are discussed below as follows: fig. 1, Part I; figs 2–7, Part VII



Plate 22 Ms. II, ff. 30-35

Supplementary divinations concerning the impact of the hour of divination

Figures are discussed below as follows: fig. 1: Part I, figs 2-7: Part VII



1

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I

The origins and transmission of elemental divination





The origin and transmission of the lineage of Buddhist elemental divination (*'byung-rtsis*), also known as the sPor-thang Chinese divination tradition (*spor-thang nag-rtsis*), is described in a number of detailed sources. The most notable of these include the two versions of the *Lo-rgyus rin-chen rtsa-phreng* composed by Khams-pa Khra-bo and Khyung-nag Śāk-dar, as well as Phug-pa Mi-nyag rGyal-mTshan dPal-bzang's *sTong-thun*, Phug-pa Chos-rje bSod-nams Tshe-'Dzin-pa's *Khog-'bugs 'chi-med dga'-ba* and Zhang's *Khog-don gsal-sgron*. The abridged version presented by Sangs-rgyas rGya-mtsho in the *White Beryl*, Ch. 20, is said to be a synthesis derived from those earlier works.

The mythological origin of elemental divination

According to one tradition, the primary elements (*'byung-ba*) emerged from the body of the bodhisattva Mañjuḥśa, to whom the origin of this branch of divination science is attributed. More specifically, iron emerged from his inner space, wood from his exhaled breath, water from his saliva, earth from his vision, and fire from his emblematic sword.¹

The turtle-shell, which is a primeval symbol of longevity, is revered as the basis for the calculations of elemental divination. It is said to have five aspects, namely: the turtle-shell divinations of the natural state (*gnas-pa'i rus-sbal*), of the material world (*chags-pa'i rus-sbal*), of sentient existence (*srid-pa'i rus-sbal*), of symbolic emanation (*sprul-pa'i rus-sbal*) and of exegesis (*bshad-pa'i rus-sbal*) or incision (*bshas-pa'i rus-sbal*).

Divination turtle of the natural state

All the buddhas of the past, present and future emerge from the atemporal turtle of the natural state, and all sentient beings of the three world-systems of desire, form and formlessness emerge from its aspects.² Within the space of the atemporal or primordial turtle of the natural state, identified with the expanse of actual reality (*dharmadhātū*, Tib. *chos-dbyings*) or Samantabhadra,³ all buddhas and sentient beings are fully present, free from the limitations of time and space, but nonetheless properly differentiated.

Divination turtle of the material world

The turtle of the material world emerged therefrom in the following manner: the maṇḍala of the air element (*'byung-ba rlung-gi dkyil-'khor*) emerged from its exhaled breath; the maṇḍala of the water element (*chu-'i dkyil-'khor*) emerged from its saliva; and the maṇḍala of earth (*sa'i dkyil-'khor*), including the mountains and continents, emerged from its flesh.

Divination turtle of sentient existence



Detail of Plate 1, fig. 2 (see p. 50), showing the bodhisattva Mañjuḥśa

Detail of the Svarodaya fragment (see p. 21) showing Śākyamuni Buddha

From the contact between those turtles of the natural state and the material world, the turtle of sentient existence then emerged, golden in colour, with its head facing south and its tail facing north, and its limbs in the four intermediate directions. From the space to its front and rear sides, the sentient beings of the god (*deva*) realms emerged, with the Trāyastriṃśa and Paranirmitavaśavartin classes of the gods below these on the summit of Mount Sumeru and the Four Guardian Kings (Caturmahārājakāyika) on the slopes below, along with the sun, moon, planets and stars.⁴ From the eyes of this turtle of sentient existence emerged the sun and moon. Thunder emerged from the clicking sound of its palate, lightning flashes (and consequently thunderbolts and hailstones) from the flicking of its tongue, and air from its exhaled breath. The five outer elements emerged from its solid and hollow viscera, earthquakes from its bodily motion, and the mother-trigram Khon, representing the earth, from its yellow abdomen, engendering the subterranean serpentine spirits (*nāga*).

There are various such accounts, according to one of which the turtle of sentient existence has two aspects: the golden turtle of subjective consciousness (*gid-byed gser-gyi rus-sbal*) and the silver turtle of objective phenomena (*chos-bya dngul-gyi rus-sbal*). The former, equalling heaven or space in its dimensions, lies in a supine position which exposes the ventral shell and is the natural expression of skilful means (*thabs*); while the latter, equalling the dimensions of earth, lies face downwards, exposing the carapace, and is the natural expression of discriminative awareness (*shes-rab*).

In particular, eight trigrams symbolic of this turtle of sentient existence then emerged: Khen (Ch. *qian*), the father, symbolising heaven or space, emerged from its exhaled breath and lustre; Khon (Ch. *kun*), the mother, symbolising earth, emerged from its excrement; Gin (Ch. *gen*), the eldest son, symbolising the mountains that link space and earth, emerged from their union; Zon (Ch. *zhuan*), the eldest daughter, symbolising air, emerged from the wind between the mountains and rocks; Li (Ch. *li*), the second daughter, symbolising fire, emerged from the harshness and conflagration of air; Kham (Ch. *kan*), the incestuous offspring, emerged from rain generated by the agitation of air and fire; Zin (Ch. *zhen*), the youngest daughter, symbolising wood, emerged from the trees growing up amongst these; and Dva (Ch. *dui*), the second son, symbolising iron, emerged from the penetration of earth by fire.

Both Kham (water) and Zin (wood) are regarded as the incestuous offspring of Gin (mountain) and Zon (air), and their birth or emergence is said to have agitated the celestial gods and subterranean serpentine spirits (*nāga*). Consequently, the eight classes of the gods and ogres of phenomenal existence (*snang-srid lha-srin sde-brgyad*) came into existence, and the world of the antigods (*asura*) emerged from a subsequent division between gods and ogres (*rākṣasa*).⁵ The noble past actions of the gods were exhausted, and consequently human beings emerged, inhabiting the four continents and their subcontinents. Thereafter, the three inferior realms of animals (*tiryak*), tormented spirits (*preta*) and hell-bound beings (*naraka*) came into existence. Birth and death emerged through the power of dissonant mental states (*nyon-mongs*), and the cycle of rebirth through six realms gradually evolved.⁶

Dismayed by the inauspicious upheaval of the natural order – the merging of heaven and earth, east and west, of sun and shade – the gods asked what should be done. The bodhisattva Mañjuḥśa, the *White Beryl* relates, replied from the heavens, 'Do not err in this way! You have erred in terms of the nature of existence! If the eight trigrams (*kha-brgyad*) had remained separate, it would have been beneficial!'

Then the eight trigrams assembled separately, each with his or her own wealth, on the golden turtle of sentient existence. The father (Khen) was entwined with the left leg of the turtle, and the mother (Khon) with the left arm, while the younger daughter (Li) was placed at its head, the second son (Dva) at its heart, the first incestuous offspring (Kham) at the tail, and the second (Zin) at the right armpit, the eldest daughter (Zon) at the first tier of Mount Sumeru and thence the right arm, and the eldest son (Gin), who became the general of the spirit lords of the soil (*sa-bdag dmag-dpon*), at the right leg. Following this separation, conflict then arose between Gin and Zon, Dva and Zin, Khon and Khen, and between Kham and Li, in consequence of which the eight trigrams (*kha-brgyad*) became known as the 'eight blazing trigrams' (*spar-kha brgyad*).⁷



Forming their retinue encircling the body of the golden turtle of sentient existence, were the twelve male and female offspring (*bu-tsha ming-sring bcu-gnyis*) who gave their names to the temporal divisions of year, month, day and hour. Among these, the tiger and the hare were respectively the male and female offspring of Zin; the dragon was the son of Zon; the horse and the snake were respectively the male and female offspring of Li; the sheep was the daughter of Khon; the bird and the monkey were respectively the male and female offspring of Dva; the dog was the son of Khen; the mouse and the pig were respectively the male and female offspring of Kham; and the ox was the daughter of Gin. Consequently, in the paintings that follow, the base colours attributed to the twelve animals correspond to the parental elements of the trigrams.⁸

Mount Wu Tai Shan

The six sages (*thub-pa drug*) emanated respectively in the six realms of sentient existence to alleviate the sufferings of the six classes of living beings. Among them was Śākyamuni Buddha, who emanated in the world of human beings, particularly in India.⁹ He and his close disciples opened the door for the teachings, practices and goals of Buddhism; and Mañjuḥoṣa consequently materialised the turtle of emanation (*sprul-pa'i rus-shal*). Other emanations also appeared for the benefit of living beings, such as gShen-rab among the Bon-pos of Zhang-zhung, Jivaka and other Indian teachers of medicine, refiners of Persian gemstones and masters of the arts of warfare. As far as the science of elemental divination is concerned, it was the bodhisattva Mañjuḥoṣa who symbolised the apparitional modes of the material world and its sentient existence by means of the illustrative divination turtle of emanation.

In antiquity, the bodhisattva Mañjuḥoṣa emanated in a youthful form in China, during the reign of the Emperor dByig-gnyan,¹⁰ at Mount Wu Tai Shan. This sacred place, which is 22 *yojana* and 2 *kroṣa* in area,¹¹ is situated to the west of the rivers Qing Shui He and Hu Tuo He (*Sutasiti*), and is higher than the surrounding regions, inspiring faith at its very sight.

The central peak As for the description of Mount Wu Tai Shan, which is depicted on Plate 1, fig. 2, the Central Mountain (1), fashioned of gold, is named Cui Ye Feng (*Ghe-'ude shan*). It is shaped like a yawning lion, and is the pure land of Vairocana Buddha.¹² Its height is 40 *li*, and the circumference of its summit is 6 *li*.¹³ On the summit sits a temple, in front of a well of nectar (2), containing an image of Śākyamuni (3) on a rock white as a conch shell, flanked by the pious attendants Śāriputra (4) and Maudgalyāyana (5), and by the bodhisattvas Mañjuḥoṣa (6) and Samantabhadra (7), and protected by the gatekeepers Vajrapāṇi (8) and Hayagrīva (9). Around the temple is the bathing pool of the bodhisattvas, beautified by various lotus flowers and marked with inestimable images of stūpas (10). On the west side of this mountain is a peak of aromatic herbs called sPos-ngad-lan. Here there is an image of Mañjunātha (11), which appears to those of fortunate past actions (*karma*).¹⁴ A temple was built there (12), at a place where in antiquity, King Rai-can reputedly saw it. On its walls are frescoes, said to be still extant; an image of Avalokiteśvara in the form Sems-nyid ngal-gso (13), said to have been fashioned by Nāgārjuna; and an image of the Thatāgata Śākyamuni surrounded by his closest sons. There are shimmering masses of yellow flowers, and captivating fragrances.

The eastern peak To the east is the mountain called Wang Hai Feng (*rDo-rje brtsegs-pa*; 14, left), which is fashioned of crystal and shaped like a yawning elephant, and is the pure land of Akṣobhya Buddha. Its height is 32 *li*, and the circumference of its summit is 3 *li*. In this place is a temple containing a buddha image (15), as well as the temples of the five sibling *nāga* kings (*klu-rgyal spun-lnga*) who are spirit lords of the soil (*bhumipati*) (16). There are stone stūpas (17), a cool spring (18), and tens of thousands of footprints attributed to the bodhisattva Mañjuśrī (19), conferring benefits on living beings. Within the so-called Asura Cave (20), there is a potent stream of nectar (21) and at its dragon-shaped source are images of the bodhisattvas Samantabhadra and Mañjuśrī (22), dispelling the fundamental ignorance of living beings. There are also gemstone treasures (23), and a footprint of Mañjuḥoṣa on a rock of beryl (24). Within the so-called Shen-tsha Cave are images of the bodhisattvas Mañjunātha and Manibhadra.

The southern peak To the south is the mountain called Jin Xiu Feng (*Rin-chen brTsegs-pa*; 25, top), which is fashioned of yellow *a-kro*¹⁵ and shaped like a reclining horse. It is the pure land of Ratnasambhava Buddha. Its height is 37 *li* and the circumference of its summit is 2 *li*. Here will be found a palatial temple containing an image of Mañjuḥoṣa (26), and also a consecrated stone image of the Buddha (27). There is also a throne fashioned completely of precious gems (28), where Mañjuḥoṣa himself sat. Resplendent and instantly seen to be ten arm-spans (*gæhu-'dom*) in width, the throne is capable of holding an assembly of two thousand, with hundreds to its sides – a truly wondrous spectacle, which is reported to enable beings to recollect many lives just through its sight or touch. In front of it is a wondrous well of pure cooling water (29), used as a bathing pool by the sublime Mañjuḥoṣa. The drops of its water alleviate various aches and pains, and by drinking it one can proceed to liberation. Moreover, there is a pleasant spring where seven girls bathed (30), and a long-bladed bluish grass, with rainbow markings, known as 'bodhisattva thread' (*byang-sems skud-pa*; 31),¹⁶ the aromatic fragrance of which alleviates all ailments.

The western peak To the west is the mountain called Gua Yue Feng (*Padma brtsegs-pa*; 32, right), fashioned of rubies and shaped like a dancing peacock. It is the pure land of Amitābha Buddha. Its height is 35 *li*, and the circumference of its summit is 2 *li*. Here will be found the power place and temple of Mañjuḥoṣa, king of serpentine *nāga* spirits (33), in front of which are two springs (34). To the south-west is a nectar stream (35) shaped like a turquoise dragon. By drinking its waters ailments are alleviated. Slightly to the east is a throne (36) which resounds with a lion's roar in praise of Mañjuḥoṣa and his sons. Its very sight inspires faith, and it is surrounded for a distance of 5 *li* on the shady side of the mountain by a host of Mañjuśrī images (37). There is also an image of Upāsaka Licchāvi, surrounded by arhats and bodhisattvas (38); and a spring endowed with the eight qualities of pure water (39),¹⁷ which rises and falls according to the degree of negativity and obscurations of the beings who behold it. This water pacifies disharmony and has attributes which bring benefit in the next life. In such extraordinary sublime ways, its praiseworthy qualities are manifestly seen. There is also an awesome cavern where, in antiquity, Mañjuvājra subdued Māra and Yama (40).

The northern peak To the north is the mountain called Ye Dou Feng (*rGya-gram brtsegs-pa*; 41, bottom), fashioned of sapphire and shaped like a sprawling *cīvanīcāvaka*.¹⁸ It is the pure land of Amoghasiddhi Buddha. Its height is 38 *li* and the circumference of its summit is 3 *li*. In this place is the

temple containing images of Mañjughoṣa, king of *nāgas*, and his sons (42); and in front is a spring where the *nāga* king resides (43). Its waters are said to subdue evil spirits. There is also a lake that is shaped like a golden dragon (44, illustrated on folio 5). Since it is most awesome, it attracts cloud masses of malign phenomena, generated through misconduct and impurities. Thunderbolts are also cast here. In addition there is a maṇḍala of 'Jam-sprul rgyal-ba'i rgya-nitsho (45), actually visible and emitting a musical resonance, which is heard by faithful devotees. It is symbolised by masses of musical instruments, made of precious gems, which were offered by the *nāga* king. Mount Wu Tai Shan has many wondrous attributes, but this short account will suffice here. For further descriptions the reader should refer to other sources.¹⁹

The stūpas of Wu Tai Shan

On their summits, these five mountains have extraordinarily sublime stūpas, representing the buddha-body of actual reality (*dharmakāya*). On the central peak is a stūpa symbolising the Buddha's enlightenment (*byang-chub mchod-rtan*; 46), endowed with symbols of the ten levels, the five paths and the distinct attributes of the buddhas. On the eastern peak is a *bkra-shis sgo-mang* stūpa of the sugatas (47), symbolising the four truths, the eight aspects of liberation and the various approaches to the doctrine. On the southern peak is a *cho-phrul* stūpa (48), with four terraced steps on each of its four sides. On the western peak is a bulbous nirvāṇa stūpa (*myang-'das mchod-rtan*; 49), and on the northern peak is a *lha-babs mchod-rtan* stūpa (50), which brings benefits to living beings.²⁰

General attributes of Wu Tai Shan

In general, Mount Wu Tai Shan is cool in summer and warm in winter. It is well known for its fragrant flora, gentle breezes, medicinal herbs, medicinal springs or pools, birds chirping the sounds of divination, fearless fauna and tame carnivores. Although the five peaks have also been described individually owing to the great distance between them, they are collectively the foremost sacred abode of the bodhisattva Mañjughoṣa or Mañjuśrīnātha. This bodhisattva bears the name Mañju (*'jam*) because he mollifies dissonant mental states, and Śrīnātha (*dpal-mgon*) because he has mastery over the glorious attributes of all living beings.

Mañjughoṣa's emanations

Although there are many diverse accounts of Mañjuśrīnātha's emanational birth and teaching career, from the standpoint of divination science he is said to have emanated on the central peak of Mount Wu Tai Shan on Saturday, the fifteenth day of the first spring month (tiger/Mārgaśāṣā month) in the wood male pig year, from the gnarl of a *tri-sha* tree. Consequently, the calculations of elemental divination nowadays begin from this point in the sexagenary cycle. Immediately thereafter, he emanated as Mañjughoṣatikṣṇa on the eastern peak (51), Jñānasattva on the southern peak (52), Vāḍisimha on the western peak (53) and Vimala on the northern peak (54).

Divination turtle of emanation

At this juncture, Mañjughoṣa materialised the symbolic emanational turtle (*sprul-pa'i rus-sbal*) and the reliquary divination turtle (*ring-srel rus-sbal*), which is utilised at the present day in order to reveal the clear mirror of divination and benefit living beings.

As for the emanational turtle, from the saliva of his tongue he brought forth a golden turtle with its head facing the south because he thought that this science would flourish in the south. The head is upturned, facing the sky because it is untainted by attachments. The male has the markings of a stūpa, the female those of a lotus, and the offspring has a mottled appearance. Hermeneutically, the expression '*mahā gser-gyi rus-sbal*' ('great golden turtle') is defined as follows: *ma* indicates 'all sentient beings', *hā* means 'free from all conceptual elaborations', *gser-gyi* means 'unchanging', *rus* is the 'causal basis of the species of living beings' and *sbal* means 'skilful means and discriminative awareness'.

This emanational turtle had outer, inner and secret modes of emanation. Outwardly, through its five elements, it emanated the twelve male life-long companion gods (*'go-ba'i pho-lha bcu-gnyis*); inwardly, through its eight trigrams, it emanated the eight deities causing benefit and harm (*phan-gnod byed-pa'i lha brgyad*); and secretly, through its twelve animal signs, it emanated the eighteen harmful and beneficial deities of disdain (*ko-long sdom-pa'i lha bco-brgyad*).

Reliquary divination turtle of exegesis or incision

The reliquary turtle (*ring-bsrel-gyi rus-sbal*), also known as the turtle of exegesis (*bshad-pa'i rus-sbal*) or turtle of incision (*bshas-pa'i rus-sbal*), was emanated by Mañjughoṣa in order to instruct living beings through the contemplation of his great loving kindness. The retinue who received this instruction included gods (*deva*), serpentine *nāga* kings, antigods (*asura*), gods and demons of the eight classes, and advanced human beings. First, he expounded the teachings known as the 'five emanational tantras' (*sprul-rgyud rnam-lnga*). They comprise the *Tantra of Buddha-body entitled Clarifying Lamp* (*sku-rgyud snang-gsal sgron-me*), which emerged from the crown of his head; the *Tantra of Buddha-speech entitled Great Broadside* (*gSung-gi rgyud 'byams-yig chen-mo*), which emerged from his mouth; the *Tantra of Buddha-mind entitled Confluence of All That is Higher* (*Thugs-rgyud stod-dgu 'dus*), which emerged from his heart; the *Tantra of Buddha-attributes entitled Indestructible Seat* (*Yon-tan-dag-gi rgyud rdo-rje gdan-gzhi*), which emerged from his navel; and the *Root Tantra of Buddha-activities entitled Black Turtle* (*Phrin-las-kyi rgyud rus-sbal nag-po rtsa-rgyud*), which emerged from his hands.

Once Mañjuśrīnātha had emanated these teachings, Brahmā offered a ten-spoked wheel and Vijaya offered a *campaka* flower, consequent on which the turtle of symbolic emanation was transformed into the reliquary turtle, with its head also facing the south. With his sword of contemplation, the bodhisattva then made an outer incision (*phyi-bshas-pa'i tshul*), penetrating the turtle from the right side so that the iron tip emerged at the left side (west), and the wooden hilt remained embedded at the right side (east). The exhaled breath from the south-facing head then gave rise to fire, and the excretion of urine from its lower end (north) gave rise to water. The element earth was inherent in the four limbs. He also made an internal incision (*nang bshas-pa'i tshul*) corresponding to that, penetrating the nerves in the east (wood), the breath in the south (fire), the bones in the west (iron), the blood and serum in the north (water), and the flesh in the intermediate directions (earth). Lastly, he made a secret incision (*gsang bshas-tshul*), penetrating the liver (east), heart (south), lungs (west), kidneys (north) and spleen (intermediate directions).

The following didactic charts of these hidden points (*gab-tshe*) were thus displayed on the body of the turtle:

1. South (head): chart of the heart and fire, the trigram Li, the horse and snake signs, Sun and six southern constellations, and beings of the fire constitutional type, through which divinations are made concerning oneself and one's children.
2. North (tail): chart of the kidneys and water, the trigram Kham, the mouse and pig signs, Moon, Mercury and six northern

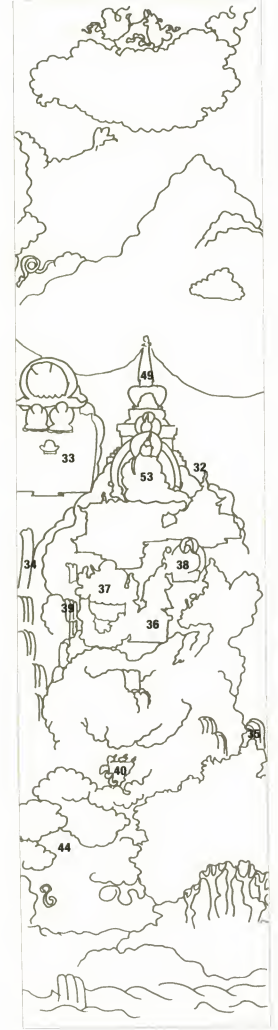
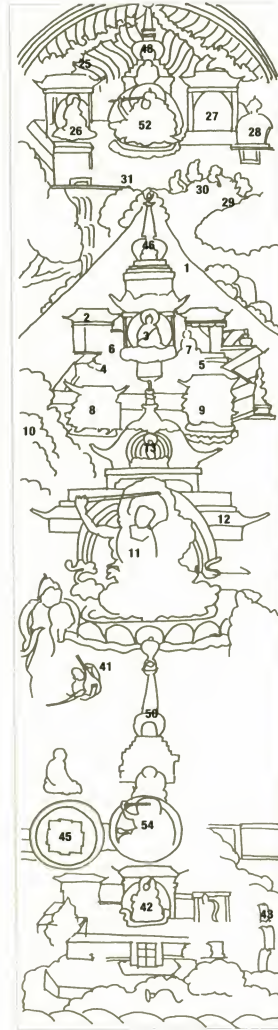


Plate 1, fig. 2 (Ms I, ff. 3–5): Wu Tai Shan (*rGya-nag Ri-bo rtse-linga*), Power place of elemental divination

- 1 The central peak, named Cui Ye Feng (*Ghe-'ude shar*), fashioned of gold.
- 2 Temple in front of a well of nectar,
- 3 containing an image of Śākyamuni.
- 4 Flanked by the pious attendants Śāriputra
- 5 and Maudgalyāyana,
- 6 the bodhisattvas Mañjuśrī
- 7 and Samantabhadra,
- 8 and protected by the gatekeepers Vajrapāṇi
- 9 and Hayagrīva.
- 10 Around the temple is the bathing pool of the bodhisattvas, marked with stūpas.
- 11 The Mañjuśrīnātha image of sPos-ngad-ldan Hill to the west side of this mountain [no gold inscription].
- 12 A temple was built there, marking the site of King Ral-can's vision,
- 13 containing a sacred image of Avalokiteśvara in the form Sems-nyid ngai-gso.
- 14 The eastern peak, named Wang Hai Feng (*rDo-je brtsegs-pa*), fashioned of crystal.
- 15 A temple containing a buddha image.
- 16 The temples of the five sibling nāga kings (*klu-rgyal spun-linga*), the spirit lords of the soil (*zhumipath*),
- 17 There are stone stūpas,
- 18 a cool spring,

- 19 and tens of thousands of bodhisattva (Mañjuśrī) footprints.
- 20 Within the so-called Asura Cave,
- 21 there is a potent stream of nectar,
- 22 and at its source are images of bodhisattvas [Samantabhadra and] Mañjuśrī.
- 23 There are also gemstone treasures,
- 24 and footprints of Mañjuśrī on a rock of beryl.
- 25 The southern peak, named Jin Xiu Feng (*rin-chen brtsegs-pa*), fashioned of a-kro.
- 26 The palatial temple containing an image of Mañjuśrī,
- 27 and also a consecrated stone image of the Buddha.
- 28 The gemstone throne of Mañjuśrī,
- 29 in front of which is a wondrous well of pure cooling water,
- 30 a pleasant spring where seven girls bathed,
- 31 and the long-bladed 'bodhisattva thread' grass (*byang-sems skud-pa/rtsa kun-bzang*).
- 32 The western peak, named Gua Yue Feng (*Padma brtsegs-pa*), fashioned of rubies.
- 33 The power place and temple of Mañjuśrī, king of nāgas,
- 34 in front of which are two springs.
- 35 To the south-west is a nectar stream.
- 36 Slightly to its east is a throne, resounding with praises of Mañjuśrī,

- 37 and surrounded by a host of Mañjuśrī images.
- 38 There is also an image of Upāsaka Licchāvi,
- 39 and a spring endowed with the eight qualities of pure water.
- 40 The awesome cavern, where Mañjuśrī subdued Māra and Yama.
- 41 The northern peak, named Ye Dou Feng (*rGya-gram brtsegs-pa*), fashioned of sapphire.
- 42 Temple containing images of Mañjuśrī, king of nāgas, and his sons,
- 43 with a spring in front where the nāga king resides.
- 44 Lake shaped like a golden dragon.
- 45 Mañjāla of 'Jam-sprul rgyal-ba'i rgya-mtsho.
- 46 Enlightenment Stūpa of the central peak (*byang-chub mchod-rtse*).
- 47 *bKra-shis sgo-mang* Stūpa of the eastern peak.
- 48 Cho-'phrul Stūpa of the southern peak.
- 49 Nirvāṇa Stūpa of the western peak (*myang-'das mchod-rtse*).
- 50 Descent from the God Realms Stūpa of the northern peak (*lha-babs mchod-rtse*).
- 51 Mañjuśrīśaṅkṣā on the eastern peak [with gold inscription: *shar-nir 'jam-dpal mon-pa*].
- 52 Jñānasattva on the southern peak [with gold inscription: *lho-nir ye-shes sems-dpa*].
- 53 Vajrīśaṅkha on the western peak [with gold inscription: *nub-du smra-ba'i seng-ge*].
- 54 Vimala on the northern peak [with gold inscription: *byang-du dri-med*].





Opposite Detail of Plate 1, fig. 2 (see p. 50), showing the
Mañjuśrīnātha image of the Central Peak at Wu Tai Shan, with the
Enlightenment Stūpa to the rear

constellations, and beings of the water constitutional type, through which divinations are made concerning in-laws and female ancestors.
3. East (wood): chart of the liver and wood, the trigram Zin, the tiger and hare signs, Jupiter and six eastern constellations, and beings of the wood constitutional type through which divinations are made concerning male ancestors.

4. West (iron): chart of the lungs and iron, the trigram Dva, the bird and monkey signs, Venus and six western constellations, and beings of the iron constitutional type, through which divinations are made concerning maternal relatives and protector deities.

5. Earth (intermediate directions): chart of the spleen and earth; the trigrams Khon, Khen, Gin and Zon; the ox, sheep, dog and dragon signs; Saturn and the four intermediate constellations, and beings of the earth constitutional type through which divinations are made concerning land and houses.

All the relationships calculated in the divination process – including those of identity, mother, son, friend and enemy types – and those of the twelve sectors of growth and decline,²¹ are comprehended on the basis of those five elements.

Thereafter, the eight trigrams arose from the turtle's eight aggregates of consciousness (*rnam-shes tshogs-brgyad*): Li from its visual consciousness, Zin from its audial consciousness, Zon from its olfactory consciousness, Kham from its gustatory consciousness, Gin from its tactile consciousness, Khen from its mental consciousness, Khon from its substratum consciousness and Dva from its defiled consciousness.²²

From the turtle's nine orifices emerged the nine numeric squares (*sme-ba gling-dga*): White One from the right eye (associated with the deities gNam-the dkar-po and Tho-rang dkar-skya spun gcig); Black Two from the left eye (associated with the deities sBal-nag dom-nag and Mya-ngan sdug-gi mtsho); Blue Three from the mouth (associated with the deities Nag-po spun-gsum and Bye-bral gyod-kyi rlung gsum); Green Four from the genitals (associated with the deities gNyan-chen sme-bzhi and gYang-kyi du-ba spun bzhi); Yellow Five from the right nostril (associated with the deities dBus-dang phyogs-kyi sa-bdag and gSer-gyi me-tog rtse-lnga); White Six from the right ear (associated with the deities Yab-lha rdel-drug and dPal-gyi nyi-ma spun drug); Red Seven from the left nostril (associated with the deities dMar-ba skya-bdun and bShan-pa lag-dmar spun-bdun); White Eight from the left ear (associated with the deities bKra-shis lha-brgyad and Me-tog ha-lo mched-brgyad); and Red Nine from the buttocks (associated with the deities dMu-dang sri dgu and gYang-gi gYung-drung spun-dgu).²³

The eight planets then emerged from the turtle's eight fangs. Among them, the Sun and Mars are associated with fire, the Moon and Mercury with water, Jupiter and Venus with earth, and Saturn with iron. Rahu is all-embracing. According to another tradition, Mercury and Jupiter emerged from the turtle's arms, Mars and Saturn from its legs, and the Sun, Moon and Venus from its body. Rahu is said to have emerged from the upper incisors and Ketu from the lower incisors.²⁴

The twenty-eight constellations then emerged from the turtle's twenty-eight vertebrae, commencing with Kfttika (*smin-drug*). Specifically, the six eastern constellations emerged from the six upper vertebrae, indicative of wood (*stod-kyi shing-tshigs drug*); the south-eastern constellation from the seventh vertebra, indicative of air (*bdun-pa'i rlung-tshigs*); the six southern constellations from the six dorsal vertebrae, indicative of fire (*rgyab-gung me-tshigs drug*); the south-western constellation from the fourteenth vertebra (*bcu-bzhi-pa'i tshigs*); the six western constellations from the six lumbar vertebrae, indicative of iron (*rked-pa lcags-tshigs*); the north-western constellation from the twenty-first vertebra, indicative of space (*nyer-gcig-pa nam-mkha'i tshigs*); the six northern constellations from the six lower vertebrae, indicative of water (*smad-kyi chu-tshigs drug*); and the north-eastern constellation from the twenty-eighth vertebra (*nyer-brgyad-pa ngan-khungs tshigs*). According to another tradition, the eastern constellations emerged from the spinal cord, the southern ones from the metabolism, the western ones from the bones, the northern ones from the blood and the intermediate ones from the flesh.²⁵

The twelve animal signs are said to have emerged from the turtle's twelve sensory activity fields (*skye-mched bcu-gnyis*); and the eighteen sensory constituents (*kham bcu-brgyad*) from its flesh, including water from its blood, air from its exhaled breath, iron from its bones, and wood etc. from its nerves and blood vessels.²⁶ Similarly, the vitality elements (*srog*) emerged from its substratum consciousness, the body elements (*lus*) from its defiled consciousness, the destiny elements (*dbang-thang*) from its mental consciousness, and the luck elements (*klung*) from its five sensory consciousnesses.²⁷

In all, the bodhisattva materialised an infinite number of didactic charts of hidden points, but all of them were fashioned of the five primary elements. Each of these has its respective colour, numbers, shape and outer, inner and secret aspects, as explained in *White Beryl*, ff. 143a–144a.²⁸

Another tradition reports that the female bodhisattva Vijaya pierced the emanational turtle's outer, inner and secret forms with her nine-pointed golden sword in the Trāyatṛiṇṣa paradise, where the turtle is seated on a great fossilised stone (*amoliṅka*).

Transmission of elemental divination

The upper cartouches of Plates 2–3 include ninety-nine figures or lineage-holders, whose importance for the transmission of elemental divination and our manuscript will be outlined in this section. An unbroken transmission or lineage is considered to be essential for the continuity of the teachings from one generation to the next, and this applies not only to the spiritual lineages of Buddhism but also to the instructions associated with the lesser sciences, including divination. Portraiture in Tibet, as expressed in murals (*ldebs-ris*), painted scrolls (*thang-ga*) and manuscript illuminations (*dpe-ris*), is highly stylised and hagiographic. Despite such constraints, the skilled artist is able to evoke the subject's character through distinctive facial expressions. Further information concerning the subject's lay or monastic status, occupation, expertise or meditational deity may be provided through the depiction of the subject's dress, coiffure and hand-implements, and the peripheral background objects, as well as through the wording of the caption inscribed below each of these figures. For example, nothing appears to be known of the councillor Kun-dga' who commissioned the paintings (no. 99, depicted on Plate 13, see p. 59) but for the fact that he is depicted as a venerable monk, a respected master surrounded by artists, and that his meditational deity is Kurukullā. Some figures are depicted holding the sPor-thang divination scrolls, which suggests their prestige within this particular lineage; while others, such as Padmakara, are more frequently depicted in the context of other diverse Buddhist lineages, not confined to elemental divination. The plates depicting these ninety-nine lineage-holders break down as follows:

Plate 2: Dalai Lama v, the teacher of the regent Sangs-rgyas rGya-mtsho, is respectfully placed at the beginning (1), followed by the Buddhas of the Three Times (*dus-gsum sangs-rgyas*, 2–4) along with the three bodhisattvas including Mañjuśrī, who are known as the Lords of the Three Enlightened Families (*rigs-gsum mgon-pa*, 5–7); the four suppliants (*zhu-ba-po bzhi*, 8–11); and three of the four emanational persons (12–14).

Plate 3: From Vang-the 'Phrul-gyi rGyal-po (15) to Hermit-sage lCe-mur-ba (20).

Plate 4: From Hermit-sage Phur-bu (21) to Ye-shes rGyal-ba (28).

Plate 5: From gTasang-gYu Zher-ba (29) to Lang-tsho mDong/Idong-yags (38).

Plate 6: From gYu-sgra (39) to Lo-tsa She'u Hūm-chen (50).

Plate 7: From rGya-pan Jing-ken (51) to Khams-pa Lo-tsa gTsong-ston (58).

Plate 8: From Padmakara (59) to Dum-pa rGya-zhang-grom (61).

Plate 9: From Pan-chen Da-hur Nag-po (62) to Se-ston Khri (71).

Plate 10: From Myos-kyi ston-pa (72) to Rigs-'dzin gZhon-nu gDong-drug (83).

Plate 11: From Zur-chen Chos-dbyings Rang-grol (84) to bSod-nams Tsho-'dzin-pa (89).

Plate 12: From bSod-nams Grags-pa (90) to Lu-go Bla-mkhyen Vagendra (94).

Plate 13: From Sangs-rgyas rGya-mtsho (95) to Kun-dga', commissioner of the manuscript (99).



The four suppliants (Plate 2, fig. 1)

On the basis of this series of didactic divination charts, Mañjuśrīnātha taught all the tantras of divination science to four main recipients. These four are all representative of the Indic tradition, the first two having divine status, the third the status of a serpentine *nāga* king, and the fourth that of a human sage. Among them, Brahmā (8) received the tantras, transmissions, commentaries and instructions, along with the *Dakki snang-gsal ma-bu lnga*, the divinations concerning the arts of warfare (*dmag-dang ru-mtshon gdab-pa*) and the divinations of the Sun, Moon, planets and stars. Vijaya (9) received the *Rus-sbal rang-'dra'i rgyud* and the divination techniques concerning marriage (Tib. *bag-rtsis*; Ch. *gi-gong*). Nāgarāja Takṣaka (10) received the *Rus-sbal-gyi gtan-tshigs rang-dran skye-gnas rgyud*, along with the *rTen-cing 'brel-rgyud*, its *Phyi-ma ljon-shing lo-'tshol khru-byed rgyud*, and divination techniques concerning natal horoscopes. Lastly, Brahmā Kapila (11) received the *'Byung-ba mtshan-don bstan-pa'i mdo*, the *Phyi-ma yi-ge'i mdo'i 'grel-pa*, its *Phyi mtshan-gyi don-bstan mdo*, the *Kha-bkad bye-brag 'byed-pa'i rgyud*, and so forth.



The four emanational persons (Plates 2–3, fig. 1)

The four emanational persons, who are all legendary Chinese lineage-holders, were known as Kong-tse 'Phrul-gyi rGyal-po (12), Ji-kong 'Phrul-rgyal (13), Ji-nong 'Phrul-rgyal (14) and Vang-the 'Phrul-gyi rGyal-po (15). Initially, the first of these, who has been identified by some contemporary Tibetan scholars with Confucius or an earlier emanation of Confucius, is said to have naturally comprehended the *dPyad-brgyad khri-bzhi stong sum-brgya drug-cu'i gto*. Collectively, they acquired and mastered 356 tantras including the *Mahā nag-po rtsa-rgyud*, the *'Jig-rtan sgron-me snga-rtags rgyud*, the *rDo-rje gdan-bzhi phyi-rtags rgyud*, the *'Byung ba-den bstan-thabs-kyi rgyud*, the *mKha'-gro rdo-rje gtsug-lag rgyud*, the *rTsa-ba'i rgyud lnga*, the *Phyi-ma gyim-shad dmigs-sel gson-gyi rgyud*, the *Zang-kyam rin-chen gshin-gyi rgyud*, and so forth. Individually, too, Vang-the, who may perhaps be identified with King Wan of Zhou, obtained the *mTshang-kha bkang byin-brlabs rgyud* and the *Lha-rgyud che-chung*; Kong-tse obtained the *Sa-rgyud bong-mgo 'phrul-bam bdun*; Ji-nong obtained the *'Byams-yig chen-mo'i 'grel-pa*; and Ji-kong, possibly synonymous with King You of Zhou, whose personal name was Jigongnie, obtained the *gShin-rgyud bi-'dir chen*.



Later, it was Ze-'u Kong-'phrul chung who determined that yearly divination charts should be based on the wood mouse year, and monthly ones on the first spring month (fire male tiger), corresponding to the time of Mañjuḥoṣa's original teachings.

Some 360 years later, also in a wood mouse year, at sunrise on Saturday the first day of the fire tiger month, Kong-tse 'Phrul-gyi rGyal-po is said to have emanated as the son of one Gyim-shad Nag-po.⁸⁹ Elsewhere it is said that, after the *parinirvāṇa* of Śākyamuni Buddha, Mañjuḥoṣa emanated in China as Kong-tse.⁹⁰ He then obtained 360 divination charts of hidden points (*gab-tshe*), along with all the computational charts (*bskor-'go*) and tantra texts, which the *White Beryl* enumerates on f. 148b. These were all subsumed in the divination charts of buddha-body (*sku'i gab-tshe*), which concern the elements; the divination charts of buddha-speech (*gsung-gi gab-tshe*), which concern the tantras taught by Mañjuḥoṣa; and the divination charts of buddha-mind (*thugs-kyi gab-tshe*), which concern the comprehension of those.

The four recipients and four keepers (Plate 3, fig. 1)

The aforementioned four suppliants who originally requested the teachings from Mañjuḥoṣa, together with the four emanational persons, collectively taught the four hermit-sages bDe-ba-len (16), Nye-bar-len (17), Kun-tu len (18) and Yang-dag-len (19). Subsequently the latter group became known as the four recipients. They, in turn, taught the tantras of divination science to the hermit-sages who maintained the lineage, namely lCe-mur-ba (20), Phur-bu (21), Thor-cog (22) and Nag-po (23). This last group became known as the four keepers.

All of these suppliants, emanations, recipients and keepers (*zhu-'phrul len-'chang*) are said to have collectively composed 360 treatises to facilitate the comprehension of Buddhist elemental divination, which consequently became renowned in China.⁹¹



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Tibetan translations of elemental divination

In the case of Tibet, the texts of elemental divination were transmitted through a long continuous oral lineage (*ring-brgyud bka'-ma*) and also through a more immediate or close lineage of revelation (*nye-brgyud gter-ma*).⁹² We will firstly look at the oral transmission. Although elemental divination appears to have been introduced from the reign of gNam-ri Srong-btsan (circa 560–630) (24), it was not extensively propagated at that time because there were no texts available. Translations from Chinese were subsequently made in the following early, intermediate and later phases.



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a) Early translation phase (Plates 3–6, fig. 1)

This phase itself constitutes three periods of time, corresponding to the reigns of three important Tibetan kings, which are known as the earliest, intermediate and later periods. In the earliest period (mid-seventh century), King Srong-btsan sGam-po (25) and Queen Wencheng (26) sent four intelligent Tibetans to China to study under the guidance of the Chinese master 'Bar-ba 'Tshom-tshom (27). These were named Ye-shes rGyal-ba (28), g'Tsang-gYu gZher (29), 'Bro-gnyer brTan-pa (30) and Ra-bla mkhyen (31). Together, they translated nine tantras, three commentaries and fifteen divination charts, which the *White Beryl* enumerates on f. 149 a/b.

Then, in the intermediate period (early eighth century), during the reign of Mes'ag tshom (32) and Queen Jincheng (33), the seven tantras and supplement (*le-lag*) enumerated in *White Beryl*, f. 148b, were also translated.

Lastly, in the later period (late eighth century), during the reign of Khri-srong lDe'u-btsan (34), the master Sems-brtse (35) was invited from China. He taught the four 'gateways to divinatory investigation' (*dpyad-sgo*): the eastern gateway or divination, concerning obstacle years (*keg-rtsis*); the southern gateway or divination, concerning marital relationships (*gnyan-rtsis*); the western gateway, or geomancy (*khang-rtsis*); and the northern gateway, or divination of death (*ro-lam-gyi rtsis*). He also taught the so-called 'seven attributes' (*yon-lan bdun*), which the *White Beryl* enumerates on f. 149b, and imparted many geomantic instructions for the construction of royal palaces, temples, stūpas and ordinary dwellings.

Thereafter, a group headed by Dahura Nag-po and including Mahāyānasūtra and Mahārājadeva, the translator Indrabhadho (37), and also Khams Khra Dang-po, received teachings from the Chinese scholar Dar-chen Thig-le (36). Another group of



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four – comprising Lang-tsho mDong-yags (38), gYu-sgra (39), Khu-shog mKhan-po (40) and rGya-gYu bzang (41) – gradually prepared further translations, including the charts of Bal-mo lding-skor, which *White Beryl* enumerates on ff. 149b–150a. At the request of Khams-khra Dang-po, they then made a further series of translations (enumerated on f. 150a). So extensive were the works produced by these groups that the *Injunctions of Padmasambhava* (*Thang-yig*) and other sources assert that all texts of elemental divination derived from the bodhisattva Mañjuśrī were translated at this time, the majority being concealed as treasure-doctrines (*gter-cho*) for the benefit of posterity. There are also some works attributed to the celebrated translator Vairocana.

At the end of the early period, the translator Khyung-po rDo-rje 'Bar-ba (42) received instructions from the Chinese master Lo-ma Shi-ma-la, and further works, enumerated in *White Beryl*, f. 150a, were rendered in Tibetan.



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b) Intermediate translation phase (Plate 6, fig. 1)

In the first stage of the intermediate translation period (ninth century), the Chinese preceptor Shes-rab Bla-ma (43) imparted instructions to mKhas-pa Ber-sngon-can (44), who then produced further translations (enumerated in *White Beryl*, ff. 150a/b). In the second stage, the Chinese scholar Pan-chen Khri-ma Mahā-yāna (45) worked with the Tibetan translator Khams-pa Ling-tsi (46), and the Chinese scholar Bhau-tsa Nag-po (47) with the translator Bran-pha Padma (48). Their translations are also enumerated in *White Beryl*, f. 150b. Then, in the next stage, the Chinese master Śrī Mahā-yāna came to Tibet and many other translations were made (enumerated on ff. 150b–151a). During the final stage of the intermediate translations, the Chinese master Ra-hu dMar-po (49) instructed Khams Khra Dang-po and the Tibetan translator She'u Hūm-chen (50), whose works are enumerated on f. 151a.



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c) Later translation phase (Plate 7, fig. 1)

In the first stage of the later translations, the Chinese scholar Jing-ken or 'Dzing-kang (51) taught Mi-nyag Dar-dzin or 'dzin-dar (52). Their translations are listed in *White Beryl*, f. 151a. In the middle stage, the Chinese scholar Byams-chen Grags-pa (53) taught Khams-pa Bha-yu Chos-kyi rgyal (54) and their translations (ff. 151a/b) included important works such as the *Five Mother and Three Son Cycles of the Clarifying Lamp* (*sNang-gsal ma-lnga bu-gsum*). Then, in the next stage, the Chinese preceptor Tsa-ma-li (55) instructed the Tibetan translator Khams-pa Zhva-ser (56), and together they translated various other works (enumerated on f. 151b). Lastly, in the final stage of the later translations, the Chinese scholar Kun-'byung A-lo-che (57), working with Khams-pa Lo-tsā gTsug-ston (58), produced further translations (see f. 151b), and he also managed to restore one volume of Nāgārāja Takṣaka's original teaching entitled *Gathering of All Precious Elements* (*'Byung-ba rin-chen kun-'dus*).



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gTer-ma transmissions of elemental divination (Plates 8–9, fig. 1)

Now to turn to the more immediate transmission of revelation or treasure (*gter-ma*),³³ through which ancient teachings are revitalised in a contemporary setting. Mañjuḥśa is said to have concealed his treasure-doctrines for the benefit of posterity on the eastern peak of Mount Wu Tai Shan. Padmākara then emanated in the form of Brahmā and extracted these (see *White Beryl*, f. 152a), which thereafter were transmitted as an oral (*bka'-ma*) lineage in China. Other reports suggest that it was the Brahmana Kapila who extracted them.

Later in Tibet, at the time of bSam-yas's construction (circa 775–779), the Chinese master Dar-chen Thig-le arrived, and works of divination were concealed as treasure-doctrines by Padmākara (59), along with other texts, in the middle storey of the dBu-rtse Temple. Subsequently various treasure-finders (*gter-ston*) appeared, including Shangs-pa mDze-sngon, but Padmākara's treasures were brought forth by the treasure-master (*gter-gyi bdag-po*) Jo-sras-che or Jo-bo Sras (60), along with the Chinese preceptor and senior monk Ne-le'i Mi-pa Bhalo, and Dar-chen dBar-gyi Thig-le, and the Tibetan translator Bhila-shod. All these texts were later incorporated within the collected treasure doctrines of the *gter-ston* Dum-pa rGya-zhang-grom (b. 1016) (61).³⁴

Further treasure-doctrines of elemental divination which had been concealed within the Blue Stūpa at bSam-yas were brought forth by Khyung-nag Sak-dar, who was an ordained monk and a contemporary of Me-long rDo-rje (1243–1303). In addition, the treasure-doctrine entitled *Precious Clarifying Lamp* (*Rin-chen gsal-ba'i sgron-me*) was reputedly revealed in a vision by Mañjuḥśa to Pañ-chen Da-hu-ra Nag-po (62). The latter is one of the most important figures in the lineage, responsible for clarifying obscurities in divinatory calculation. In further visions, Da-hu-ra also imparted his revelations to the ancient hermit-sage Phur-bu, as well as to Bram-ze-ma, Mu-tig Zur-phud Inga-ma and gYu-she. Then, he physically gave the teachings to Pañ-chen Ra-hu dMar-po-che (63) and the Chinese scholar Zla-ba Nag-po (64). The texts based on his teachings were translated into Tibetan by Kham-s-pa Khra-bo (65), who had already mastered the equivalent oral transmission. Although many texts, such as the *Rus-sbal rang-'dra'i rgyud*, were left untranslated, this last figure is credited with a vast number of authoritative translations, which the *White Beryl* enumerates on ff. 153b–154a. All these texts he then transmitted to the learned Ras (Ral) Bheravajra (66) in 'Phan-yul. He, in turn, taught Shang-pa sMon-lam 'Khrul-pa-che (67), who redacted and taught the essential *Tantra of Accurate Divination from the Mother Cycle of the Clarifying Lamp* (*gSal-sgron-ma dag-rtsis-kyi rgyud*) to 'Khrul-gsal 'Degs-pa Ya-tsa-ba (68) and Lho-brag Mar-pa sPrul-mgo (69), ensuring that the tradition of elemental divination was more widely propagated.



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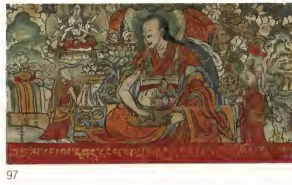
According to another line of transmission, Phug-pa Āryadeva taught Dus-rams Don-grub Kun-dga' (88), he dGe-bsnyen bSod-nams Tshe 'Dzin-pa (89), and he Slob-dpon bSod-nams Grags-pa (90). The latter taught Chos-rje Phun-tshogs dGe-dbang and mkhas-mchog dPal-gyi Seng-ge; and thence the transmission was passed on to mkhas-dbang bKra-shis rTsis-rig-smra (91), lDum-po Don-grub dBang-rgyal (92)⁹⁸ and 'Dar-lo sKad-gnyis sMra-ba (93) or Lu-'go Bla-mkhyen Ngag-gi dbang-po (Vagendra) (94).⁹⁹ The regent Sangs-rgyas rGya-mtsho (95) also received the transmission from them.

Transmission through Sa-skya hierarchs (Plate 13, fig. 1)

Thereafter, the transmission from the regent Sangs-rgyas rGya-mtsho to councillor Kun-dga' – who commissioned the manuscript artist bSod-nams dPal-byor of rTse-gdong – is one imparted through the line of Sa-skya-pa hierarchs, who were richly endowed and evidently well-positioned to commission these paintings.⁴⁰ This succession, which maintained the legacy of the regent, is through: Ngag-dbang Kun-dga' Blo-gros (96), who lived circa 1717–1788 and held tenure as the thirty-second throne-holder of Sa-skya between 1729 and 1783; dBang-sdud sNying-po, also known as dPal-lan Chos-skyong (97), whose dates are 1763–1806 and who held tenure as the thirty-third throne-holder from 1783 to 1806; and E-vam bZang-po (98), a monk who also went by the name of Kun-dga' Phan-bde rGya-mtsho (1766–1788).⁴¹ Unfortunately, nothing is known of the councillor Kun-dga' (99), beyond the fact that he was a venerable monk of the Sa-skya-pa school.



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Lo-chen Dharmaśrī pays homage to the transmission of elemental divination and the various aspects of the turtle-shell divinations in the following introductory verses (*Moonbeams*, ff. 1a–2b)

Homage to the spiritual teacher, the venerable Mañjuḥśa!
Homage to my spiritual teacher, the Great Treasure-Finder.⁴²
Who, having clearly discerned the qualitative abiding nature of reality,
Possesses enlightened activity through his quantitative dependent compassion,
For the sake of the spiritual and temporal well-being of all creatures.⁴³

Homage to Mañjuḥśa, the Conqueror's son in princely form,
[Seated] on the lotus anthers of knowledge and love.⁴⁴
Who is skilled in translating euphonic and eloquent melodies
Resembling the humming of bees.

May all the following be victorious:
The saints who requested, emanated, received and maintained [this teaching],
Comprising four groups of four.⁴⁵
Along with [the master] Dahura [Nag-po],
The trio of translators and paṇḍitas, namely:
The scholars Rahu dMar-po and Zia-ba Nag-po,
And the translator Khams-pa Khra-bo,
Khyung [-nag Śāk-dar],
Phug-pa [Mi-nyag rGyal-mtshan dPal-bzang and Lhun-grub rGya-mtsho],
And the lineage-holders.⁴⁶

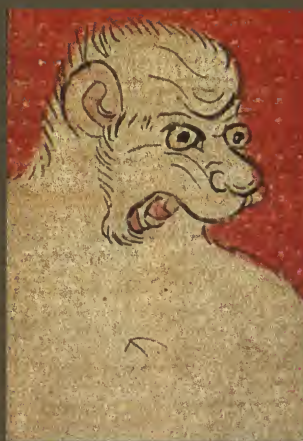
I offer thanks and homage to those who filled the vessel of my mind
With the nectar of the science of Indian astrology and Chinese divination
The supreme rGyal-sras [bs-tan-pa'i Nyi-ma].⁴⁷
Zum-po Chos-rje [Don-grub dBang-rgyal].⁴⁸
And rGya-ston [Karma Kun-mkhyen].⁴⁹

In order to dispel the dark delusions of living beings,
Who are isolated from the sunlight of erudition,
The essential instructions of elemental divination
I [now] send forth as most precious Moonbeams!

Elemental divination comprises two aspects:
The general structure of elemental divination,
And the particular or distinctive computational charts.
As for the first, there are explained in the tantras of divination science.⁵⁰
To be five aspects of turtle-shell divination.
The turtle-shell divinations of the natural state,⁵¹ of the material world,⁵²
of sentient existence.⁵³ of [symbolic] emanation,⁵⁴ and of exegesis.⁵⁵
Among these, the Teacher [Mañjuḥśa] revealed this [divination] science
Symbolising the appanational modes of the material world and its sentient existence,
By means of the illustrative divination turtle of emanation.

II

The hidden points of the turtle divination chart





The divination turtle of sentient existence, which is depicted on Plate 2, fig. 5 (see p. 111), lies in a supine position, with its head facing south, symbolising the fire element. The right side faces east, symbolising the wood element. The left side faces west, symbolising the iron element. The tail faces north, symbolising the water element, while the four limbs face in the four intermediate directions, symbolising the earth element.¹ So Lo-chen Dharmasri states (*Moonbeams*, ff. 2b–3a):

[The essential meaning] [of elemental divination]
 [Referring] to the basic divination turtle of sentient existence,
 Which is [depicted] in a supine position,
 With the head facing south, symbolising the fire element
 The right side faces east, symbolising the wood element.
 The left side faces west, symbolising the iron element
 The tail faces north, symbolising the water element
 The four limbs face in the four intermediate directions, symbolising the earth element
 All knowledge concerning the objects and applications of divination²
 Is acquired on the basis of this [divination turtle]

The five elements: basis of the object of divination

1. Wood (*shing*)



Symbolised by a green tree and numerically represented by the number one, the wood element emerges naturally in an upright manner. Its function is one of lightness and mobility, inherent in a diet of fruit and cooked vegetables, while within the body it is represented by the blood-vessels, nerves and liver. It causes velar and guttural sounds to be articulated, and is characterised by bald-headedness and goitre. In cases of ill-health an imbalance of wood is indicated by plague-causing spirits (*gnyan*) and malign goblins (*the'u-brang*), and by paralysis of the nervous system. Socially, wood relates to the priestly class, the kingly type, and paternal uncles. It is located in the east of the turtle divination chart, along with the trigram Zin, the tiger and hare signs, Jupiter and the six eastern constellations. If the hour of a person's birth is governed by the wood destiny element, it is predicted that he or she will be an aristocrat, though possibly without heirs; tall in stature, long-haired, and with enemies in the west and friends in the east.

2. Fire (*me*)



Symbolised by a red triangular flame and numerically represented by the number four, the fire element emerges naturally in a flickering blazing manner. Its function is one of combustion, inherent in a diet of cooked meat, blood and the flesh of an animal's head, while within the body it is represented by the metabolism and the heart. It causes dental sounds to be articulated, and is characterised by matted hair or dreadlocks and swollen glands. In cases of ill-health an imbalance of fire is indicated by haunting spirits (*bstan*) and the ghosts of murder victims (*gre-bo*), and by fevers and headaches. Socially, fire relates to the mercantile class, to women and children, or mothers with daughters. It is located in the south of the turtle divination chart, along with the trigram Li, the horse and snake signs, the Sun and the six southern constellations. If the hour of a person's birth is governed by the fire destiny element, it is predicted that he or she will be of a Buddhist or potter's family background, but harassed due to a blood feud, short-tempered, virtuous, tall in stature, prone to many ups and downs, conciliatory, and ruddy complexioned.

3. Earth (*sa*)



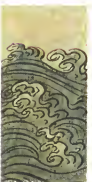
Symbolised by a yellow square and numerically represented by the number two, the earth element emerges naturally in a static manner. Its function is one of heaviness and solidity, inherent in a diet of bread and the flesh of an animal's limbs, while within the body it is represented by the muscle tissue and the spleen. It causes nasal sounds to be articulated, and is characterised by fringed hair and a decrepit posture. In cases of ill-health an imbalance of earth is indicated by spirit lords of the soil and demons of the countryside (*yul-'dre*), as well as by lethargy and asphyxia. Socially, earth relates to the ruling class, to Buddhist monks, and to maternal ancestors or matters concerning land and houses. It is located in the intermediate directions of the turtle divination chart, along with the trigrams Khon, Khen, Gin and Zon, the ox, sheep, dog and dragon signs, Saturn and the four intermediate constellations. If the hour of a person's birth is governed by the earth destiny element, it is predicted that he or she will be of a mantrin or nun's family, but the locality will be afflicted by spirit lords of the soil.

4. Iron (*icags*)



Symbolised by a white semi-circle or blade and numerically represented by the number five, the iron element emerges naturally with sharp edges. Its function is one of sharpness or incision, inherent in a diet of dairy products and flesh from an animal's ribs, while within the body it is represented by the bone tissue and the lungs. It causes vocalic sounds to be articulated, and is characterised by shaven heads and moles. In cases of ill-health an imbalance of iron is indicated by king spirits (*rgyal-po*) and Pehar, as well as by colic and bone ailments. Socially, iron relates to the outcasts, to children, maternal relatives and protector deities. It is located in the west of the turtle divination chart, along with the trigram Dva, the bird and monkey signs, Venus and the six western constellations. If the hour of a person's birth is governed by the iron destiny element, it is predicted that he or she will be a fair-complexioned villager in whose family a blood feud has occurred, noisy, tall and unrestrained in speech.

5. Water (*chu*)



Symbolised by a blue circle and numerically represented by the number three, the water element emerges naturally in a flowing manner. Its function is one of mollification, inherent in a diet of liquid refreshments including wine and water, while within the body it is represented by the blood, serum and kidneys. It causes labial sounds to be articulated, and is characterised by hair on the occiput and a cleft palate. In cases of ill-health an imbalance of water is indicated by serpentine spirits (*naḡa*) and imprecatory goddesses (*ma-mo*), as well as by cold diseases and ailments of the lower part of the body. Socially, water relates to the labouring classes, to Bon-po priests, sisters and female in-laws. It is located in the north of the turtle divination chart, along with the trigram Kham, the mouse and pig signs, Moon, Mercury and the six northern constellations. If the hour of a person's birth is governed by the water destiny element, it is predicted that he or she will be of dark complexion, of a Bon-po or village family background, loud-voiced, whimsical, and lacking in reliable supporters.⁹

The relationships of identity, mother, son, enemy and friend

These five material elements (*'byung-ba lnga*), so-named because they are said to be 'naturally emerging' (*rang-bzhin 'byung*), are the basis of the object of divination because their interaction forms specific types of productive and destructive relationship within the cycle known as 'mother-son and enemy-friend' (*ma-bu dgra-grogs*). Among them, water is the mother of wood, and iron is the mother of water, earth is the mother of iron, fire is the mother of earth, and wood is the mother of fire. Conversely, fire is the son of wood, earth is the son of fire, iron is the son of earth, water is the son of iron, and wood is the son of water. In addition, iron is the enemy of wood, fire is the enemy of iron, water is the enemy of fire, earth the enemy of water, and wood is the enemy of earth. Earth is the friend of wood, water is the friend of earth, fire is the friend of water, iron is the friend of fire, and wood is the friend of iron.⁴ As stated above, these relationships are on a sliding scale of positive–negative values with the 'mother'-relationship at the top end and the 'enemy'-relationship at the low end of the scale.

When the elemental relationships are unagitated, well-being is conferred on the subject. The sufferings of ill-health and death ensue, however, when they are agitated. Divination is therefore a means by which these positive or negative relationships may be recognised, and remedial measures applied. As Lo-chen Dharmaśrī states (*Moonbeams*, ff. 3a–4a):

The figure of the object of divination [is the five elements]
Wood, fire, earth, iron and water,
Which order into mother-son and enemy-friend relationships.⁵

Water is the mother of wood, and iron is the mother of water.
Earth is the mother of iron, fire is the mother of earth,
And wood is the mother of fire.

Fire is the son of wood, and earth is the son of fire.
Iron is the son of earth, water is the son of iron,
And wood is the son of water.

Iron is the enemy of wood, and fire is the enemy of iron.
Water is the enemy of fire, earth the enemy of water,
And wood is the enemy of earth.

Earth is the friend of wood, and water is the friend of earth.
Fire is the friend of water, iron is the friend of fire,
And wood is the friend of iron.

This is the computational sequence of the elements etc.,
And [these four types of relationship] are applied
To all other computational sequences in general.⁶

The elements are also explained [as order] by five aspects:
Experience, definition, classification, characteristics and function.
Among these, the essence of the other characteristics are
investigated.
They are independent or extended matter.
This is why they are defined as 'naturally emerging'.
The classification has two aspects:
And seven or eight when space and movement are added.⁷
The characteristics of the five elements, beginning with wood, are
respectively:
Movement [wood], contractibility [fire], solidity [earth], wetness [water]
and moisture [metal].
The functions are to confer well-being when amplified,
And to provide the sufferings of ill-health and death when agitated.
Therefore, the body must be an apprehender of these consequences,
Influenced by ailments, personal behaviour,⁸ and the four
additional signs.⁹
What is all produced by and composed of? Of nature, this again.¹⁰
These functions take effect owing to the emergence
Of all the [diverse] joys and sorrows.¹¹
Therefore, this divination is precious because it depicts these
[influences].

The application of divination science

Elemental divination may conform to the natural order of the elements, according to which wood, fire, earth, iron and water are all recognised to be uncompounded and of the nature of space; or else it may be undertaken in the context of the bewildered misconception of sentient beings, according to which distinctions are made between the discrete elements, the apparent sense-objects formed by them, the intellect which analyses the elemental relationships, and the mind which apprehends positive and negative consequences. These are known as the four primary 'hidden points of divination' (*gab-rtse*).¹²

Among them, the discrete elements, which are depicted on Plate 1, fig. 3, have external, internal and secret classifications. Thus, wood is an external element, internally identified with the blood vessels and nerves and secretly with the liver and gall bladder. Fire is an external element, internally identified with the metabolism and secretly with the heart and small intestine. Earth is an external element, internally identified with the flesh and secretly with the spleen and the stomach. Iron is an external element, internally identified with the bones and secretly with the lungs and the large intestine. Lastly, water is an external element, internally identified with the blood or serum and secretly with the kidneys and the urinary bladder.



Plate 1, fig. 3



Plate 1, fig. 3 (M.S.): ff. 3–4; The elements (4) present the categories

External elements (<i>phyi 'byung</i>)	wood	water	iron	earth	fire
Internal elements (<i>nang 'byung</i>)	channels	blood/serum	bones	flesh	metabolism
Secret elements (<i>gsang 'byung</i>)	liver	kidneys	lungs	spleen	heart

In the words of Lo-chen Dharmaśrī (*Moonbeams*, f. 4a/b):

The practical science of divination has two aspects: Natural basis and bewildering appearances. As for the divination science of natural basis: ¹³ Phenomenal existence appears as the five elements; But all of these are [recognised to be] of the nature of space, Without extremes or centre, and uncompounded. ¹⁴	The former, the basis of the divination, entails four factors: Discrete elements, apparent sense-objects, Acting intellect, and apprehending mind. These are known as the [four primary] 'hidden points' of divination. [Among them], the discrete [elements] are determined According to their [external, internal and secret] classifications; ¹⁷ Apparent objects are known ¹⁸ as the diversely appearing sense-objects; The acting intellect is that which analyses and ponders The mutual relationships between those [elements and sense objects]; ¹⁹ And the [apprehending] mind is that which grasps Their negative and positive attributes.
[By contrast], the divination science of bewildering appearances, Which is grounded in fundamental ignorance, ¹⁵ Has two aspects: the basis of this divination and the divination techniques. ¹⁶	

The nine divination techniques

When divinations are undertaken in the context of these four hidden points, the diviner should refer to the elaborate turtle divination chart which comprises nine basic techniques for calculating the relationships formed by the elements. Accordingly, calculations may be based on: the five constitutional types (*rus-khams lnga*); the twelve- or sixty-year cycle (*lo bcu-gnyis/ lo drug-bcu*); the nine numeric squares (*sme-ba dgu*); the eight trigrams (*spar-kha brgyad*); the twelve months (*zla-ba bcu-gnyis*); the thirty lunar days of the month (*zhag sum-bcu*); the twelve two-hour periods of the day (*dus-tshod bcu-gnyis*); the eight planets representing the weekdays (*bza'-drgyad*); or the twenty-eight constellations (*rgyu-skar nyer-brgyad*). *Moonbeams* describes these in detail, closely following the *White Beryl* treatise, but changing the order so that the fifth and sixth topics (numeric squares and trigrams) are placed before the months, days and hours (*Moonbeams*, f. 4b):

The divination techniques, when subsumed, have nine aspects:
Constitutional types, years, numeric squares, trigrams,
Months, days, hours, planets and constellations.

The following description of the nine techniques is presented in the sequence suggested by Sangs-rgyas rGya-mtsho in his *White Beryl* treatise, since our manuscript is based directly upon that text.

1. Constitutional types

Sentient beings comprise five constitutional types (*rus-khams lnga*), which are known in Tibetan by their original transliterated Chinese terms conjoined with the appropriate element: wood (*keg-shing*), fire (*ji-me*), earth (*kung-sa*), iron (*gshang-lcags*) and water ('*u-chu*). These have their distinctive functions within the organism. For example, in terms of speech, wood (*keg-shing*) articulates velar or guttural sounds; fire (*ji-me*) articulates dental sounds; earth (*kungs-sa*) articulates nasal sounds, gathering air within the abdomen; iron (*gshang-lcags*) articulates vocalic sounds; while water ('*u-chu*) articulates labial sounds.

Individual persons or subjects of divination are also generally recognised as belonging to one or other of these five constitutional types.²⁰ The main point here is that it is important for the diviner to ascertain which years among those of the twelve-year cycle are significant in the case of a specific constitutional type. As illustrated on Plate 1, fig. 4, each constitutional type is considered to have its years of greater penalty (*chad-chen-gyi lo*) and lesser penalty (*chad-chung-gi lo*), as well as those forming identity or destiny relationships (*dbang-lo*), mother-relationships (*ma-lo*), son-relationships (*bu-lo*), friend-relationships (*groggs-lo*) and enemy-relationships (*dgra-lo*). For example, in the case of a wood constitutional type, the tiger and hare years are those of identity or destiny (*dbang-lo*), the mouse and pig years are those in a mother-relationship (*ma-lo*), the horse and snake years are those in a son-relationship (*bu-lo*), the dog and dragon years are those in a friend-relationship (*groggs-lo*), the bird and monkey years are those in an enemy-relationship (*dgra-lo*), the sheep year is the one of greater penalty (*chad-chen*), and the ox year the one of lesser penalty (*chad-chung*). In addition each type is recognised to have a specific planet of destiny (*dbang-gza'*) and constellation of destiny (*dbang-skar*), which in the case of the wood constitutional type are respectively Jupiter and the six eastern constellations.



Plate 1, fig. 4

Plate 1, fig. 4 (Ms I ff. 4–5). Constitutional types and their relationships with the years.

Forms of the five constitutional types	wood	fire	earth	iron	water
(<i>rus-chen lnga'y gzugs</i>)	(<i>kag-shing</i>)	(<i>ji-me</i>)	(<i>kung-sa</i>)	(<i>gshang-icags</i>)	(<i>'u chu</i>)
Years of great penalty (<i>chad-chen-gyi lo</i>)	sheep	dog	dragon	ox	dragon
Years of lesser penalty (<i>chad-chung-gi lo</i>)	ox	dragon	dog	sheep	dog
Mother-relationship years (<i>ma-lo</i>)	mouse; pig	tiger; hare	snake; horse	ox; dog; sheep; dragon	bird; monkey
Destiny years (<i>dbang-lo</i>)	tiger; hare	snake; horse	ox; dog; sheep; dragon	bird; monkey	mouse; pig
Son-relationship years (<i>bu-lo</i>)	snake; horse	ox; dog; sheep; dragon	bird; monkey	mouse; pig	tiger; hare
Friend-relationship years (<i>grogs-lo</i>)	ox; dog; sheep; dragon	bird; monkey	mouse; pig	tiger; hare	snake; horse
Enemy-relationship years (<i>dgra-lo</i>)	bird; monkey	mouse; pig	tiger; hare	snake; horse	ox; dog; sheep; dragon
Planet of destiny (<i>dbang-gza</i>) ²¹	Jupiter	Mars	Saturn	Venus	Mercury
Constellations of destiny (<i>dbang-skar</i>)	six eastern constellations	six southern constellations	four intermediate constellations	six western constellations	six northern constellations

Lo-chen Dharmasrī writes (*Moonbeams*, ff. 4b–5a):

First, as for the constitutional types
The five constitutional types are those of wood, fire, earth, iron and water.
These, too, are recognised to have their distinctive [attributes].
It is said that wood articulates velar or guttural sounds.
Fire articulates dental sounds, earth articulates nasal sounds,
iron articulates vocalic sounds, and water labial sounds.

Harmonious relationships are formed through the conjunction of the
[various] year signs and those constitutional types
For example, in the case of a person with a wood constitution

If it coincides with a tiger or hare year, the year is one of [identity or] destiny.
The mouse and pig [years] are in a mother relationship.
While the horse and snake [years] are in a son relationship.
The dog and dragon [years] are in a friend relationship.
While the bird and monkey [years] are in an enemy relationship.
The sheep [year] is one of greater penalty (*chad chen*).²²
And the ox [year] one of lesser penalty (*chad chung*).²³
The planet of destiny is Jupiter.
And the constellations of destiny are the six eastern constellations.
Such calculations should be applied to all [of the five constitutional types].²⁴

Below: Detail of Plate 2, fig. 5 (see p. 111), showing the constellations, planet, elemental goddess and Directional Protector of the East



2. Years

The twelve-year cycle

The twelve-year cycle (*lo-'gros bcu-gnyis*) accords with the sequence: mouse, ox, tiger, hare, dragon, snake, horse, sheep, monkey, bird, dog and pig, each of which has its distinctive etymological derivation.²⁵ The mouse year stands at the head of the cycle since it was in a wood mouse year that Mañjuḥoṣa is traditionally said to have expounded elemental divination for the first time, and since the foremost spirit lord of the soil, King The-se,²⁶ was located in the lower north direction, coinciding with the mouse. The mouse, tiger, dragon, horse, monkey and dog years are considered male, while those of the ox, hare, snake, sheep, bird and pig are female. As depicted on Plate 2, fig. 4, the twelve year-signs are located in different directions of the turtle divination chart, corresponding to their associated element: the tiger and hare to the east, the snake and horse to the south, the monkey and bird to the west, the pig and mouse to the north, and the dragon, sheep, dog and ox in the four intermediate directions. These correspondences may be tabulated as shown below (Plate 2, fig. 4). The cardinal directions accord with the didactic scheme outlined on pp. 49 and 53. For the position of the twelve animals in the context of the turtle chart as a whole, see p. 111 (nos 1–12 on the schematic illustration).

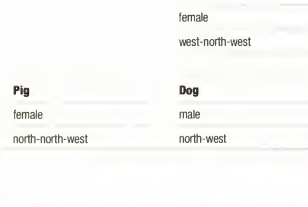
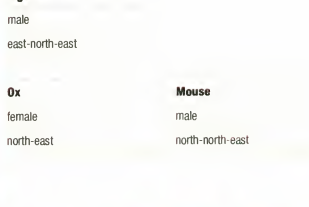
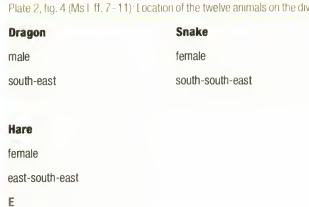


Plate 2, fig. 4 (Ms I ff. 7–11) Location of the twelve animals on the divination turtle

Dragon male south-east	Snake female south-south-east	S	Horse male south-south-west	Sheep female south-west
Hare female east-south-east E				Monkey male west-south-west W
Tiger male east-north-east				Bird female west-north-west
Ox female north-east	Mouse male north-north-east N		Pig female north-north-west	Dog male north-west

The sexagenary cycle

The twelve-year cycle is extended into a sixty-year or sexagenary cycle (*lo-skor drug-cu*) when each of the twelve animal signs is combined with the five destiny elements (*dbang-thang lnga*).²⁷ The earliest Chinese sexagenary cycle (*ganzzhi*) appears to have been formed by the combination of the celestial trunks and the five elements, the first such cycle commencing in the year 2697 bc.²⁸ The Tibetan sexagenary cycle, by contrast, was originally derived from the sexagenary Jupiter cycle expounded in the *Tantra of the Wheel of Time* (*Kalacakratantra*), according to which each of the sixty years has its own distinctive Sanskrit name.²⁹ While the sixty-second Chinese cycle commenced in the year 1024, the first Tibetan cycle began in 1027 with the first year of a new Indian cycle, termed *Prabhava*. Subsequently, the Chinese method, which had previously been employed in Tibet for the calculation of a twelve-year cycle, was assimilated to the Indian cycle, utilising the combination of animal signs and destiny elements. The correspondences between the years of the sexagenary cycle and the Western calendar may be tabulated as shown in chart 2.1.³⁰

Lo-chen Dharmaśrī summarises the twelve- and sixty-year cycles in the following verses (*Moonbeams*, f. 5a/b):

Secondly, concerning the twelve-year cycle (*lo-'gros bcu-gnyis*):

When [Mañjuśrī] first taught elemental divination,

The spirit lord of the soil The-se was located in the north-north-east direction,
Coinciding with the mouse [year].

For which reason the mouse year was placed at the beginning,

Followed in succession by those of the ox, tiger, hare, dragon, snake,
horse, sheep, monkey, bird, dog and pig.

When the years are classified according to male and female years:

Those of the mouse, tiger, dragon, horse, monkey and dog are male,

And those of the ox, hare, snake, sheep, bird and pig are female.³¹

Each of these has five destiny elements (*dbang-thang lnga*),

So that, when further subdivided, there is a sixty-year cycle

As for the directions in which they are located:

The tiger is in the east-north-east, the hare in the east-south-east,

And the dragon in the south-east.

The snake is in the south-south-east, the horse in the south-south-west,
And the sheep in the south-west.

The monkey is in the west-south-west, the bird in the west-north-west,

And the dog in the north-west.

The pig is in the north-north-west, the mouse in the north-north-east,

And the ox in the north-east.³²

1 Correspondences between the sexagenary year and the Western calendar

Divinatory year	Astrological year	Corresponding Western years (sexagenary cycles I–XVII)																			
fire hare	<i>rab-byung</i>	1027	1087	1147	1207	1267	1327	1387	1447	1507	1567	1627	1687	1747	1807	1867	1927	1987			
earth dragon	<i>mam-byung</i>	1028	1088	1148	1208	1268	1328	1388	1448	1508	1568	1628	1688	1748	1808	1868	1928	1988			
earth snake	<i>dkar-po</i>	1029	1089	1149	1209	1269	1329	1389	1449	1509	1569	1629	1689	1749	1809	1869	1929	1989			
iron horse	<i>rab-mynos</i>	1030	1090	1150	1210	1270	1330	1390	1450	1510	1570	1630	1690	1750	1810	1870	1930	1990			
iron sheep	<i>skyes-bdag</i>	1031	1091	1151	1211	1271	1331	1391	1451	1511	1571	1631	1691	1751	1811	1871	1931	1991			
water monkey	<i>ang-gir</i>	1032	1092	1152	1212	1272	1332	1392	1452	1512	1572	1632	1692	1752	1812	1872	1932	1992			
water bird	<i>dpai-gdong</i>	1033	1093	1153	1213	1273	1333	1393	1453	1513	1573	1633	1693	1753	1813	1873	1933	1993			
wood dog	<i>dingos-po</i>	1034	1094	1154	1214	1274	1334	1394	1454	1514	1574	1634	1694	1754	1814	1874	1934	1994			
wood pig	<i>sna-tshod-ldan</i>	1035	1095	1155	1215	1275	1335	1395	1455	1515	1575	1635	1695	1755	1815	1875	1935	1995			
fire mouse	<i>'dzin-byed</i>	1036	1096	1156	1216	1276	1336	1396	1456	1516	1576	1636	1696	1756	1816	1876	1936	1996			
fire ox	<i>dbang-phyug</i>	1037	1097	1157	1217	1277	1337	1397	1457	1517	1577	1637	1697	1757	1817	1877	1937	1997			
earth tiger	<i>'bru-mang-po</i>	1038	1098	1158	1218	1278	1338	1398	1458	1518	1578	1638	1698	1758	1818	1878	1938	1998			
earth hare	<i>myos-ldan</i>	1039	1099	1159	1219	1279	1339	1399	1459	1519	1579	1639	1699	1759	1819	1879	1939	1999			
iron dragon	<i>mam-gnon</i>	1040	1100	1160	1220	1280	1340	1400	1460	1520	1580	1640	1700	1760	1820	1880	1940	2000			
iron snake	<i>gru-mchog</i>	1041	1101	1161	1221	1281	1341	1401	1461	1521	1581	1641	1701	1761	1821	1881	1941	2001			
water horse	<i>sna-tshogs</i>	1042	1102	1162	1222	1282	1342	1402	1462	1522	1582	1642	1702	1762	1822	1882	1942	2002			
water sheep	<i>nyi-ma</i>	1043	1103	1163	1223	1283	1343	1403	1463	1523	1583	1643	1703	1763	1823	1883	1943	2003			
wood monkey	<i>nyi-grol-che</i>	1044	1104	1164	1224	1284	1344	1404	1464	1524	1584	1644	1704	1764	1824	1884	1944	2004			
wood bird	<i>sa-skyong</i>	1045	1105	1165	1225	1285	1345	1405	1465	1525	1585	1645	1705	1765	1825	1885	1945	2005			
fire dog	<i>mi-zad</i>	1046	1106	1166	1226	1286	1346	1406	1466	1526	1586	1646	1706	1766	1826	1886	1946	2006			
fire pig	<i>thams-cad 'dul</i>	1047	1107	1167	1227	1287	1347	1407	1467	1527	1587	1647	1707	1767	1827	1887	1947	2007			
earth mouse	<i>kun-'dzin</i>	1048	1108	1168	1228	1288	1348	1408	1468	1528	1588	1648	1708	1768	1828	1888	1948	2008			
earth ox	<i>gal-ba</i>	1049	1109	1169	1229	1289	1349	1409	1469	1529	1589	1649	1709	1769	1829	1889	1949	2009			
iron tiger	<i>mam-gyur</i>	1050	1110	1170	1230	1290	1350	1410	1470	1530	1590	1650	1710	1770	1830	1890	1950	2010			
iron hare	<i>bong-bu</i>	1051	1111	1171	1231	1291	1351	1411	1471	1531	1591	1651	1711	1771	1831	1891	1951	2011			
water dragon	<i>dga'-ba</i>	1052	1112	1172	1232	1292	1352	1412	1472	1532	1592	1652	1712	1771	1832	1892	1952	2012			
water snake	<i>mam-rgyal</i>	1053	1113	1173	1233	1293	1253	1413	1473	1533	1593	1653	1713	1773	1833	1893	1953	2013			
wood horse	<i>rgyal-ba</i>	1054	1114	1174	1234	1294	1354	1414	1474	1534	1594	1654	1714	1774	1834	1894	1954	2014			
wood sheep	<i>myos-byed</i>	1055	1115	1175	1235	1295	1355	1415	1475	1535	1595	1655	1715	1775	1835	1895	1955	2015			
fire monkey	<i>gdong-ngan</i>	1056	1116	1176	1236	1296	1356	1416	1476	1536	1596	1656	1716	1776	1836	1896	1956	2016			
fire bird	<i>gser-'chang</i>	1057	1117	1177	1237	1297	1357	1417	1477	1537	1597	1657	1717	1777	1837	1897	1957	2017			
earth dog	<i>mam-'phyang</i>	1058	1118	1178	1238	1298	1358	1418	1478	1538	1598	1658	1718	1778	1838	1898	1958	2018			
earth pig	<i>'gyur-byed</i>	1059	1119	1179	1239	1299	1359	1419	1479	1539	1599	1659	1719	1779	1839	1899	1959	2019			
iron mouse	<i>kun-ldan</i>	1060	1120	1180	1240	1300	1360	1420	1480	1540	1600	1660	1720	1780	1840	1900	1960	2020			
iron ox	<i>'phar-ba</i>	1061	1121	1181	1241	1301	1361	1421	1481	1541	1601	1661	1721	1781	1841	1901	1961	2021			
water tiger	<i>dge-byed</i>	1062	1122	1182	1242	1302	1362	1422	1482	1542	1602	1662	1722	1782	1842	1902	1962	2022			
water hare	<i>mdzes-byed</i>	1063	1123	1183	1243	1303	1363	1423	1483	1543	1603	1663	1723	1783	1843	1903	1963	2023			
wood dragon	<i>khro-mo</i>	1064	1124	1184	1244	1304	1364	1424	1484	1544	1604	1664	1724	1784	1844	1904	1964	2024			
wood snake	<i>sna-tshogs dbyig</i>	1065	1125	1185	1245	1305	1365	1425	1485	1545	1605	1665	1725	1785	1845	1905	1965	2025			
fire horse	<i>zil-gnon</i>	1066	1126	1186	1246	1306	1366	1426	1486	1546	1606	1666	1726	1786	1846	1906	1966	2026			
fire sheep	<i>spre'u</i>	1067	1127	1187	1247	1307	1367	1427	1487	1547	1607	1667	1727	1787	1947	1907	1967	2027			
earth monkey	<i>phur-bu</i>	1068	1128	1188	1248	1308	1368	1428	1488	1548	1608	1668	1728	1788	1848	1908	1968	2028			
earth bird	<i>zhi-ba</i>	1069	1129	1189	1249	1309	1369	1429	1489	1549	1609	1669	1729	1789	1849	1909	1969	2029			
iron dog	<i>thun-mong</i>	1070	1130	1190	1250	1310	1370	1430	1490	1550	1610	1670	1730	1790	1850	1910	1970	2030			
iron pig	<i>gal-byed</i>	1071	1131	1191	1251	1311	1371	1431	1491	1551	1611	1671	1731	1791	1851	1911	1971	2031			
water mouse	<i>yang-'dzin</i>	1072	1132	1192	1252	1312	1372	1432	1492	1552	1612	1672	1732	1791	1852	1912	1972	2032			
water ox	<i>bag-med</i>	1073	1133	1193	1253	1313	1373	1433	1493	1553	1613	1673	1733	1793	1853	1913	1973	2033			
wood tiger	<i>kun-dga'</i>	1074	1134	1194	1254	1314	1374	1434	1494	1554	1614	1674	1734	1794	1854	1914	1974	2034			
wood hare	<i>srin-bu</i>	1075	1135	1195	1255	1315	1375	1435	1495	1555	1615	1675	1735	1795	1855	1915	1975	2035			
fire dragon	<i>me</i>	1076	1136	1196	1256	1316	1376	1436	1496	1556	1616	1676	1736	1796	1856	1916	1976	2036			
fire snake	<i>dmar-ser-can</i>	1077	1137	1197	1257	1317	1377	1437	1497	1557	1617	1677	1737	1797	1857	1917	1977	2037			
earth horse	<i>lus-kyi pho-nya</i>	1078	1138	1198	1258	1318	1378	1438	1498	1558	1618	1678	1738	1798	1858	1918	1978	2038			
earth sheep	<i>don-grub</i>	1079	1139	1199	1259	1319	1379	1439	1499	1559	1619	1679	1739	1799	1859	1919	1979	2039			
iron monkey	<i>drag-po</i>	1080	1140	1200	1260	1320	1380	1440	1500	1560	1620	1680	1740	1800	1860	1920	1980	2040			
iron bird	<i>blo-ngan</i>	1081	1141	1201	1261	1321	1381	1441	1501	1561	1621	1681	1741	1801	1861	1921	1981	2041			
water dog	<i>mga-chan</i>	1082	1142	1202	1262	1322	1382	1442	1502	1561	1622	1682	1742	1802	1862	1922	1982	2042			
water pig	<i>khrag-skyug</i>	1083	1143	1203	1263	1323	1383	1443	1503	1563	1623	1683	1743	1803	1863	1923	1983	2043			
wood mouse	<i>mi-gdmar</i>	1084	1144	1204	1264	1324	1384	1444	1504	1564	1624	1684	1744	1804	1864	1924	1984	2044			
wood ox	<i>khro-bo</i>	1085	1145	1205	1265	1325	1385	1445	1505	1565	1625	1685	1745	1805	1865	1925	1985	2045			
fire tiger	<i>zad-pa</i>	1086	1146	1206	1266	1326	1386	1446	1506	1566	1626	1686	1746	1806	1866	1926	1986	2046			

Four elemental aspects of the sexagenary cycle

In the Tibetan system of elemental divination, each of the years of the sexagenary cycle has four distinct elemental aspects, known as vitality (*srog*), body (*lus*), destiny (*dbang-thang*) and luck (*klung-rta*). On Plates 3–8, fig. 2, and 16–22, fig. 1,³³ these are depicted according to the symbolism of the sPor-thang tradition (*spor-thang brda-mtshon ri-mo*) – as the *White Beryl*, f. 158a, clearly states. The vitality element (*srog*) of a given year sign is symbolised by the colour of the animal's head, the destiny element (*dbang-thang*) by the colour of the animal's clothing, the luck aspect (*klung-rta*) by the colour of the belt, and the actual element (*khams-nyid*) indicative of luck by the form and colour of the mat. The thirty pairs of body elements (*lus-kyi kha-srog sum-cu*), sometimes identified with the colour of the animal's turban, are here depicted directly above their corresponding animals in symbolic forms, following the illustrative basis of the *sGang-sgril* tradition as outlined in *White Beryl*, f. 156 a/b.³⁴ Lo-chen Dharmaśrī writes (*Moonbeams*, f. 5b):

Each of these [animal year signs] has four elemental aspects
Vitality, body, destiny and luck

a) Vitality elemental aspect of the years The vitality (*srog*) is the life-essence present in the heart of corporeal beings from the moment of birth until the moment of death. When the vitality is weak, ritual ransom (*srog bsul-ba*) may be performed to restore its potency. The vitality element corresponding to a given year-sign is the very element governing the natural location of the corresponding animal. Thus, wood, governing the eastern direction, is the vitality element of the tiger and hare years; fire, governing the south, is the vitality element of the horse and snake years; iron, governing the west, is the vitality element of the bird and monkey years; water, governing the north, is the vitality element of the mouse and pig years; while earth, governing the intermediate directions, is the vitality element of the ox, sheep, dog and dragon years.

There are technical Chinese terms for the various relationships formed between the destiny elements and those vitality elements, as illustrated on Plate 1, fig. 5. Thus, when the destiny element forms an identity-relationship with the vitality element, the year is known in Tibetan transliteration as *kha-yan*; when it forms a mother-relationship with the vitality element, the year is known as *khong-nong*; when it forms a son-relationship with the vitality element, the year is known as *se-zhig*; when it forms a friend-relationship with the vitality element, the year is called *kha-ral*; and when it forms an enemy-relationship with the vitality element, the year is called 'dun-khur. In addition, the element forming a mother-relationship with the vitality element may also be known as the 'life-spirit' (*bla*).³⁵ For example, if the present year is that of the mouse or pig, it is known as a *kha-yan* year when the destiny element is also water, but as a *khong-nong* year when the destiny element is iron, a *se-zhig* year when the destiny element is wood, or a *kha-ral* year when the destiny element is fire. In the tabular charts corresponding to Plates 3–8, fig. 2 (see pp. 70–87) this information has been added for each of the sixty years in turn.

Plate 1 fig. 5

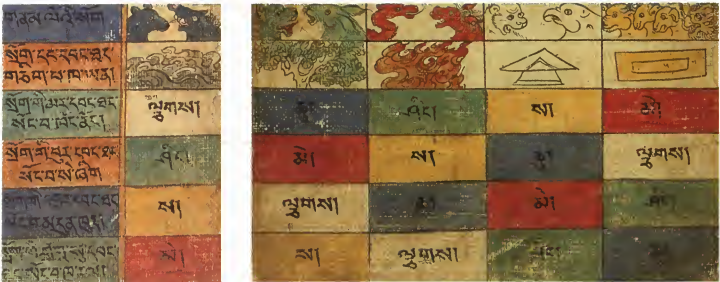


Plate 1, fig. 5 (Ms I ff. 4–5) Vitality elements of the twelve year-signs and destiny elements in relationship with them

animal indicative of the vitality of the present year (<i>gnam-lo'i srog</i>)	mouse, pig	tiger, hare	snake, horse	monkey, bird	ox, sheep, dog, dragon
vitality element of the present year ³⁶	water	wood	fire	iron	earth
destiny element in identity-relationship with the vitality (<i>kha-yan</i>)	water	wood	fire	iron	earth
destiny element in mother-relationship with the vitality (<i>khong-nong</i>)	iron	water	wood	earth	fire
destiny element in son-relationship with the vitality (<i>se-zhig</i>)	wood	fire	earth	water	iron
destiny element in enemy-relationship with the vitality ('dun-khur)	earth	iron	water	fire	wood
destiny element in friend-relationship with the vitality (<i>kha-ral</i>)	fire	earth	iron	wood	water

Lo-chen Dharmaśrī summarises this topic as follows (*Moonbeams*, f. 5b):

The vitality element [of the year-signs] refers to the elements Associated with their respective locations Wood [east] is the vitality of the tiger and hare [years]. Fire [south] is that of the horse and snake [years]. Iron [west] is that of the bird and monkey [years]. Water [north] is that of the mouse and pig [years]. And earth [intermediate] is the vitality of the ox, sheep, dog and dragon [years].	The [element in a] mother-relationship with the vitality [element] is known as 'life-spirit' (<i>bla</i>) When the vitality and destiny elements form an identity-relationship, The year is called <i>kha-yan</i> . But when the destiny element enters into a mother-relationship with the vitality, the year is called <i>khong-nong</i> . When the destiny element enters into a son-relationship [with the vitality], it is called <i>se-zhig</i> .	When the destiny element enters into a friend-relationship [with the vitality], it is called <i>kha-ral</i> . And when the destiny element enters into an enemy-relationship [with the vitality], it is called 'dun-khur.
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b) Body elemental aspect of the years The body element (*lus*), which determines physical health, is calculated from the Kham (water) trigram in the case of persons born in the tiger, hare, bird or monkey year. It is calculated from the Zin (wood) trigram in the case of persons born in the ox, sheep, horse or mouse years; and from the Dva (iron) trigram in the case of those born in the dog, dragon, pig or snake years.³⁷ It is important to note that though the animal sign determines the trigram from which the count begins, that sector is provisionally designated as 'iron' (*lcags*) for the sake of the count, whatever the element normally associated with the trigram may be. For example, in the case of one born in the iron tiger year, the count begins from the Kham (water) trigram in the north, but this trigram is designated as 'iron' for the sake of the count.³⁸ Then, counting through the sequence: iron, water, fire, earth and wood, one finds the body element in the sector corresponding to that of the destiny element, i.e. in the example of a subject born in the iron tiger year, the body element is wood, coinciding with sector normally associated with the destiny element iron.³⁹ In addition, the sixty years of the cycle form thirty neighbouring pairs, which share an identical body element, for which reason they are known as the 'thirty *kha-srog*'.⁴⁰

Lo-chen Dharmasrī summarises the body elemental aspect as follows (*Moonbeams*, ff. 5b–6a):

Then, the key to the aspect of body (<i>lus</i>) is as follows	[Verbally], one then enumerates [the elements in the sequence]
[The element indicative of the body aspect]	Iron, water, fire, earth and wood
is calculated from the Kham (water) trigram	The destiny and body [elements] are both found in corresponding sectors
In the case of [those born in] the tiger, hare, bird, and monkey [years],	
It is calculated from the Zin (wood) trigram	Since neighbouring pairs among the sixty years of the cycle
In the case of [those born in] the ox, sheep, horse, and mouse [years],	Have an identical body element,
And it is calculated from the Dva (iron) trigram	[These pairs] are collectively known as the 'thirty <i>kha-srog</i> '
In the case of [those born in] the dog, dragon, pig, and snake [years]	

c) Destiny elemental aspect of the years The destiny element (*dbang-thang*) governs personal spheres of influence, wealth, property, food, clothing and descendants, and is the element specifically designated nowadays when the years form a sexagenary cycle. It is important to bear in mind, however, that the term 'destiny', when used to render *dbang-thang* in the context of this system of divination – which is grounded in Buddhism – is to be equated with the ripening effect of evolutionary past actions (*karma*) and not with an irreversible pre-determined fate. As for its calculation, whenever a male year begins, the destiny element has an identity-relationship in the case of persons aged one and ten.⁴¹ It has a mother-relationship in the case of those aged two and three,⁴² an enemy-relationship in the case of those aged four and five,⁴³ a friend-relationship in the case of those aged six and seven,⁴⁴ and a son-relationship in the case of those aged eight and nine.⁴⁵ Conversely, whenever a female year begins, the destiny element has an identity-relationship in the case of persons aged one and two, a mother-relationship in the case of those aged three and four, an enemy-relationship in the case of those aged five and six, a friend-relationship in the case of those aged seven and eight, and a son-relationship in the case of those aged nine and ten.

Each neighbouring pair of male and female year signs among the sixty years of the cycle share an identical destiny element, and these are numbered sequentially in the sequence wood, fire, earth, iron, water, so that the thirty pairs are collectively known as the 'thirty consecutive numbers' (*bu-'ded sum-cu*).⁴⁶

Lo-chen Dharmasrī summarises the destiny aspect as follows (*Moonbeams*, f. 6a):

Now, to disclose the key to the destiny [elements]	And it has a son-relationship in the case of those aged eight and nine	Since [neighbouring] pairs of male and female [year signs]
Whenever a male year begins, it should be known that	Whenever a female year begins,	among the sixty years of the cycle
[The destiny element has] an identity-relationship	[The destiny element has] an identity-relationship in the case of	[Share the same destiny [element].
In the case of those aged one and ten	those aged one and two,	These [pairs of destiny elements] are also known
It has a mother-relationship in the case of those aged two and three,	A mother-relationship in the case of those aged three and four,	As the 'thirty consecutive numbers.'
It has an enemy-relationship in the case of those aged four and five,	An enemy-relationship in the case of those aged five and six,	
It has a friend-relationship in the case of those aged six and seven,	A friend-relationship in the case of those aged seven and eight,	
	And a son-relationship in the case of those aged nine and ten	

d) Luck elemental aspect of the years The luck element (*klung-rla*)⁴⁷ is suggestive of good fortune and good reputation. Its calculation depends on the animal sign corresponding to the numeric square indicative of the subject's vitality (*srog-gi sme-ba*)⁴⁸ combined with a specific element. For example, the monkey sign corresponding to the numeric square of vitality combined with the iron element form the luck aspect of persons born in the tiger, horse or dog years. The tiger sign corresponding to the numeric square of vitality combined with the wood element form the luck aspect of persons born in the mouse, dragon or monkey years. The pig sign corresponding to the numeric square of vitality combined with the water element form the luck aspect of persons born in the bird, ox or snake years, while the snake sign corresponding to the numeric square of vitality combined with the fire element form the luck aspect of those born in the pig, sheep or hare years. There is no luck aspect corresponding to the earth element.

Lo-chen Dharmasrī summarises the luck elemental aspect as follows (*Moonbeams*, f. 6a/b):

Then, to give the key to the elemental aspect of luck	From the luck aspect of [those born in] the mouse, [the element]	From the luck aspect of [those born in] the pig, [sheep and] hare [years],
The monkey sign [is the iron element]	the monkey [year]	[That], from the standpoint of the luck object,
From the luck aspect of [those born in] the tiger, horse and dog [years],	The pig sign, and the water [element]	the years are grouped into threes
The tiger sign [is the wood element]	From the luck aspect of [those born in] the bird, ox and snake [years],	There is no luck aspect corresponding to the earth element. ⁴⁹
The snake sign [is the fire element]	While the snake sign [is the fire element]	

Other elemental aspects of the year In addition to the aforementioned elemental aspects of the vitality, body, destiny and luck, the calculation may also take into account the natal numeric square indicative of the subject's own luck (*rang-klung skyes-pa'i sme-ba*),⁵⁰ and the natal tri-gram indicative of the luck aspect of the subject's mother (*ma-klung skyes-pa'i spar-kha*). So, Lo-chen adds:

In addition to those four aspects of vitality, body, destiny and luck,
One should also add the natal numeric square indicative of the subject's own luck,
And the natal trigram indicative of the luck of the subject's mother
In this way, the calculation for each [year] may also have six aspects.



Plate 3, fig. 2. 1. Wood mouse year, 2. Wood ox year.



Plate 3, fig. 3. 3. Fire tiger year, 4. Fire hare year.

Plate 3, fig. 2 (Ms I ff. 13–15). Years of the sexagenary cycle

1. Wood mouse year (*shing-byi lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rta*)

actual luck element (*khams-nyid*)

natal numeric square (*skye-sme*)

vitality numeric square (*srog-sme*)

destiny numeric square (*dbang-sme*)

two planetary luck aspects of the months (*zia-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

iron, symbolised by 'molten iron cauldron' (*khro-chu'i lcags*) and originating from the turtle's skull (*don-du rus-sbal-gyi thod-rus*)⁵¹
water, symbolised by blue head
wood, symbolised by green clothing
wood, symbolised by green belt⁵²
wood, symbolised by leafy mat
White 1
Green 4
Red 7
Mars and earth tiger
se-zhig

2. Wood ox year (*shing-glang lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rta*)

actual luck element (*khams-nyid*)

natal numeric square (*skye-sme*)

vitality numeric square (*srog-sme*)

destiny numeric square (*dbang-sme*)

two planetary luck aspects of the months (*zia-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

iron, symbolised by 'molten iron cauldron' (*khro-chu'i lcags*) and originating from the turtle's skull (*don-du rus-sbal-gyi thod-rus*)
earth, symbolised by yellow head
wood, symbolised by green clothing
water, symbolised by blue belt
water, symbolised by watery mat
Red 9
Blue 3
White 6
Jupiter and iron hare
'dun-khur

3. Fire tiger year (*me-stag lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rta*)

actual luck element (*khams-nyid*)

natal numeric square (*skye-sme*)

vitality numeric square (*srog-sme*)

destiny numeric square (*dbang-sme*)

two planetary luck aspects of the months (*zia-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

fire, symbolised by 'wild fire' (*rtsub-pa'i me*) and originating from the heat of the [turtle's] genital erection (*dbang-po srang-ba'i drod-me*)
wood, symbolised by green head
fire, symbolised by red clothing
iron, symbolised by white belt
iron, symbolised by iron mat
White 8
Black 2
Yellow 5
Saturn and water dragon
se-zhig

4. Fire hare year (*me-yas lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rta*)

actual luck element (*khams-nyid*)

natal numeric square (*skye-sme*)

vitality numeric square (*srog-sme*)

destiny numeric square (*dbang-sme*)

two planetary luck aspects of the months (*zia-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

fire, symbolised by 'wild fire' (*rtsub-pa'i me*) and originating from the heat of the [turtle's] genital erection (*dbang-po srang-ba'i drod-me*)
wood, symbolised by green head
fire, symbolised by red clothing
fire, symbolised by red belt
fire, symbolised by fiery mat
Red 7
White 1
Green 4
Moon and wood snake
se-zhig



Above Detail of Plate 3, fig. 2, showing the earth dragon and earth snake years



Plate 3, fig. 2 5. Earth dragon year, 6. Earth snake year.

5. Earth dragon year (*sa-'brug lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rta*)

actual luck element (*kham-nyid*)

natal numeric square (*skye-smé*)

vitality numeric square (*srog-smé*)

destiny numeric square (*dbang-smé*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

wood, symbolised by 'reclining tree' (*nyal-ba'i shing*) and originating from the blood

vessels of the [turtle's] womb (*mngal-gyi rtsa*)

earth, symbolised by yellow head

earth, symbolised by yellow clothing

wood, symbolised by green belt

wood, symbolised by leafy mat

White 6

Red 9

Blue 3

Mars and fire horse

kha-yan

6. Earth snake year (*sa-sbrul lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rta*)

actual luck element (*kham-nyid*)

natal numeric square (*skye-smé*)

vitality numeric square (*srog-smé*)

destiny numeric square (*dbang-smé*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

wood, symbolised by 'reclining tree' (*nyal-ba'i shing*) and originating from the blood

vessels of the [turtle's] womb (*mngal-gyi rtsa*)

fire, symbolised by red head

earth, symbolised by yellow clothing

water, symbolised by blue belt

water, symbolised by watery mat

Yellow 5

White 8

Black 2

Jupiter and earth sheep

se-zhig



Plate 4, fig. 2. 7. Iron horse year, 8. Iron sheep year.

Plate 4, fig. 2 (Ms I, ff. 16–19): Years of the sexagenary cycle (continued)

7. Iron horse year (<i>lcags-rta lo</i>)	
body element (<i>lus</i>)	earth, symbolised by 'earth edges and centre' (<i>mtha'-dbus sa</i>) and originating from the flesh of the [turtle's] tongue (<i>lce-sha</i>)
vitality element (<i>srog</i>)	fire, symbolised by red head
destiny element (<i>dbang-thang</i>)	iron, symbolised by white clothing
luck aspect (<i>klung-rta</i>)	iron, symbolised by white belt
actual luck element (<i>khams-nyid</i>)	iron, symbolised by iron mat
natal numeric square (<i>skye-sme</i>)	Green 4
vitality numeric square (<i>srog-sme</i>)	Red 7
destiny numeric square (<i>dbang-sme</i>)	White 1
two planetary luck aspects of the months (<i>zia-klung-gi gza' gnyis</i>)	Saturn and iron monkey
relationship of destiny element with vitality element	<i>kha-rai</i>

8. Iron sheep year (<i>lcags-lug lo</i>)	
body element (<i>lus</i>)	earth, symbolised by 'earth edges and centre' (<i>mtha'-dbus sa</i>) and originating from the flesh of the [turtle's] tongue (<i>lce-sha</i>)
vitality element (<i>srog</i>)	earth, symbolised by yellow head
destiny element (<i>dbang-thang</i>)	iron, symbolised by white clothing
luck aspect (<i>klung-rta</i>)	fire, symbolised by red belt
actual luck element (<i>khams-nyid</i>)	fire, symbolised by fiery mat
natal numeric square (<i>skye-sme</i>)	Blue 3
vitality numeric square (<i>srog-sme</i>)	White 6
destiny numeric square (<i>dbang-sme</i>)	Red 9
two planetary luck aspects of the months (<i>zia-klung-gi gza' gnyis</i>)	Moon and water bird
relationship of destiny element with vitality element	<i>se-zhig</i>



Plate 4, fig. 3. 9. Water monkey year, 10. Water bird year.

9. Water monkey year (<i>chu-spre lo</i>)	
body element (<i>lus</i>)	iron, symbolised by an 'iron on the calf of the leg' (<i>gdong-thog lcags</i>) and originating from the [turtle's] tibia (<i>ngar-gdong rus</i>)
vitality element (<i>srog</i>)	iron, symbolised by white head
destiny element (<i>dbang-thang</i>)	water, symbolised by blue clothing
luck aspect (<i>klung-rta</i>)	wood, symbolised by green belt
actual luck element (<i>khams-nyid</i>)	wood, symbolised by leafy mat
natal numeric square (<i>skye-sme</i>)	Black 2
vitality numeric square (<i>srog-sme</i>)	Yellow 5
destiny numeric square (<i>dbang-sme</i>)	White 8
two planetary luck aspects of the months (<i>zia-klung-gi gza' gnyis</i>)	Mars and wood dog
relationship of destiny element with vitality element	<i>se-zhig</i>

10. Water bird year (<i>chu-bya lo</i>)	
body element (<i>lus</i>)	iron, symbolised by an 'iron on the calf of the leg' (<i>gdong-thog lcags</i>) and originating from the [turtle's] tibia (<i>ngar-gdong rus</i>)
vitality element (<i>srog</i>)	iron, symbolised by white head
destiny element (<i>dbang-thang</i>)	water, symbolised by blue clothing
luck aspect (<i>klung-rta</i>)	water, symbolised by blue belt
actual luck element (<i>khams-nyid</i>)	water, symbolised by watery mat
natal numeric square (<i>skye-sme</i>)	White 1
vitality numeric square (<i>srog-sme</i>)	Green 4
destiny numeric square (<i>dbang-sme</i>)	Red 7
two planetary luck aspects of the months (<i>zia-klung-gi gza' gnyis</i>)	Jupiter and fire pig
relationship of destiny element with vitality element	<i>se-zhig</i>



Plate 4, fig. 2 11. Wood dog year, 12. Wood pig year.

11. Wood dog year (*shing-khyi lo*)
body element (*lus*)

vitality element (*srog*)
destiny element (*dbang-thang*)
luck aspect (*klung-rta*)
actual luck element (*kham-s-nyid*)
natal numeric square (*skye-sme*)
vitality numeric square (*srog-sme*)
destiny numeric square (*dbang-sme*)
two planetary luck aspects of the months (*zia-klung-gi gza' gnyis*)
relationship of destiny element with vitality element

12. Wood pig year (*shing-phag lo*)
body element (*lus*)

vitality element (*srog*)
destiny element (*dbang-thang*)
luck aspect (*klung-rta*)
actual luck element (*kham-s-nyid*)
natal numeric square (*skye-sme*)
vitality numeric square (*srog-sme*)
destiny numeric square (*dbang-sme*)
two planetary luck aspects of the months (*zia-klung-gi gza' gnyis*)
relationship of destiny element with vitality element

fire, symbolised by the 'fire of the summit' (*rse-me*) and originating from the 'warmth of the [turtle's] vagina' (*mtshan-ma'i droc*)
earth, symbolised by yellow head
wood, symbolised by green clothing
iron, symbolised by white belt^{5,3}
iron, symbolised by iron mat
Red 9
Blue 3
White 6
Saturn and earth mouse
'dun-khur

fire, symbolised by the 'fire of the summit' (*rse-me*) and originating from the 'warmth of the [turtle's] vagina' (*mtshan-ma'i droc*)
water, symbolised by blue head
wood, symbolised by green clothing
fire, symbolised by red belt
fire, symbolised by fiery mat
White 8
Black 2
Yellow 5
Moon and iron ox
se-zhig



Plate 4, fig. 2 13. Fire mouse year, 14. Fire ox year.

13. Fire mouse year (*me-byi lo*)
body element (*lus*)

vitality element (*srog*)
destiny element (*dbang-thang*)
luck aspect (*klung-rta*)
actual luck element (*kham-s-nyid*)
natal numeric square (*skye-sme*)
vitality numeric square (*srog-sme*)
destiny numeric square (*dbang-sme*)
two planetary luck aspects of the months (*zia-klung-gi gza' gnyis*)
relationship of destiny element with vitality element

14. Fire ox year (*me-glang lo*)
body element (*lus*)

vitality element (*srog*)
destiny element (*dbang-thang*)
luck aspect (*klung-rta*)
actual luck element (*kham-s-nyid*)
natal numeric square (*skye-sme*)
vitality numeric square (*srog-sme*)
destiny numeric square (*dbang-sme*)
two planetary luck aspects of the months (*zia-klung-gi gza' gnyis*)
relationship of destiny element with vitality element

water, symbolised by 'saliva' and originating from the [turtle's]
'saliva' (*kha-rub chu/kha-chu*)
water, symbolised by blue head
fire, symbolised by red clothing
wood, symbolised by green belt
wood, symbolised by leafy mat
Red 7
White 1
Green 4
Mars and water tiger
kha-ral

water, symbolised by 'saliva' and originating from the [turtle's]
'saliva' (*kha-rub chu/kha-chu*)
earth, symbolised by yellow head
fire, symbolised by red clothing
water, symbolised by blue belt
water, symbolised by watery mat
White 6
Red 9
Blue 3
Jupiter and wood hare
khong-nong



15. Earth tiger year, 16. Earth hare year.

Figure 2: In 2016 (the 15th year of the secondary cycle) continued

15. Earth tiger year (*sa-stag lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rta*)

actual luck element (*khams-nyid*)

natal numeric square (*skye-sme*)

vitality numeric square (*srog-sme*)

destiny numeric square (*dbang-sme*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

16. Earth hare year (*sa-yos lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rta*)

actual luck element (*khams-nyid*)

natal numeric square (*skye-sme*)

vitality numeric square (*srog-sme*)

destiny numeric square (*dbang-sme*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

earth, symbolised by a 'door-lintel' (*sgo-them sa*) and originating from the 'flesh of the

[turtle's] penis' (*pho-mshan sha*)

wood, symbolised by green head

earth, symbolised by yellow clothing

iron, symbolised by white belt

iron, symbolised by iron mat

Yellow 5

White 8

Black 2

Saturn and fire dragon

kha-ral

earth, symbolised by a 'door-lintel' (*sgo-them sa*) and originating from the 'flesh of the

[turtle's] penis' (*pho-mshan sha*)

wood, symbolised by green head

earth, symbolised by yellow clothing

fire, symbolised by red belt

fire, symbolised by fiery mat

Green 4

Red 7

White 1

Moon and earth snake

kha-ral



17. Iron dragon year, 18. Iron snake year.

17. Iron dragon year (*lcags-'brug lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rta*)

actual luck element (*khams-nyid*)

natal numeric square (*skye-sme*)

vitality numeric square (*srog-sme*)

destiny numeric square (*dbang-sme*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

iron, symbolised by a 'white conch' (*dung-dkar lcags*) and originating from the [turtle's]

'breast-bone' (*snying-dbus rus-pa*)

earth, symbolised by yellow head

iron, symbolised by white clothing

wood, symbolised by green belt

wood, symbolised by leafy mat

Blue 3

White 6

Red 9

Mars and iron horse

se-zhig

18. Iron snake year (*lcags-sbrul lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rta*)

actual luck element (*khams-nyid*)

natal numeric square (*skye-sme*)

vitality numeric square (*srog-sme*)

destiny numeric square (*dbang-sme*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

iron, symbolised by a 'white conch' (*dung-dkar lcags*) and originating from the [turtle's]

'breast-bone' (*snying-dbus rus-pa*)

fire, symbolised by red head

iron, symbolised by white clothing

water, symbolised by blue belt

water, symbolised by watery mat

Black 2

Yellow 5

White 8

Jupiter and water sheep

kha-ral



Plate 5, fig. 2: 19. Water horse year, 20. Water sheep year.

19. Water horse year (*chu-rtā lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rtā*)

actual luck element (*kham-s-nyid*)

natal numeric square (*skye-smē*)

vitality numeric square (*srog-smē*)

destiny numeric square (*dbang-smē*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

wood, symbolised by a 'Chinese willow' (*rgya-icang shing*) and originating from the

[turtle's] 'uvula blood vessel' (*lce-chung rtsā*)

fire, symbolised by red head

water, symbolised by blue clothing

iron, symbolised by white belt

iron, symbolised by iron mat

White 1

Green 4

Red 7

Saturn and wood monkey

'*dun-khur*

20. Water sheep year (*chu-lug lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rtā*)

actual luck element (*kham-s-nyid*)

natal numeric square (*skye-smē*)

vitality numeric square (*srog-smē*)

destiny numeric square (*dbang-smē*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

wood, symbolised by a 'Chinese willow' (*rgya-icang shing*) and originating from the

[turtle's] 'uvula blood vessel' (*lce-chung rtsā*)

earth, symbolised by yellow head

water, symbolised by blue clothing

fire, symbolised by red belt

fire, symbolised by fiery mat

Red 9

Blue 3

White 6

Moon and fire bird

kha-ral



Plate 5, fig. 2: 21. Wood monkey year, 22. Wood bird year.

21. Wood monkey year (*shing-spre lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rtā*)

actual luck element (*kham-s-nyid*)

natal numeric square (*skye-smē*)

vitality numeric square (*srog-smē*)

destiny numeric square (*dbang-smē*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

water, symbolised by a 'canal' (*yur-ba' chu*) and originating from the [turtle's]

'main blood vessel' (*rtsa-bo-che' khraḡ*)

iron, symbolised by white head

wood, symbolised by green clothing

wood, symbolised by green belt

wood, symbolised by leafy mat

White 8

Black 2

Yellow 5

Mars and earth dog

kha-ral

22. Wood bird year (*shing-bya lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rtā*)

actual luck element (*kham-s-nyid*)

natal numeric square (*skye-smē*)

vitality numeric square (*srog-smē*)

destiny numeric square (*dbang-smē*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

water, symbolised by a 'canal' (*yur-ba' chu*) and originating from the [turtle's]

'main blood vessel' (*rtsa-bo-che' khraḡ*)

iron, symbolised by white head

wood, symbolised by green clothing

water, symbolised by blue belt

water, symbolised by watery mat

Red 7

White 1

Green 4

Jupiter and iron pig

kha-ral



Plate 6, fig. 2: 23. Fire dog year, 24. Fire pig year.

23. Fire dog year (*me-khyi lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rtā*)

actual luck element (*kham-nyid*)

natal numeric square (*skye-sme*)

vitality numeric square (*srog-sme*)

destiny numeric square (*dbang-sme*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

24. Fire pig year (*me-phag lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rtā*)

actual luck element (*kham-nyid*)

natal numeric square (*skye-sme*)

vitality numeric square (*srog-sme*)

destiny numeric square (*dbang-sme*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

earth, symbolised by a 'shrine' (*lha-rtē sa*) and originating from the [turtle's]

'flesh of the heart' (*srying-gi sha*)

earth, symbolised by yellow head

fire, symbolised by red clothing

iron, symbolised by white belt⁵⁴

iron, symbolised by iron mat

White 6

Red 9

Blue 3

Saturn and water mouse

khong-nang

earth, symbolised by a 'shrine' (*lha-rtē sa*) and originating from the [turtle's]

'flesh of the heart' (*srying-gi sha*)

water, symbolised by blue head

fire, symbolised by red clothing

fire, symbolised by red belt⁵⁵

fire, symbolised by fiery mat

Yellow 5

White 8

Black 2

Moon and wood ox

kha-ral



Plate 6, fig. 2: 25. Earth mouse year, 26. Earth ox year.

25. Earth mouse year (*sa-byi lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rtā*)

actual luck element (*kham-nyid*)

natal numeric square (*skye-sme*)

vitality numeric square (*srog-sme*)

destiny numeric square (*dbang-sme*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

fire, symbolised by a 'fiery thunderbolt' (*thog-gi me*) and originating from the

'warmth of the [turtle's] bones' (*rus-nang drod*)

water, symbolised by blue head

earth, symbolised by yellow clothing

wood, symbolised by green belt

wood, symbolised by leafy mat

Green 4

Red 7

White 1

Mars and fire tiger

'dun-khur

26. Earth ox year (*sa-glang lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rtā*)

actual luck element (*kham-nyid*)

natal numeric square (*skye-sme*)

vitality numeric square (*srog-sme*)

destiny numeric square (*dbang-sme*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

fire, symbolised by a 'fiery thunderbolt' (*thog-gi me*) and originating from the

'warmth of the [turtle's] bones' (*rus-nang drod*)

earth, symbolised by yellow head

earth, symbolised by yellow clothing

water, symbolised by blue belt

water, symbolised by watery mat

Blue 3

White 6

Red 9

Jupiter and earth hare

kha-yan



Plate 6, fig. 227. Iron tiger year, 28. Iron hare year.

27. Iron tiger year (*lcags-stag lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rta*)

actual luck element (*khams-nyid*)

natal numeric square (*skye-sme*)

vitality numeric square (*srog-sme*)

destiny numeric square (*dbang-sme*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

wood, symbolised by a 'juniper tree' (*shug-pa'i shing*) and originating from the 'blood vessels of the [turtle's] lungs and liver' (*glo-mchin rtsa*)
wood, symbolised by green head
iron, symbolised by white clothing
iron, symbolised by white belt⁵⁶
iron, symbolised by iron mat
Black 2
Yellow 5
White 8
Saturn and iron dragon
'*dun-khur*

28. Iron hare year (*lcags-yos lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rta*)

actual luck element (*khams-nyid*)

natal numeric square (*skye-sme*)

vitality numeric square (*srog-sme*)

destiny numeric square (*dbang-sme*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

wood, symbolised by a 'juniper tree' (*shug-pa'i shing*) and originating from the 'blood vessels of the [turtle's] lungs and liver' (*glo-mchin rtsa*)
wood, symbolised by green head
iron, symbolised by white clothing
fire, symbolised by red belt
fire, symbolised by fiery mat
White 1
Green 4
Red 7
Moon [missing] and water snake
'*dun-khur*



Plate 6, fig. 229. Water dragon year, 30. Water snake year.

29. Water dragon year (*chu-brug lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rta*)

actual luck element (*khams-nyid*)

natal numeric square (*skye-sme*)

vitality numeric square (*srog-sme*)

destiny numeric square (*dbang-sme*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

water, symbolised by a 'silvery river' (*dingul-dkar chu*) and originating from the [turtle's]
'urine' (*dri-chu*)
earth, symbolised by yellow head
water, symbolised by blue clothing
wood, symbolised by green belt⁵⁷
wood, symbolised by leafy mat
Red 9
Blue 3
White 6
Mars and wood horse
kha-ral

30. Water snake year (*chu-sbrul lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rta*)

actual luck element (*khams-nyid*)

natal numeric square (*skye-sme*)

vitality numeric square (*srog-sme*)

destiny numeric square (*dbang-sme*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

water, symbolised by a 'silvery river' (*dingul-dkar chu*) and originating from the [turtle's]
'urine' (*dri-chu*)
fire, symbolised by red head
water, symbolised by blue clothing
water, symbolised by blue belt
water, symbolised by watery mat
White 8
Black 2
Yellow 5
Jupiter and fire sheep
'*dun-khur*



31. Wood horse year, 32. Wood sheep year.

31. Wood horse year (*shing-rta lo*)body element (*lus*)vitality element (*srog*)destiny element (*dbang-thang*)luck aspect (*klung-rta*)actual luck element (*khams-nyid*)natal numeric square (*skye-sme*)vitality numeric square (*srog-sme*)destiny numeric square (*dbang-sme*)two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

iron, symbolised by 'iron-ore' (*sa-nang kags*) and originating from the [turtle's]'skeleton' (*rkang-rus*)

fire, symbolised by red head

wood, symbolised by green clothing

iron, symbolised by white belt

iron, symbolised by iron mat

Red 7

White 1

Green 4

Saturn and earth monkey

*khong-nang*32. Wood sheep year (*shing-lug lo*)body element (*lus*)vitality element (*srog*)destiny element (*dbang-thang*)luck aspect (*klung-rta*)actual luck element (*khams-nyid*)natal numeric square (*skye-sme*)vitality numeric square (*srog-sme*)destiny numeric square (*dbang-sme*)two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

iron, symbolised by 'iron-ore' (*sa-nang kags*) and originating from the [turtle's]'skeleton' (*rkang-rus*)

earth, symbolised by yellow head

wood, symbolised by green clothing

fire, symbolised by red belt

fire, symbolised by fiery mat

White 8

Red 9

Blue 3

Moon and iron bird

'dun-khur

33. Fire monkey year, 34. Fire bird year.

33. Fire monkey year (*me-spre lo*)body element (*lus*)vitality element (*srog*)destiny element (*dbang-thang*)luck aspect (*klung-rta*)actual luck element (*khams-nyid*)natal numeric square (*skye-sme*)vitality numeric square (*srog-sme*)destiny numeric square (*dbang-sme*)two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

fire, symbolised by a 'kitchen fire' (*thab-rang me*) and originating from the 'warmth of the[turtle's] heart' (*snying-gi drod*)

iron, symbolised by white head

fire, symbolised by red clothing

wood, symbolised by green belt

wood, symbolised by leafy mat

Yellow 5

White 8

Black 2

Mars and water dog

*'dun-khur*34. Fire bird year (*me-bya lo*)body element (*lus*)vitality element (*srog*)destiny element (*dbang-thang*)luck aspect (*klung-rta*)actual luck element (*khams-nyid*)natal numeric square (*skye-sme*)vitality numeric square (*srog-sme*)destiny numeric square (*dbang-sme*)two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

fire, symbolised by a 'kitchen fire' (*thab-rang me*) and originating from the 'warmth of the[turtle's] heart' (*snying-gi drod*)

iron, symbolised by white head

fire, symbolised by red clothing

water, symbolised by blue belt

water, symbolised by watery mat

Green 4

Red 7

White 1

Jupiter and earth pig

'dun-khur



Plate 6, fig. 2: 35. Earth dog year, 36. Earth pig year.

35. Earth dog year (*sa-khyi lo*)
body element (*lus*)
vitality element (*srog*)
destiny element (*dbang-thang*)
luck aspect (*klung-rta*)
actual luck element (*khams-nyid*)
natal numeric square (*skye-sme*)
vitality numeric square (*srog-sme*)
destiny numeric square (*dbang-sme*)
two planetary luck aspects of the months (*zia-klung-gi gza' gnyis*)
relationship of destiny element with vitality element

wood, symbolised by a 'barberry tree' (*skyer-pa'i shing*) and originating from the
'blood vessels of the [turtle's] liver' (*mchin-rtsa*)
earth, symbolised by yellow head
earth, symbolised by yellow clothing
iron, symbolised by white belt
iron, symbolised by iron mat
Blue 3
White 6
Red 9
Saturn and fire mouse
kha-yan

36. Earth pig year (*sa-phag lo*)
body element (*lus*)
vitality element (*srog*)
destiny element (*dbang-thang*)
luck aspect (*klung-rta*)
actual luck element (*khams-nyid*)
natal numeric square (*skye-sme*)
vitality numeric square (*srog-sme*)
destiny numeric square (*dbang-sme*)
two planetary luck aspects of the months (*zia-klung-gi gza' gnyis*)
relationship of destiny element with vitality element

wood, symbolised by a 'barberry tree' (*skyer-pa'i shing*) and originating from the
'blood vessels of the [turtle's] liver' (*mchin-rtsa*)
water, symbolised by blue head
earth, symbolised by yellow clothing
fire, symbolised by red belt
fire, symbolised by fiery mat
Black 2
Yellow 5
White 8
Moon and earth ox
'dun-khur

Below: Detail of Plate 6, fig. 2, showing the fire monkey and fire bird years





37. Iron mouse year, 38. Iron ox year, 39. Water tiger year, 40. Water hare year.

Plate 7, Fig. 2 (Ms I ff. 31–34). Years of the sexagenary cycle (continued)

37. Iron mouse year (<i>lcags-byi lo</i>)	
body element (<i>lus</i>)	earth, symbolised by a 'hundredfold burial site' (<i>brgya-dur sa</i>) and originating from the [turtle's] 'flesh' (<i>sha</i>)
vitality element (<i>srog</i>)	water, symbolised by blue head
destiny element (<i>dbang-thang</i>)	iron, symbolised by white clothing
luck aspect (<i>klung-rta</i>)	wood, symbolised by green belt
actual luck element (<i>khams-nyid</i>)	wood, symbolised by leafy mat
natal numeric square (<i>skye-sme</i>)	White 1
vitality numeric square (<i>srog-sme</i>)	Green 4
destiny numeric square (<i>dbang-sme</i>)	Red 7
two planetary luck aspects of the months (<i>zla-klung-gi gza' gnyis</i>)	Mars and earth tiger
relationship of destiny element with vitality element	<i>khong-nong</i>
38. Iron ox year (<i>lcags-glang lo</i>)	
body element (<i>lus</i>)	earth, symbolised by a 'hundredfold burial site' (<i>brgya-dur sa</i>) and originating from the [turtle's] 'flesh' (<i>sha</i>)
vitality element (<i>srog</i>)	earth, symbolised by yellow head
destiny element (<i>dbang-thang</i>)	iron, symbolised by white clothing
luck aspect (<i>klung-rta</i>)	water, symbolised by blue belt
actual luck element (<i>khams-nyid</i>)	water, symbolised by watery mat
natal numeric square (<i>skye-sme</i>)	Red 9
vitality numeric square (<i>srog-sme</i>)	Blue 3
destiny numeric square (<i>dbang-sme</i>)	White 6
two planetary luck aspects of the months (<i>zla-klung-gi gza' gnyis</i>)	Jupiter and water hare
relationship of destiny element with vitality element	<i>se-zhig</i>
39. Water tiger year (<i>chu-stag lo</i>)	
body element (<i>lus</i>)	iron, symbolised by 'iron in the kitchen' (<i>thab-nang lcags</i>) and originating from the [turtle's] 'patella' (<i>pus-rus</i>)
vitality element (<i>srog</i>)	wood, symbolised by green head
destiny element (<i>dbang-thang</i>)	water, symbolised by blue clothing
luck aspect (<i>klung-rta</i>)	iron, symbolised by white belt
actual luck element (<i>khams-nyid</i>)	iron, symbolised by iron mat
natal numeric square (<i>skye-sme</i>)	White 8
vitality numeric square (<i>srog-sme</i>)	Black 2
destiny numeric square (<i>dbang-sme</i>)	Yellow 5
two planetary luck aspects of the months (<i>zla-klung-gi gza' gnyis</i>)	Saturn and wood dragon
relationship of destiny element with vitality element	<i>khong-nong</i>
40. Water hare year (<i>chu-yos lo</i>)	
body element (<i>lus</i>)	iron, symbolised by 'iron in the kitchen' (<i>thab-nang lcags</i>) and originating from the [turtle's] 'patella' (<i>pus-rus</i>)
vitality element (<i>srog</i>)	wood, symbolised by green head
destiny element (<i>dbang-thang</i>)	water, symbolised by blue clothing
luck aspect (<i>klung-rta</i>)	fire, symbolised by red belt
actual luck element (<i>khams-nyid</i>)	fire, symbolised by fiery mat
natal numeric square (<i>skye-sme</i>)	Red 7
vitality numeric square (<i>srog-sme</i>)	White 1
destiny numeric square (<i>dbang-sme</i>)	Green 4
two planetary luck aspects of the months (<i>zla-klung-gi gza' gnyis</i>)	Moon and fire snake
relationship of destiny element with vitality element	<i>khong-nong</i>



Plate 7, fig. 241. Wood dragon year, 42. Wood snake year, 43. Fire horse year, 44. Fire sheep year.

41. Wood dragon year (*shing-'brug lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rta*)

actual luck element (*kham-s-nyid*)

natal numeric square (*skye-smé*)

vitality numeric square (*srog-smé*)

destiny numeric square (*dbang-smé*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

fire, symbolised by 'fire in rain' (*char-nang mé*) and originating from the 'warmth of the [turtle's] breath' (*rlung-pa'i drok*)
earth, symbolised by yellow head
wood, symbolised by green clothing
wood, symbolised by green belt
wood, symbolised by leafy mat
White 6⁵⁴
Red 9
Blue 3
Mars and earth horse
'dun-khur

42. Wood snake year (*shing-sbrul lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rta*)

actual luck element (*kham-s-nyid*)

natal numeric square (*skye-smé*)

vitality numeric square (*srog-smé*)

destiny numeric square (*dbang-smé*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

fire, symbolised by 'fire in rain' (*char-nang mé*) and originating from the 'warmth of the [turtle's] breath' (*rlung-pa'i drok*)
fire, symbolised by red head
wood, symbolised by green clothing
water, symbolised by blue belt
water, symbolised by watery mat
Yellow 5
White 8
Black 2
Jupiter and iron sheep
khong-nong

43. Fire horse year (*me-rta lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rta*)

actual luck element (*kham-s-nyid*)

natal numeric square (*skye-smé*)

vitality numeric square (*srog-smé*)

destiny numeric square (*dbang-smé*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

water, symbolised by 'rainfall' (*gnam-char chu*) and originating from [the turtle's] 'tears' (*mig-gi chu*)
fire, symbolised by red head
fire, symbolised by red clothing
iron, symbolised by white belt
iron, symbolised by iron mat
Green 4
Red 7
White 1
Saturn and water monkey
kha-yan

44. Fire sheep year (*me-lug lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rta*)

actual luck element (*kham-s-nyid*)

natal numeric square (*skye-smé*)

vitality numeric square (*srog-smé*)

destiny numeric square (*dbang-smé*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

water, symbolised by 'rainfall' (*gnam-char chu*) and originating from [the turtle's] 'tears' (*mig-gi chu*)
earth, symbolised by yellow head
fire, symbolised by red clothing
fire, symbolised by red belt
fire, symbolised by fiery mat
Blue 3
White 6
Red 9
Moon and wood bird
khong-nong



45. Earth monkey year (<i>sa-spre lo</i>)	
body element (<i>lus</i>)	earth, symbolised by 'Mt. Sumeru' (<i>ri-rab sa</i>) and originating from [the turtle's] 'breasts' (<i>brang-gi sha</i>)
vitality element (<i>srog</i>)	iron, symbolised by white head
destiny element (<i>dbang-thang</i>)	earth, symbolised by yellow clothing
luck aspect (<i>klung-rta</i>)	wood, symbolised by green belt
actual luck element (<i>kham-s-nyid</i>)	wood, symbolised by leafy mat
natal numeric square (<i>skye-sme</i>)	Black 2
vitality numeric square (<i>srog-sme</i>)	Yellow 5
destiny numeric square (<i>dbang-sme</i>)	White 8
two planetary luck aspects of the months (<i>zla-klung-gi gza' gnyis</i>)	Mars and fire dog
relationship of destiny element with vitality element	<i>khong-nong</i>
46. Earth bird year (<i>sa-bya lo</i>)	
body element (<i>lus</i>)	earth, symbolised by 'Mt. Sumeru' (<i>ri-rab sa</i>) and originating from [the turtle's] 'breasts' (<i>brang-gi sha</i>)
vitality element (<i>srog</i>)	iron, symbolised by white head
destiny element (<i>dbang-thang</i>)	earth, symbolised by yellow clothing
luck aspect (<i>klung-rta</i>)	water, symbolised by blue belt
actual luck element (<i>kham-s-nyid</i>)	water, symbolised by watery mat
natal numeric square (<i>skye-sme</i>)	White 1
vitality numeric square (<i>srog-sme</i>)	Green 4
destiny numeric square (<i>dbang-sme</i>)	Red 7
two planetary luck aspects of the months (<i>zla-klung-gi gza' gnyis</i>)	Jupiter and earth pig
relationship of destiny element with vitality element	<i>khong-nong</i>
47. Iron dog year (<i>lcags-khyi lo</i>)	
body element (<i>lus</i>)	iron, symbolised by 'iron knives and choppers' (<i>gri-zor lcags</i>) and originating from [the turtle's] 'molars' (so ' <i>gram-pa</i>)
vitality element (<i>srog</i>)	earth, symbolised by yellow head
destiny element (<i>dbang-thang</i>)	iron, symbolised by white clothing
luck aspect (<i>klung-rta</i>)	iron, symbolised by white belt
actual luck element (<i>kham-s-nyid</i>)	iron, symbolised by iron mat
natal numeric square (<i>skye-sme</i>)	Red 9
vitality numeric square (<i>srog-sme</i>)	Blue 3
destiny numeric square (<i>dbang-sme</i>)	White 6
two planetary luck aspects of the months (<i>zla-klung-gi gza' gnyis</i>)	Saturn and iron mouse
relationship of destiny element with vitality element	<i>se-zhig</i>
48. Iron pig year (<i>lcags-phag lo</i>)	
body element (<i>lus</i>)	iron, symbolised by 'iron knives and choppers' (<i>gri-zor lcags</i>) and originating from [the turtle's] 'molars' (so ' <i>gram-pa</i>)
vitality element (<i>srog</i>)	water, symbolised by blue head
destiny element (<i>dbang-thang</i>)	iron, symbolised by white clothing
luck aspect (<i>klung-rta</i>)	fire, symbolised by red belt
actual luck element (<i>kham-s-nyid</i>)	fire, symbolised by fiery mat
natal numeric square (<i>skye-sme</i>)	White 8
vitality numeric square (<i>srog-sme</i>)	Black 2
destiny numeric square (<i>dbang-sme</i>)	Yellow 5
two planetary luck aspects of the months (<i>zla-klung-gi gza' gnyis</i>)	Moon and water ox
relationship of destiny element with vitality element	<i>khong-nong</i>



Plate 7, fig. 2. 49. Water mouse year, 50. Water ox year, 51. Wood tiger year, 52. Wood hare year.

49. Water mouse year (<i>chu-byi lo</i>)	
body element (<i>lus</i>)	wood, symbolised by the 'Wish-granting Tree' (<i>dpag-bsam shing</i>) and originating from 'the blood-vessels of the [turtle's] liver' (<i>mchin-rtsa</i>)
vitality element (<i>srog</i>)	water, symbolised by blue head
destiny element (<i>dbang-thang</i>)	water, symbolised by blue clothing
luck aspect (<i>klung-rta</i>)	wood, symbolised by green belt
actual luck element (<i>khams-nyid</i>)	wood, symbolised by leafy mat
natal numeric square (<i>skye-sme</i>)	Red 7
vitality numeric square (<i>srog-sme</i>)	White 1
destiny numeric square (<i>dbang-sme</i>)	Green 4
two planetary luck aspects of the months (<i>zia-klung-gi gza' gnyis</i>)	Mars and wood tiger
relationship of destiny element with vitality element	<i>kha-yan</i>
50. Water ox year (<i>chu-glang lo</i>)	
body element (<i>lus</i>)	wood, symbolised by the 'Wish-granting Tree' (<i>dpag-bsam shing</i>) and originating from 'the blood-vessels of the [turtle's] liver' (<i>mchin-rtsa</i>)
vitality element (<i>srog</i>)	earth, symbolised by yellow head
destiny element (<i>dbang-thang</i>)	water, symbolised by blue clothing
luck aspect (<i>klung-rta</i>)	water, symbolised by blue belt
actual luck element (<i>khams-nyid</i>)	water, symbolised by watery mat
natal numeric square (<i>skye-sme</i>)	White 6
vitality numeric square (<i>srog-sme</i>)	Red 9
destiny numeric square (<i>dbang-sme</i>)	Blue 3
two planetary luck aspects of the months (<i>zia-klung-gi gza' gnyis</i>)	Jupiter and fire hare
relationship of destiny element with vitality element	<i>kha-ral</i>
51. Wood tiger year (<i>shing-stag lo</i>)	
body element (<i>lus</i>)	water, symbolised by 'water in dust' (<i>rdul-nang chu</i>) and originating from [the turtle's] 'gastric fluid' (<i>pho-ba'i chu</i>)
vitality element (<i>srog</i>)	wood, symbolised by green head
destiny element (<i>dbang-thang</i>)	wood, symbolised by green clothing
luck aspect (<i>klung-rta</i>)	iron, symbolised by white belt
actual luck element (<i>khams-nyid</i>)	iron, symbolised by iron mat
natal numeric square (<i>skye-sme</i>)	Yellow 5
vitality numeric square (<i>srog-sme</i>)	White 8
destiny numeric square (<i>dbang-sme</i>)	Black 2
two planetary luck aspects of the months (<i>zia-klung-gi gza' gnyis</i>)	Saturn and earth dragon
relationship of destiny element with vitality element	<i>kha-yan</i>
52. Wood hare year (<i>shing-yos lo</i>)	
body element (<i>lus</i>)	water, symbolised by 'water in dust' (<i>rdul-nang chu</i>) and originating from [the turtle's] 'gastric fluid' (<i>pho-ba'i chu</i>)
vitality element (<i>srog</i>)	wood, symbolised by green head
destiny element (<i>dbang-thang</i>)	wood, symbolised by green clothing
luck aspect (<i>klung-rta</i>)	fire, symbolised by red belt
actual luck element (<i>khams-nyid</i>)	fire, symbolised by fiery mat
natal numeric square (<i>skye-sme</i>)	Green 4
vitality numeric square (<i>srog-sme</i>)	Red 7
destiny numeric square (<i>dbang-sme</i>)	White 1
two planetary luck aspects of the months (<i>zia-klung-gi gza' gnyis</i>)	Moon and iron snake
relationship of destiny element with vitality element	<i>kha-yan</i>



53. Fire dragon year, 54. Fire snake year, 55. Earth horse year, 56. Earth sheep year.

Plate 8, fig. 2 (Ms Iff 35-36) 'Years of the sexagenary cycle (continued)

53. Fire dragon year (<i>me-'brug lo</i>)	
body element (<i>lus</i>)	earth, symbolised by 'grassland' (<i>na-phod sa</i>) and originating from [the turtle's] 'nipples' (<i>nu-ma'i sha</i>)
vitality element (<i>srog</i>)	earth, symbolised by yellow head
destiny element (<i>dbang-thang</i>)	fire, symbolised by red clothing
luck aspect (<i>klung-rtā</i>)	wood, symbolised by green belt
actual luck element (<i>kham-s-nyid</i>)	wood, symbolised by leafy mat
natal numeric square (<i>skye-sme</i>)	Blue 3
vitality numeric square (<i>srog-sme</i>)	White 6
destiny numeric square (<i>dbang-sme</i>)	Red 9
two planetary luck aspects of the months (<i>zla-klung-gi gza' gnyis</i>)	Mars and water horse
relationship of destiny element with vitality element	<i>khong-nong</i>
54. Fire snake year (<i>me-sbrul lo</i>)	
body element (<i>lus</i>)	earth, symbolised by 'grassland' (<i>na-phod sa</i>) and originating from [the turtle's] 'nipples' (<i>nu-ma'i sha</i>)
vitality element (<i>srog</i>)	fire, symbolised by red head
destiny element (<i>dbang-thang</i>)	fire, symbolised by red clothing
luck aspect (<i>klung-rtā</i>)	water, symbolised by blue belt
actual luck element (<i>kham-s-nyid</i>)	water, symbolised by watery mat
natal numeric square (<i>skye-sme</i>)	Black 2
vitality numeric square (<i>srog-sme</i>)	Yellow 5
destiny numeric square (<i>dbang-sme</i>)	White 8
two planetary luck aspects of the months (<i>zla-klung-gi gza' gnyis</i>)	Jupiter and wood sheep
relationship of destiny element with vitality element	<i>kha-yan</i>
55. Earth horse year (<i>sa-rta lo</i>)	
body element (<i>lus</i>)	fire, symbolised by a 'phoenix' (<i>bya-'bar me</i>) and originating from [the turtle's] 'warmth of the legs' (<i>rkang-droā</i>)
vitality element (<i>srog</i>)	fire, symbolised by red head
destiny element (<i>dbang-thang</i>)	earth, symbolised by yellow clothing
luck aspect (<i>klung-rtā</i>)	iron, symbolised by white belt
actual luck element (<i>kham-s-nyid</i>)	iron, symbolised by iron mat
natal numeric square (<i>skye-sme</i>)	White 1
vitality numeric square (<i>srog-sme</i>)	Green 4
destiny numeric square (<i>dbang-sme</i>)	Red 7
two planetary luck aspects of the months (<i>zla-klung-gi gza' gnyis</i>)	Saturn and fire monkey
relationship of destiny element with vitality element	<i>se-zhig</i>
56. Earth sheep year (<i>sa-lug lo</i>)	
body element (<i>lus</i>)	fire, symbolised by a 'phoenix' (<i>bya-'bar me</i>) and originating from [the turtle's] 'warmth of the legs' (<i>rkang-droā</i>)
vitality element (<i>srog</i>)	earth, symbolised by yellow head
destiny element (<i>dbang-thang</i>)	earth, symbolised by yellow clothing
luck aspect (<i>klung-rtā</i>)	fire, symbolised by red belt
actual luck element (<i>kham-s-nyid</i>)	fire, symbolised by fiery mat
natal numeric square (<i>skye-sme</i>)	Red 9
vitality numeric square (<i>srog-sme</i>)	Blue 3
destiny numeric square (<i>dbang-sme</i>)	White 6
two planetary luck aspects of the months (<i>zla-klung-gi gza' gnyis</i>)	Moon and earth bird
relationship of destiny element with vitality element	<i>kha-yan</i>



Plate 8, fig. 2: 57. Iron monkey year, 58. Iron bird year, 59. Water dog year, 60. Water pig year.

57. Iron monkey year (*lcags-spre lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rta*)

actual luck element (*kham-s-nyid*)

natal numeric square (*skye-sme*)

vitality numeric square (*srog-sme*)

destiny numeric square (*dbang-sme*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

wood, symbolised by a 'mulberry bush' ('*o-se shing*) and originating from [the turtle's]

'blood vessels of the large intestine' (*long-rtsa*)

iron, symbolised by white head

wood, symbolised by green clothing

wood, symbolised by green belt

wood, symbolised by leafy mat

White 8

Black 2

Yellow 5

Mars and iron dog

kha-yan

58. Iron bird year (*lcags-bya lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rta*)

actual luck element (*kham-s-nyid*)

natal numeric square (*skye-sme*)

vitality numeric square (*srog-sme*)

destiny numeric square (*dbang-sme*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

wood, symbolised by a 'mulberry bush' ('*o-se shing*) and originating from [the turtle's]

'blood vessels of the large intestine' (*long-rtsa*)

iron, symbolised by white head

iron, symbolised by white clothing

water, symbolised by blue belt

water, symbolised by watery mat

Red 7

White 1

Green 4

Jupiter and water pig

kha-yan

59. Water dog year (*chu-khyi lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rta*)

actual luck element (*kham-s-nyid*)

natal numeric square (*skye-sme*)

vitality numeric square (*srog-sme*)

destiny numeric square (*dbang-sme*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

water, symbolised by 'ocean water' (*rgya-mtsho'i chu*) and originating from [the turtle's]

'urine of the urinary bladder' (*sgang-ba'i chu*)

earth, symbolised by yellow head

water, symbolised by blue clothing

iron, symbolised by white belt

iron, symbolised by iron mat

White 6

Red 9

Blue 3

Saturn and wood mouse

kha-ral

60. Water pig year (*chu-phag-lo*)

body element (*lus*)

vitality element (*srog*)

destiny element (*dbang-thang*)

luck aspect (*klung-rta*)

actual luck element (*kham-s-nyid*)

natal numeric square (*skye-sme*)

vitality numeric square (*srog-sme*)

destiny numeric square (*dbang-sme*)

two planetary luck aspects of the months (*zla-klung-gi gza' gnyis*)

relationship of destiny element with vitality element

water, symbolised by 'ocean water' (*rgya-mtsho'i chu*) and originating from [the turtle's]

'urine of the urinary bladder' (*sgang-ba'i chu*)

water, symbolised by blue head

water, symbolised by blue clothing

fire, symbolised by red belt

fire, symbolised by fiery mat

Yellow 5

White 8

Black 2

Moon and fire ox

kha-yan

Standard and inverse year calculations

The years of the sexagenary cycle may be calculated according to a 'standard' (*dkyus-ma*) method of consecutive numbering, starting from the wood mouse and continuing through the wood ox, fire tiger and so forth, down to the water pig year, as depicted on Plates 9–8 and 16–22. Alternatively, there is an 'inverse' (*ldog*) method of calculation used for determining the so-called *log-men* aspect. If the subject of the divination is male, he should determine whichever of the five elements forms a son-relationship with his destiny element, and count forwards from the tiger. For example, in the case of a man born in the iron tiger year corresponding to 1950 one should determine that the element in a son-relationship with the destiny element is water, and begin the count in consecutive numerical order from the water tiger year. Whichever animal sign a man has, he should begin counting from the appropriate tiger year, and continue counting down the number of years corresponding to his present age (49) to arrive at the *log-men* sign, in the case of this example, the earth ox (*sa-glang lo*). Thus the subject's *log-men* year will change from one year to the next according to the changes of the year-cycle. In the case of a woman, one should determine whichever of the five elements forms a mother-relationship with the destiny element, and count backwards from the monkey. For example, in the case of a woman born in the wood male mouse year, the count should begin in reverse starting from the water monkey.

Commentaries enumerate diverse portents associated with the *log-men* year. Among them, in the case of males, the *log-men* dog is the 'heavenly gate' (*gnam-sgo*) and *log-men* pig is the 'earthly gate' (*sa-sgo*);⁵⁹ whereas for females the *log-men* dragon is the 'heavenly gate' and *log-men* snake is the 'earthly gate'. Furthermore, the five *log-men* ox and sheep years are harbingers of the corresponding inauspicious 'five calamities' (*phung-gyod lnga*), the five *log-men* bird and monkey years are harbingers of the corresponding inauspicious 'five separations' (*bye-bral lnga*), the five *log-men* mouse and horse years are harbingers of the corresponding inauspicious 'five lineage interruptions' (*rus-chod lnga*),⁶⁰ while the five *log-men* tiger and hare years are harbingers of the corresponding auspicious 'five acquisitions' (*byor-pa lnga*). In addition, if one counts backwards from the *log-men* for five year-signs, one arrives at the 'heavenly lifeline' aspect (*gnam-gyi 'ju-thag*) through which the vitality elemental aspect of the *log-men* is secured.⁶¹ If one counts forward from the *log-men* for five year-signs, one arrives at the 'earthly peg' aspect (*sa-yi rten-phur*) through which the body elemental aspect of the *log-men* is secured. If one counts backwards from the *log-men* for eight year-signs, one arrives at the 'heavenly extension' aspect (*gnam-brgyangs*), through which the destiny elemental aspect of the *log-men* is secured; and if one counts forwards from the *log-men* for eight year-signs, one arrives at the 'earthly extension' aspect (*sa-brgyangs*), through which the luck elemental aspect of the *log-men* is secured.

Finally the *log-men* also determines the negative influences known as the 'cutting influence of demons' (*bdud-chad*) and the 'roaming of the life-spirit' (*bla-'khyams*). When the vitality and destiny elements of the subject's *log-men* form an enemy-relationship with the vitality and destiny elements of the subject's natal year, there is a mutual impact during a specified pair of male or female years. For example, when the subject has the *log-men* male wood tiger, he or she will be susceptible to the 'cutting influence of demons' during the male earth dog and earth dragon years, and to the 'roaming of the life-spirit' during the female earth ox and sheep years. Alternatively, when the subject has the *log-men* female wood hare, he or she will be susceptible to the 'cutting influence of demons' during the female earth ox and earth sheep years, and to the 'roaming of the life-spirit' during the male earth dog and dragon years. Lo-chen Dharmaŕi provides the following explanation of the standard and inverse year calculations (*Moonbeams*, ff. 6b–7a):

'The years are [also] 'standard' and 'inverse' modes of calculation.
(The 'standard' mode is enumerated in the sequence.)
When [monks, wood ox, fire tiger, etc.] according to consecutive
[numbering].⁶²
[As for] as the water [pig] year.

'The [inverse] mode refers to the computational sequence of the signs,
(through which the *log-men* aspect is determined)
in the case of a male [one should determine]
Whichever of the five [elements] has [a son] relationship
[with the destiny element].
And [one] counts [forward] from the tiger
in the case of a male [one should determine]
Whichever of the five [elements] has a [mother] relationship
[with the destiny element].
[One] count backwards from the monkey

For example, in the case of [one born in] the wood male mouse year,
if the subject is a male, the count should begin from the fire tiger,
And if the subject is a female, from the water monkey.
Then counting in the [correct] computational sequence,
[backwards] [for women] and forwards [for men].
One arrives at the *log-men* sign, with reference to which,
One should then consult the [appropriate] commentaries

In the case of males, the *log-men* dog is the 'heavenly gate'.
And *log-men* pig is the 'earthly gate'.
In the case of females, the *log-men* dragon is the 'heavenly gate'.
And *log-men* snake is the 'earthly gate'.
The *log-men* ox and sheep are harbingers of [the inauspicious]
'five calamities'.
The *log-men* bird and monkey are harbingers of [the inauspicious]
'five separations'.

The *log-men* mouse and horse are harbingers of [the inauspicious]
'five lineage interruptions'.
The *log-men* tiger and hare are harbingers of the [auspicious]
'five acquisitions'.

If one counts backwards [from the *log-men*] for five [signs],
One arrives at the 'heavenly lifeline' aspect.
If one counts forwards [from the *log-men*] for five [signs],
One arrives at the 'earthly peg' aspect.
If one counts backwards [from the *log-men*] for eight [signs],
One arrives at the 'heavenly extension' aspect.
If one counts forwards [from the *log-men*] for eight [signs],
One arrives at the 'earthly extension' aspect.

When the vitality and destiny aspects of one's own *log-men*
Enter into an enemy-relationship with the vitality and destiny aspects

of one's own [natal] year,
There is a mutual impact during pairs of male years and female years:
In one case [one is susceptible to] the 'cutting influence of demons',
And in the other to the 'roaming of the life-spirit'.
For example, when one's *log-men* is the [male] wood tiger [year],
[One is susceptible to] the 'cutting influence of demons'
During the [male] earth dog and earth dragon years,
And to the 'roaming of the life-spirit'.
During the [female] earth ox and sheep years.
Similarly, when one's *log-men* is the [female] wood hare [year],
[One is susceptible to] the 'cutting influence of demons'
During the [female] earth ox and earth sheep years,
And to the 'roaming of the life-spirit'.
During the [male] earth dog and dragon years.
This [computational sequence] should be applied to all
[of the *log-men* years].

Subjects of divination and corresponding elements

Divinations concerning certain types of subject should, it is said, be made on the basis of specific elements. For example (*Moonbeams*, f. 7a/b):

Matters concerning father, paternal uncle and paternal grandfather
Are calculated according to the wood element.
Matters concerning male and female descendants.⁶³
Are calculated according to the fire element.
Matters concerning land, countryside and castles
Are calculated according to the earth element.
Matters concerning maternal relatives, wealth, friends, duties and protectors
Are to be calculated according to the iron element.
Matters concerning the four types of sibling relative.⁶⁴
Are calculated according to the water element.

Other aspects of year calculation

There are certain other aspects dependent on the year of the subject's birth which have their impact on the divination and its readings. Thus, the year-sign identical to that of the subject's birth portends personal obstacles (*rang-keg*) befalling the subject. The year-sign immediately following that of one's birth suggests ailments and enemies (*nag-dgra*),⁶² the next or third-removed year-sign suggests the inauspicious 'four separations' (*bye-bral bzhi*), and the next or fourth-removed portends adversaries (*gshed*). However, the fifth, sixth and seventh, which are respectively known as *lnga-nthun*, *drug-gras* and *bdun-zur*⁶³ years, are deemed to be auspicious. At the same time, the year-sign counted four places backwards suggests alternate adversaries (*gshed*) and ill-health, while the one counted four places forwards, also known as the 'greater star of the year-sign' (*lo-skar che-ba*), suggests alternate adversaries and death. The year-sign seven places beyond the latter (*bdun-zur*) is known as the 'lesser star' (*skar-chung*). For example, in the case of one born in a mouse year, the 'greater star' (*skar-chen*) commences from the beginning of the hare year, and the 'lesser star' (*skar-chung*) from the beginning of the bird year. Sometimes these are also referred to as the 'greater and lesser outer death-wishes' (*phyi-yi ro-'dod che-chung*). Accordingly, Lo-chen Dharmasrī states (*Moonbeams*, f. 7b):

Moreover, the following should additionally be explained:
The first [year-sign, which is that of one's birth] should be known to suggest personal obstacles to oneself.
The second [i.e. the year-sign following that of one's birth] suggests ailments and enemies.
The third suggests the 'four separations' and the fourth 'adversaries'.
The fifth *lnga-nthun*, the sixth *drug-gras* and the seventh *bdun-zur*
[The year-sign] counted four places backwards suggests alternate adversaries and ill-health.
While the one counted four places forwards suggests alternate adversaries and death.
The latter is also called the 'greater star of the year-sign'.
And [the year-sign] seven places beyond it is [called] the 'lesser star'.
For example, in the case of one born in a mouse year:
When the hare year begins, there is the 'greater star'.
And when the bird year begins, there is the 'lesser star'.
In other [sources], these are called the 'greater and lesser outer death-wishes'.
Such [calculations] should be applied to all [the year-signs].

General categories of inauspicious years

There are certain general categories of inauspicious years which have an impact on divinations concerning natal horoscope, marriage and obstacle years, as will be indicated in the later chapters of this work. Among them are the categories known as the twelve 'accursed years' (*nag-'thus lo*), the twelve 'inauspicious years' (*lo-gnan*), the 'six lesser stars' (*skar-chung drug*), the 'seven malign years' (*gdug-ba-can-gyi lo bdun*), the seven 'years of bad omen' (*ltas-ngan lo*), the 'seven years of drought' (*than-pa lo bdun*), the 'heavenly sentinel' (*gnam-gyi bya-ra*), the 'earthly sentinel' (*sa'i bya-ra*), the twelve 'years promoting drought' (*than-skyes lo*), 'four black undertakers' (*dur-ni nag-po bzhi*), the 'three soaring black sons' (*lding-nag bu gsum*), the four 'black fanged years' (*lo-nag mche-ba-can*), the eleven 'years susceptible to ogres' (*srin-khyer lo*), the four 'naked demons' (*ther-'dre mi bzhi*), the eight 'years endowed with the five elements' (*'hyung-ba lnga-ldan lo*), the ten 'years endowed with two elements' (*'hyung-ba gnyis-ldan lo*), the eight 'years of widowhood' (*yugs-sa lo brgyad*), and the eight 'orphan years' (*dva-phrug lo*). Lo-chen Dharmasrī enumerates these as follows (*Moonbeams*, ff. 7b–8b):

The fire and water tiger and snake years
The wood, iron and fire monkey years, and the iron bird year
The iron, water and wood pig years, and the fire mouse year
Are all known as the 'accursed years'.
The eight fire years between tiger and bird
And the four iron years between dog and ox
[Are called inauspicious years (*lo-gnan*)]⁶⁷
The iron bird and dog, the earth ox and dragon
The fire monkey and water snake
Are those of the 'six lesser stars'.
The fire and water tiger, iron and water snake
The water and wood monkey, and the wood pig
Are all known as the 'seven malign years'.
The fire snake, water bird and pig
The wood bird, iron pig and sheep, and earth dog
Are together known as the 'years of bad omen'.
The earth dragon, wood sheep, earth monkey
The water tiger, iron dog, fire horse and pig, and the ox
Are called the 'seven years of drought'.
The fire horse and water mouse years
Are known as the 'years promoting drought'.
The iron ox, wood sheep, fire dog and water dragon
Are called the 'four black undertakers'.
The water tiger and snake along with the iron monkey
Are called the 'three soaring black sons'.
The tiger, monkey, pig and snake years combining with a black two
natal elements square
Are called the 'black fanged years'.
The water mouse, horse, bird and lion
The earth pig, dragon, bird and horse
The iron dragon, fire horse and water ox
Are the eleven 'years susceptible to ogres'.
The fire horse, the water bird, wood lion and iron pig
Are the four 'naked demons'.
The black ox year combining with the first row of natal elements
The earth snake and wood mule day with the middle row
And the water sheep, earth mouse and pig, wood sheep, earth ox
years with the bottom row
These eight are the 'years endowed with the five elements'.⁶⁸
The fire tiger, water bird, earth sheep and iron monkey
Combining with the first row of natal elements
The water snake with the middle row
And the fire horse, iron tiger and dog
and water mouse and pig with the bottom row
These ten are the 'years endowed with two elements'.⁶⁹
The tiger, monkey, iron pig, fire dragon and snake
The earth sheep, iron dog, wood snake and fire bird
These are the 'eight years of widowhood'.
The wood dog, iron monkey, fire male tiger
Water tiger, snake, pig and monkey
Along with the earth dog
Are the eight 'orphan years'.

3. Months

The twelve months (*zla-ba bcu-gnyis*)⁷⁰ of the lunar year may be enumerated on the basis of their seasonal names, their sequence in the contemporary lunar calendar, and their animal signs.⁷¹ According to the Phug-pa system, these correspondences may be presented in tabular form as shown in chart 2.2.⁷²

2.2 The twelve months of the lunar year

first spring month	eleventh lunar month	tiger month
mid-spring month	twelfth lunar month	hare month
last spring month	first lunar month	dragon month
first summer month	second lunar month	snake month
mid-summer month	third lunar month	horse month
last summer month	fourth lunar month	sheep month
first autumn month	fifth lunar month	monkey month
mid-autumn month	sixth lunar month	bird month
last autumn month	seventh lunar month	dog month
first winter month	eighth lunar month	pig month
mid-winter month	ninth lunar month	mouse month
last winter month	tenth lunar month	ox month

The winter solstice occurs in the first spring month of the tiger, coinciding exactly with the full moon of the constellation Mṛgaśīras, whereas the summer solstice occurs in the first autumn month of the monkey, coinciding exactly with the full moon of the constellation Jyēṣṭhā.⁷³

In certain calculations the twelve animal signs are subdivided into four groups of three, corresponding to their division into the four seasons of the year. Those representing the last seasonal months, i.e. the dragon, sheep, dog and ox, are designated as even-numbered signs or 'goat-horns' (*ru-rü*); those of the first seasonal months, i.e. the tiger, snake, monkey and pig, are designated as odd-numbered signs or 'rhino horns' (*bse-rü*); while those of the mid-seasonal months, i.e. the hare, horse, bird and mouse, are deemed to be irregularly numbered signs (*chol-bu*).⁷⁴ Lo-chen Dharmasrī explains (*Moonbeams*, f. 8b):

The four year signs bearing the names of the four last seasonal months, that is, dragon (b) and ox (d) are termed even 'goat-horns'.
The four bearing the names of the four first seasonal months (t) and snake (s) are termed odd 'rhino horns'.
The four bearing the names of the four mid-seasonal months (h) and horse (h) are termed 'irregular'.

According to the ancient Chinese system, it is also important to examine the negative influences present in the twelve-day mid-period of the month (*zla-sgang*, Ch. *zhong-run*)⁷⁵ and the presence or absence of an intercalary month (*zla-bshol*, Ch. *run-yue*);⁷⁶ while a further subdivision may be made according to the twenty-four meteorological phases of the year (*dus-tshigs nyer-bzhi*, Ch. *er-shi si jie-qi*).⁷⁷

Lo-chen Dharmasrī summarises this description of the months as follows (*Moonbeams*, f. 12a/b):

Eight are the twelve months [of the year].
The first spring month is the eleventh lunar month, that of the tiger.
The middle spring month is the twelfth lunar month, that of the hare.
The last spring month is the first lunar month, that of the dragon.
Summer, the first summer month is the second lunar month, that of the snake.
The middle summer month is the third lunar month, that of the horse.
The last summer month is the fourth lunar month, that of the sheep.
The first autumn month is the fifth lunar month, that of the monkey.
The middle autumn month is the sixth lunar month, that of the bird.
The last autumn month is the seventh lunar month, that of the dog.
The first winter month is the eighth lunar month, that of the pig.
The middle winter month is the ninth lunar month, that of the mouse.
The last winter month is the tenth lunar month, that of the ox.
The winter solstice occurs in the first spring month of the tiger, coinciding exactly⁷⁸ with the full moon of Mṛgaśīras.
The summer solstice occurs in the first autumn month of the monkey, coinciding exactly with the full moon of Jyēṣṭhā.
When [the months are examined] in detail, one should take into account the mid-periods of the month and intercalary months, along with the [twenty-four] meteorological phases.

4. Calendar days

The calendar date of the Tibetan month (*tshes*)⁷⁹ is designated as auspicious or inauspicious, for which reason it has great importance for spiritual practice and mundane activities including travel, haircutting, business ventures, agriculture and so forth. When the thirty calendar days of the lunar month are calculated, in the case of the six male months the first day is counted from the tiger sign, and in the case of the six female months from the monkey sign, as indicated on table 2.3 below and on Plate 1, fig. 8.

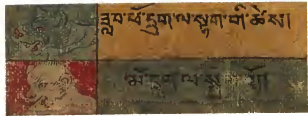


Plate 1, fig. 8

Plate 1, fig. 8 (Ms I.1.3): Calculating the first calendar day (*tshes*) of the month

tiger	in the case of the six male months, the [first] day [of the month is calculated] from the tiger
monkey	in the case of the six female months, the [first] day [of the month is calculated] from the monkey

These same animal signs therefore recur on the first, thirteenth and twenty-fifth calendar days of the lunar month. In the case of the male months, full moon coincides with the dragon day and no-moon with the sheep day; whereas in the case of female months, full moon coincides with the dog day, and no-moon with the ox day.⁸⁰ This information may be tabulated as shown in table 2.3.

2.3 The thirty days of the calendar months

Month	Day																													
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
Tiger	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep
Hare	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox
Dragon	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep
Snake	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox
Horse	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep
Sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox
Monkey	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep
Bird	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox
Dog	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep
Pig	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox
Mouse	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep
Ox	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox

It is important to note that the lunar day is of variable length depending upon the speed of the Moon, equalling on average 0.984 solar days. For this reason, a lunar day which commences after sunrise and ends before the following sunrise should be omitted (*chad*) from the calendar, while any lunar day which includes two sunrises should be doubled (*lhag*). In addition, each lunar day is subdivided into twelve phases or two-hour periods (*dus-tshod bcu-gnyis*), to which the names of the twelve animals may also be applied.⁸¹

Lo-chen Dharmaśrī adds (*Moonbeams*, ff. 12b–13a):

Soth, concerning the calendar dates (<i>tshes</i>)	In the case of the male months:	[The twelve phases or two-hour periods of each day
There are thirty days in one [lunar] month	Full moon occurs on the dragon [day]	Are also calculated] according to the cycle of the year. Signs
In the case of the six male months,	And no moon on the sheep [day]	And [the animal names] are successively applied
The [first] day [is calculated] from the tiger	In the case of female months	[And none are left over]
And in the case of the six female months,	Full moon occurs on the dog [day]	
The [first] day [is calculated] from the monkey	And no moon on the ox [day]	
[These same animal signs] recur on the first, thirteenth		
and twenty-fifth [calendar days of the lunar month]		

5. Hours

The calendar day is subdivided into six daytime periods (*dus-tshod*)⁸² and six night-time periods, each comprising approximately two solar hours. When the animal signs are applied to these, the correspondences may be tabulated as shown in table 2.4.⁸³

2.4 The twelve hours of the calendar day

Two-hour period	<i>Dus-tshod</i>	Animal hour	Solar time
daybreak	<i>gnam-lang</i>	hare	05–07 hrs
sunrise	<i>nyi-shar</i>	dragon	07–09 hrs
mid-morning	<i>nyi-'dros</i>	snake	09–11 hrs
noon	<i>nyin-phyed</i>	horse	11–13 hrs
afternoon	<i>phyed-yol</i>	sheep	13–15 hrs
late afternoon	<i>nyin-myur</i>	monkey	15–17 hrs
sunset	<i>nyi-nub</i>	bird	17–19 hrs
twilight	<i>sa-srod</i>	dog	19–21 hrs
late evening	<i>srod-khor</i>	pig	21–23 hrs
midnight	<i>gnam-phyed</i>	mouse	23–01 hrs
after midnight	<i>gnam-yol</i>	ox	01–03 hrs
dawn	<i>tho-rangs</i>	tiger	03–05 hrs

Lo-chen Dharmaśrī summarises this topic in the following verses (*Moonbeams*, f. 13a):

Soth, concerning the hours (*dus-tshod*)

[In a single day there are six daytime [hours] and six night-time [hours].]

[Daybreak is the start of the hare, and sunrise the start of the dragon.]

[Mid-morning is the start of the snake, and noon the start of the horse.]

[Afternoon is the start of the sheep, and late afternoon the start of the monkey.]

[Sunset is the start of the bird, and twilight the start of the dog.]

[Late evening is the start of the pig, and midnight the start of the mouse.]

[Dawn is the start of the ox, and sunrise the start of the tiger.]

Destiny elements of the years, months, days and hours

The destiny elements corresponding to the years and months are calculated in successive pairs, whereas those corresponding to the days and hours are calculated one by one. Moreover, when the destiny element of the present year is in a mother-relationship, that of the month is in a son-relationship.⁸⁴ Also, when the destiny element of the month is in a mother-relationship, that of the day is in a son-relationship,⁸⁵ and when the destiny element of the day is in a mother-relationship, that of the hour is in a son-relationship.⁸⁶

Whatever the destiny element of the present year, one should know that the tiger, hare, mouse and ox months are in a son-relationship with it; the dragon and snake months are in a friend-relationship; the horse and sheep months are in an enemy-relationship; the bird and monkey months are in a mother-relationship; while the dog and pig months are in an identity-relationship.⁸⁷ Table 2.5 serves to elucidate these correspondences.

2.5 Calculating the destiny elements of the twelve months

Yearly destiny element	Destiny elements of the twelve months											
	1	2	3	4	5	6	7	8	9	10	11	12
Wood	fire tiger	fire hare	earth dragon	earth snake	iron horse	iron sheep	water monkey	water bird	wood dog	wood pig	fire mouse	fire ox
Fire	earth tiger	earth hare	iron dragon	iron snake	water horse	water sheep	wood monkey	wood bird	fire dog	fire pig	earth mouse	earth ox
Earth	iron tiger	iron hare	water dragon	water snake	wood horse	wood sheep	fire monkey	fire bird	earth dog	earth pig	iron mouse	iron ox
Iron	water tiger	water hare	wood dragon	wood snake	fire horse	fire sheep	earth monkey	earth bird	iron dog	iron pig	water mouse	water ox
Water	wood tiger	wood hare	fire dragon	fire snake	earth horse	earth sheep	iron monkey	iron bird	water dog	water pig	wood mouse	wood ox

As far as the relationship between the lunar month and its days is concerned, each month has three periods of ten days, among which the first and sixth form a son-relationship with the month, the second and seventh form a friend-relationship, the third and eighth form an enemy-relationship, while the fourth and ninth days form a mother-relationship, and the fifth and tenth form an identity-relationship. Thus, for example, in a fire month the first day will have the destiny element earth, the second iron, and so forth.⁸⁸ It is important to bear in mind that the cycle of animals and destiny elements ignores an omitted calendar day (*chad*), but in the case of a doubled calendar day (*lhag*), the immediately preceding sign and element are repeated. Table 2.6 presents the destiny elements of the thirty calendar days of the male months (mouse, tiger, dragon, horse, monkey and dog), which all begin with the tiger day. As stated above, the calendar days of the female months (ox, hare, snake, sheep, bird and pig) begin with the monkey day.

2.6 Calculating the destiny element of the thirty calendar days

Monthly destiny element	Destiny elements of the thirty calendar days																													
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
Wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood
	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep
Fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire
	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep
Earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth
	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep
Iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron
	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep
Water	wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron	water
	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep

As for the relationship between the lunar day and its hours, one should know that the hours of the hare, monkey and ox form a son-relationship with the day; those of the dragon, bird and tiger form a friend-relationship; those of the snake and dog form an enemy-relationship; those of the horse and pig form a mother-relationship; and those of the sheep and mouse form an identity-relationship. For example, the first two-hour period, known as daybreak or the hour of the hare, will have the destiny element wood if the destiny element of the day is water.⁸⁹ Table 2.7 indicates the destiny elements of the hours.

2.7 Calculating the destiny elements of the twelve hours

Daily destiny element	Daybreak	Sunrise	Mid-morning	Noon	Afternoon	Late afternoon	Sunset	Twilight	Late evening	Midnight	After midnight	Dawn
	(hare hour)	(dragon hour)	(snake hour)	(horse hour)	(sheep hour)	(monkey hour)	(bird hour)	(dog hour)	(pig hour)	(mouse hour)	(ox hour)	(tiger hour)
Wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth
Fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron
Earth	iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron	water
Iron	water	wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood
Water	wood	fire	earth	iron	water	wood	fire	earth	iron	water	wood	fire

When the other elemental aspects of vitality, body and luck are calculated in respect of the months, days and hours, the method employed resembles that already described in the section on the calculation of the elemental aspects of the years.⁹⁰



Above Detail of Plate 2, fig. 5 (see p. 111), showing the protector
 deities encircling the Black Two numeric square in the south-west

Lo-chen summarises this topic as follows (*Moonbeams*, f. 13a/b):

As far as the destiny [elements] of those years
 months, days and hours are concerned,
 They are calculated in successive pairs in the case of the years
 and months,
 And one by one in the case of the days and hours.

When [the destiny element of] the present year forms a
 mother-relationship,
 [That of] the month is in a son-relationship.
 When [the destiny element of] the month forms a mother-relationship,
 [That of] the day is in a son-relationship.
 And when [the destiny element of] the day forms a mother-relationship,
 [That of] the hour is in a son-relationship.

Now follows the instruction through which the destiny [elements
 of the months, days and hours are easily determined:
 Whatever the destiny element of the present year,
 The tiger, hare, mouse and ox [months] are in a son-relationship
 with it,
 The dragon and snake [months] are in a friend-relationship,
 The horse and sheep [months] are in an enemy-relationship,
 The bird and monkey [months] are in a mother-relationship,
 And the dog and pig [months] are in an identity-relationship.

When the month is taken as the basis,
 Each month comprises three periods of ten days, among which
 The first and sixth [days] are in a son-relationship [with the month],
 The second and seventh days are in a friend-relationship,

The third and eighth days are in an enemy-relationship,
 The fourth and ninth days are in a mother-relationship,
 And the fifth and tenth days are in an identity-relationship.
 As far as the hours are concerned:
 Those of the hare, monkey and ox are in a son-relationship [with
 the day],
 Those of the dragon, bird and tiger are in a friend-relationship,
 Those of the snake and dog are in an enemy-relationship,
 Those of the horse and pig are in a mother-relationship,
 And those of the sheep and mouse are in an identity-relationship.

The calculation of the vitality, body and luck aspects
 in respect of those [months, days and hours]
 Are calculated in the same manner as those of the years.

6. The nine numeric squares

Divinations may also be made on the basis of the nine numeric squares (*sme-ba dgu*).⁹¹ White One, Black Two, Blue Three, Green Four, Yellow Five, White Six, Red Seven, White Eight and Red Nine. These numerals assume square formations with nine different permutations, all in base three, as illustrated on Plate 2, fig. 3. Respectively they are also known as the mirrors of the gods (*deva*), evil spirits (*'dre*), attachment spirits (*bsen-mo*), serpentine spirits (*nāga*), spirit lords of the soil (*sa-bdag*), king spirits (*rgyal-po*), haunting spirits (*btsan*), countryside deities (*yul-lha*)⁹² and imprecatory goddesses (*ma-mo*).⁹³ because their predictions pertain to such classes of demonic forces; they are additionally said to have special significance respectively for children, adult males, disabled persons, widows, Buddhist monks, Bon priests, women, ministers and kings.

On the plate each of these nine squares is encircled by a band in which its various appropriate predictions are illustrated.⁹⁴ Although the details of these predictions are not indicated in *White Beryl* at this point, some are mentioned in the context of natal horoscope (see e.g. p. 158 below). Outside each of the nine predictive circles, the plate includes illustrations of the protector deities and spirits associated with each of the nine numeric squares, with the exception of Yellow Five covering the abdomen of the divination turtle. Thus, Red Nine in the south is surrounded by imprecatory goddesses (*ma-mo gtso-'khor*). Black Two in the south-west is surrounded by a cluster of thirteen evil spirits (*gnam-bdur thod-pa'i phreng-can-la bdur-se bcu-gsum*). Red Seven in the west is surrounded by a group of seven haunting spirits (*btsan-yab skya-bdun*). White Six in the north-west is surrounded by seven unnamed king spirits, riding an elephant, goat and so forth. White One in the north is surrounded by the divine, kingly serpentine spirit Ma-gros and his retinue (*klu-rgyal ma-gros gtso-'khor*). White Eight in the north-east is surrounded by six mounted countryside deities (*yul-lha phyva-sangs gtso-'khor*), Phyva-sangs foremost among them. Blue Three in the east is surrounded by five principal imprecatory goddesses who are spirits of attachment (*gtso-bdag ma-mo lnga*). Lastly, Green Four in the south-east is surrounded by a group of twelve subterranean mountain goddesses comprising gNyan-chen thang-lha and her retinue (*gnyan-chen thang-lha gtso-'khor*). Each of these surrounding clusters, with the exception of White Six, is captioned with a gold inscription.

Plate 2, fig. 3 (Ms I: ff. 6–12): Location of the charts of the nine numeric squares

SE			S			SW		
Blue 3	White 8	White 1	White 8	Green 4	White 6	White 1	White 6	White 8
Black 2	Green 4	White 6	Red 7	Red 9	Black 2	Red 9	Black 2	Green 4
Red 7	Red 9	Yellow 5	Blue 3	Yellow 5	White 1	Yellow 5	Red 7	Blue 3
Black 2	Red 7	White 1	Green 4	Red 9	Black 2	White 6	Black 2	Green 4
White 1	Blue 3	Yellow 5	Blue 3	Yellow 5	Red 7	Yellow 5	Red 7	Red 9
White 6	White 8	Green 4	White 8	White 1	White 6	White 1	Blue 3	White 8
Red 7	Blue 3	Yellow 5	Red 9	Yellow 5	Red 7	Yellow 5	White 1	Blue 3
White 6	White 8	White 1	White 8	White 1	Blue 3	Green 4	White 6	White 8
Black 2	Green 4	Red 9	Green 4	White 6	Black 2	Red 9	Black 2	Red 7
NE			N			NW		

In terms of the five elements, the three white numeric squares symbolise iron; Black Two and Blue Three symbolise water;⁹⁵ Green Four symbolises wood; Yellow Five symbolises earth; while Red Seven and Red Nine symbolise fire. In terms of the corresponding natal year-signs, White Eight, Black Two and Yellow Five govern the tiger, monkey, pig and snake year-signs; Red Seven, Green Four and White One govern the mouse, horse, bird and hare year-signs; while Red Nine, White Six and Blue Three govern the ox, sheep, dog and dragon year-signs. Among all the numeric squares, Black Two is most severe, the 'heavenly gate' (*gnam-sgo*)⁹⁶ for males is White Six and for females White One, while the 'earthly gate' (*sa-sgo*)⁹⁷ for males is Black Two and for females Green Four. These primary attributes may be tabulated as shown in chart 2.8.

2.8 Attributes of the nine numeric squares

Numeric square	Element	Direction	Demon	Subjects	Natal year-signs
White 1	iron	north	<i>lha</i>	children	mouse, horse, bird, hare
Black 2	water	south-west	<i>'dre</i>	adult males	tiger, monkey, pig, snake
Blue 3	water	east	<i>bsen-mo</i>	disabled persons	ox, sheep, dog, dragon
Green 4	wood	south-east	<i>klu</i>	widows	mouse, horse, bird, hare
Yellow 5	earth	centre	<i>sa-bdag</i>	Buddhist monks	tiger, monkey, pig, snake
White 6	iron	north-west	<i>rgyal-po</i>	Bon priests	ox, sheep, dog, dragon
Red 7	fire	west	<i>btsan</i>	women	mouse, horse, bird, hare
White 8	iron	north-east	<i>yul-lha</i>	ministers	tiger, monkey, pig, snake
Red 9	fire	south	<i>ma-mo</i>	kings	ox, sheep, dog, dragon

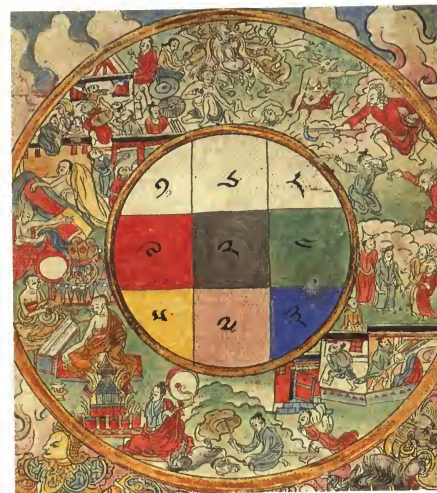


Plate 2, fig. 3

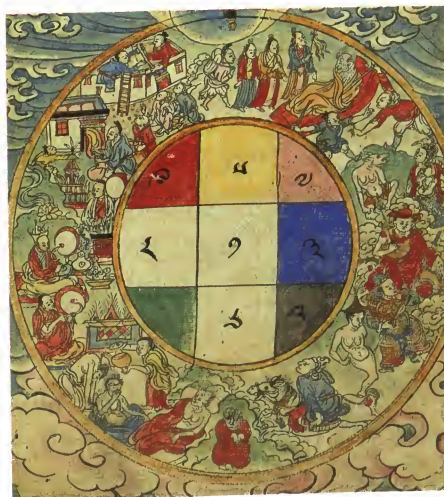
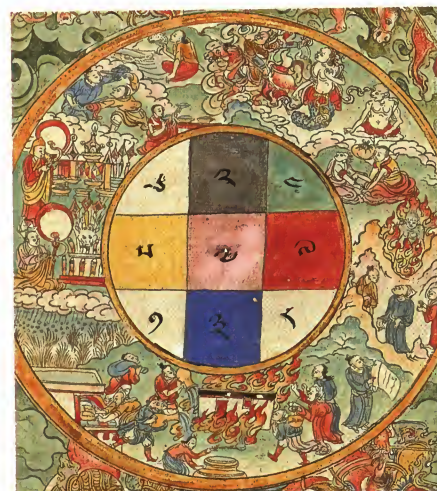
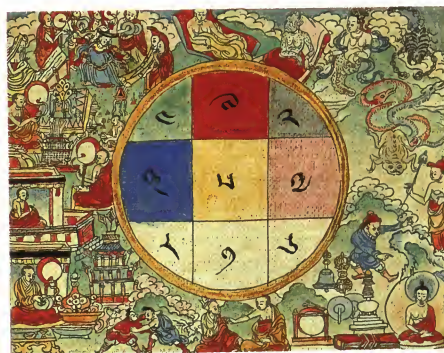
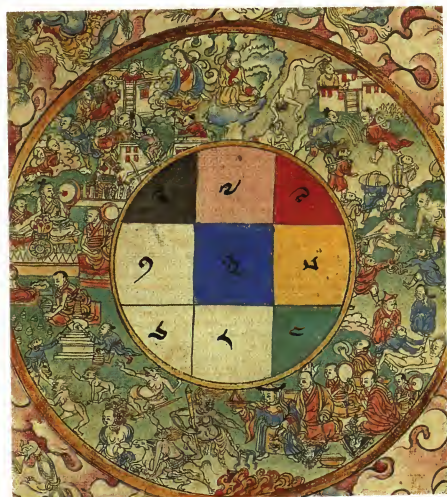
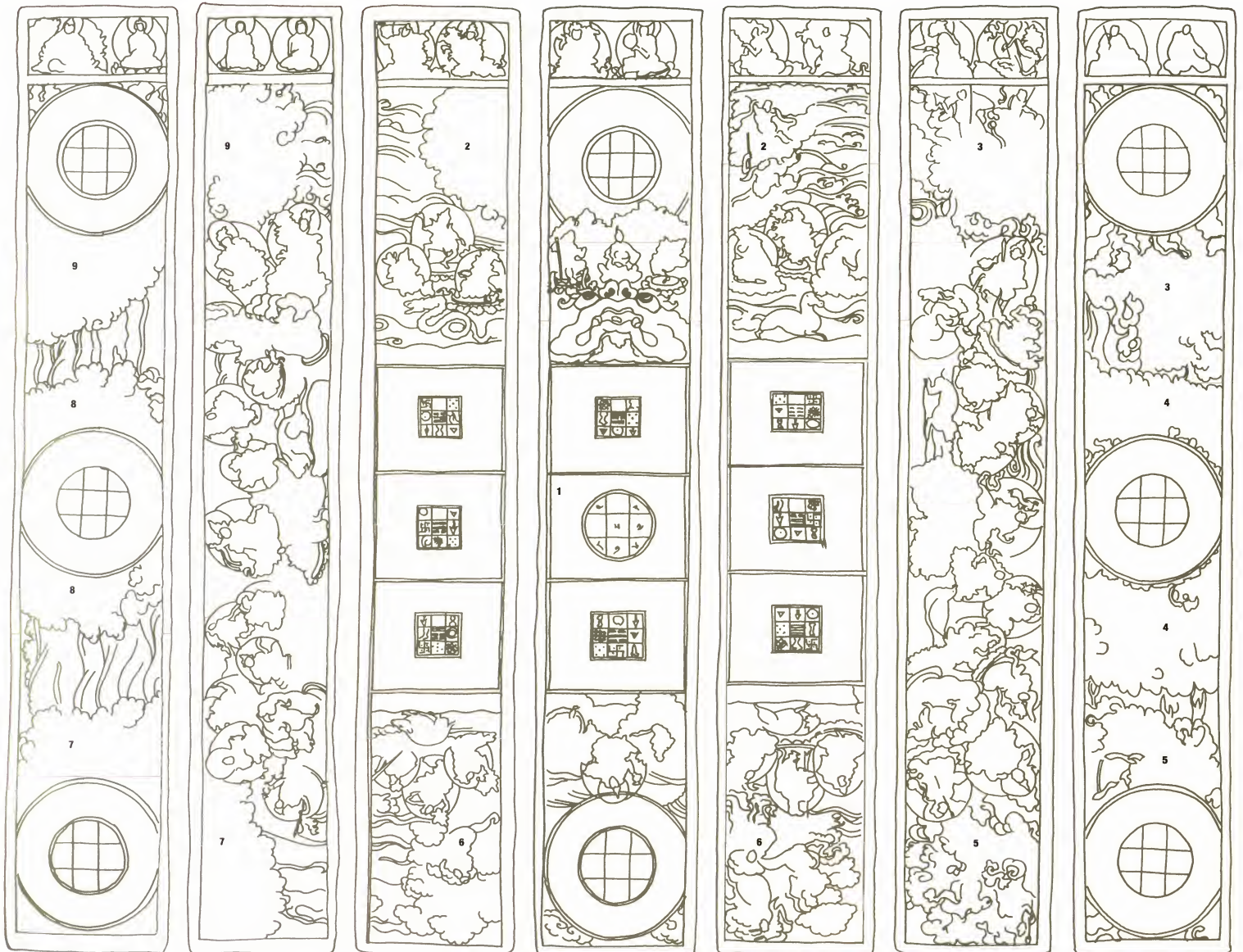


Plate 2, fig. 3. The nine numeric squares and their associated protector deities (for colour plate see p. 23)

- 1 Yellow Five covers the abdomen of the divination turtle.
- 2 Red Nine in the Li (fire/S) sector is surrounded by five imprecatory goddesses [with gold inscription: *ma-mo gtso-'khor*].
- 3 Black Two in the Khon (earth/SW) sector is surrounded by thirteen protectors known as *gNam-bdur thod-pa'i phreng-can-la bdur-se* [with gold inscription: *gnam-bdur thod-pa'i phreng-can-la bdur-se bcu-gsum-gyis skor-ba*].
- 4 Red Seven in the Dva (iron/W) sector is surrounded by a group of seven haunting spirits [with gold inscription: *btsan-yab skya-bdur*].
- 5 White Six in the Khen (space/NW) sector is surrounded by seven unnamed protectors, riding an elephant, goat and so forth.
- 6 White One in the Kham (water/N) sector is surrounded by five serpentine *nāga*-kings [with gold inscription: *klu-rgyal ma-gros gtso-'khor*].
- 7 White Eight in the Gin (mountain/NE) sector is surrounded by six mounted countryside deities known as *yul-lha phyasangs gtso-'khor* [gold inscription].
- 8 Blue Three in the Zin (wood/E) sector is surrounded by five principal imprecatory goddesses [with gold inscription: *gtso-bdag ma-mo lnga*].
- 9 Green Four in the Zon (air/SE) sector is surrounded a group of twelve protectors comprising *gNyan-chen thang-lha* and retinue [with gold inscription: *gnyan-chen thang-lha gtso-'khor*].



Opposite Detail of Plate 2, fig. 3 (see p. 93), showing Blue Three numeric square encircled by its predictive attributes





The calendrical cycle of 180 years based
on the three rows of numeric squares

According to one calendrical system which has been utilised in a number of sources,⁹⁸ the sexagenary cycle may be extended to 180 years by combining each of the sixty years with a vitality numeric square (*srog-gi sme-ba*), a destiny numeric square (*dbang-gi sme-ba*) and a body numeric square (*lus-kyi sme-ba*). Each sexagenary cycle comprises twenty vitality numeric squares, twenty destiny numeric squares and twenty body numeric squares, as depicted in the second cartouches of Plates 3–8 and the uppermost cartouches of Plates 16–22. Altogether, the 180 numeric squares are arranged into three distinct rows: the top row comprises the natal or body numeric squares, the middle row the vitality numeric squares, and the bottom row the destiny numeric squares. The sixty natal numeric squares in the top row extend from White One⁹⁹ to Yellow Five;¹⁰⁰ the sixty vitality numeric squares of the middle row from Green Four¹⁰¹ to White Eight;¹⁰² and the sixty destiny numeric squares of the bottom row from Red Seven¹⁰³ to Black Two.¹⁰⁴ Thereafter, the calculation returns to White One in the first house of the top row, and continues *ad infinitum*. It is said that if Black Two, Blue Three, Red Seven or Red Nine falls in the top row of vitality numeric squares, it portends the ‘intermediate death-wish’ (*bar-gyi ro-'dod*). (See the full chart on pp. 97–101.)

Calculating the numeric squares of vitality, destiny, body and luck

In any given year, the corresponding vitality numeric square is obtained by counting four places backwards, the destiny numeric square by counting four places forwards, and the body numeric square by locating the natal numeric square with which it is identical. The luck numeric square corresponds to the vitality numeric square of the luck sign appropriate for any of the four groups of three compatible year-signs.¹⁰⁵ For example, in the case of the wood mouse year corresponding to 1684,¹⁰⁶ where the body numeric square is White One, the vitality numeric square, counting four places backwards, is Red Seven, the destiny numeric square, counting four places forwards, is Green Four, and the luck numeric square corresponds to White Eight, which is the vitality numeric square of the wood tiger sign.¹⁰⁷



1 Wood mouse year – White 1.¹⁰⁸ 2 Wood ox year – Red 9. 3 Fire tiger year – White 8.
4 Fire hare year – Red 7.



5 Earth dragon year – White 6. 6 Earth snake year – Yellow 5. 7 Iron horse year – Green 4.
8 Iron sheep year – Blue 3.



9 Water monkey year – Black 2. 10 Water bird year – White 1. 11 Wood dog year – Red 9.¹⁰⁹
12 Wood pig year – White 8.

Opposite Detail of Plate 19, fig. 1 (see this page),
showing the years of the sexagenary cycle from
wood mouse to earth snake

The 180-year cycle
Top row Plates 16–18, fig. 1 (Ms II, ff. 1–5),
emphasising the natal numeric square
Middle row Plates 19–20, fig. 1 (Ms II, ff. 16–18),
emphasising the vitality numeric square
Bottom row Plates 21–22, fig. 1 (Ms II, ff. 25–29),
emphasising the destiny numeric square



61 Wood mouse year – Green 4.¹¹⁹ 62 Wood ox year – Blue 3. 63 Fire tiger year – Black 2.
64 Fire hare year – White 1.¹²⁰ 65 Earth dragon year – Red 9. 66 Earth snake year – White 8.



67 Iron horse year – Red 7. 68 Iron sheep year – White 6. 69 Water monkey year – Yellow 5.¹²¹
70 Water bird year – Green 4. 71 Wood dog year – Blue 3. 72 Wood pig year – Black 2.



121 Wood mouse year – Red 7.¹²⁹ 122 Wood ox year – White 6. 123 Fire tiger year – Yellow 5.
124 Fire hare year – Green 4.¹⁴⁰ 125 Earth dragon year – Blue 3. 126 Earth snake year – Black 2.



127 Iron horse year – White 1. 128 Iron sheep year – Red 9.¹⁴¹ 129 Water monkey year – White 8.¹⁴²
130 Water bird year – Red 7.¹⁴³ 131 Wood dog year – White 6. 132 Wood pig year – Yellow 5.



13 Fire mouse year – Red 7. 14 Fire ox year – White 6. 15 Earth tiger year – Yellow 5.
16 Earth hare year – Green 4.¹¹⁰



17 Iron dragon year – Blue 3. 18 Iron snake year – Black 2. 19 Water horse year – White 1.
20 Water sheep year – Red 9.¹¹¹



21 Wood monkey year – White 8. 22 Wood bird year – Red 7. 23 Fire dog year – White 6.
24 Fire pig year – Yellow 5.¹¹²



73 Fire mouse year – White 1.¹²² 74 Fire ox year – Red 9. 75 Earth tiger year – White 8.
76 Earth hare year – Red 7. 77 Iron dragon year – White 6. 78 Iron snake year – Yellow 5.



79 Water horse year – Green 4. 80 Water sheep year – Blue 3.¹²³ 81 Wood monkey year – Black 2.¹²⁴
82 Wood bird year – White 1. 83 Fire dog year – Red 9. 84 Fire pig year – White 6.¹²⁵



133 Fire mouse year – Green 4.¹⁴⁴ 134 Fire ox year – Blue 3. 135 Earth tiger year – Black 2.
136 Earth hare year – White 1.¹⁴⁵ 137 Iron dragon year – Red 9.¹⁴⁶ 138 Iron snake year – White 6.¹⁴⁷



139 Water horse year – Red 7. 140 Water sheep year – White 6.¹⁴⁸ 141 Wood monkey year – Yellow 5.¹⁴⁹
142 Wood bird year – Green 4.¹⁵⁰ 143 Fire dog year – Blue 3. 144 Fire pig year – Black 2.



25 Earth mouse year – Green 4, 26 Earth ox year – Blue 3, 27 Iron tiger year – Black 2,
28 Iron hare year – White 1.



29 Water dragon year – Red 9, 30 Water snake year – White 8, 31 Wood horse year – Red 7,
32 Wood sheep year – White 8.¹¹³



33 Fire monkey year – Yellow 5,¹¹⁴ 34 Fire bird year – Green 4,¹¹⁵ 35 Earth dog year – Blue 3,
36 Earth pig year – Black 2.

The 180-year cycle continued

Top row Plates 16–18, fig. 1 (Ms II, ff. 1–5),
emphasising the natal numeric square

Middle row Plates 19–20, fig. 1 (Ms II, ff. 16–18),
emphasising the vitality numeric square

Bottom row Plates 21–22, fig. 1 (Ms II, ff. 25–29),
emphasising the destiny numeric square



85 Earth mouse year – Red 7, 86 Earth ox year – White 6,¹⁴⁰ 87 Iron tiger year – Yellow 5,
88 Iron hare year – Green 4, 89 Water dragon year – Blue 3,¹²⁷ 90 Water snake year – Black 2.



91 Wood horse year – White 1, 92 Wood sheep year – Red 9,¹²⁸ 93 Fire monkey year – White 8,
94 Fire bird year – Red 7,¹²⁹ 95 Earth dog year – White 6, 96 Earth pig year – Yellow 5.



145 Earth mouse year – White 1,¹⁵¹ 146 Earth ox year – Red 9,¹⁵² 147 Iron tiger year – White 8,
148 Iron hare year – Red 7,¹⁵³ 149 Water dragon year – White 6,¹⁵⁴ 150 Water snake year – Yellow 5.¹⁵⁵



155 Wood horse year – Green 4, 156 Wood sheep year – Blue 3,¹⁵⁶ 157 Fire monkey year – Black 2,
158 Fire bird year – White 1,¹⁵⁷ 159 Earth dog year – Red 9, 160 Earth pig year – White 8.¹⁵⁸



37 Iron mouse year – White 1, 38 Iron ox year – Red 9, 39 Water tiger year – White 8,
40 Water hare year – Red 7.



41 Wood dragon year – White 6,¹¹⁶ 42 Wood snake year – Yellow 5, 43 Fire horse year – Green 4,
44 Fire sheep year – Blue 3.¹¹⁷



45 Earth monkey year – Black 2, 46 Earth bird year – White 1, 47 Iron dog year – Red 9,
48 Iron pig year – White 8.¹¹⁸



97 Iron mouse year – Green 4,¹³⁰ 98 Iron ox year – Blue 3, 99 Water tiger year – Black 2,
100 Water hare year – White 1, 101 Wood dragon year – Red 9,¹³¹ 102 Wood snake year – White 8.



103 Fire horse year – Red 7, 104 Fire sheep year – White 6, 105 Earth monkey year – Yellow 5,
106 Earth bird year – Green 4,¹³² 107 Iron dog year – Blue 3, 108 Iron pig year – Black 2.¹³³



157 Iron mouse year – Red 7,¹⁵⁹ 158 Iron ox year – White 6,¹⁶⁰ 159 Water tiger year – Yellow 5,
160 Water hare year – Green 4,¹⁶¹ 161 Wood dragon year – Blue 3,¹⁶² 162 Wood snake year – Black 2.



163 Fire horse year – White 1, 164 Fire sheep year – Red 9, 165 Earth monkey year – White 8,¹⁶³
166 Earth bird year – Red 7, 167 Iron dog year – White 6, 168 Iron pig year – Yellow 5.¹⁶⁴



49 Water mouse year – Red 7. 50 Water ox year – White 6. 51 Wood tiger year – Yellow 5.
52 Wood hare year – Green 4.



53 Fire dragon year – Blue 3. 54 Fire snake year – Black 2. 55 Earth horse year – White 1.
56 Earth sheep year – Red 9.



57 Iron monkey year – White 8. 58 Iron bird year – Red 7. 59 Water dog year – White 6.
60 Water pig year – Yellow 5.

The 180-year cycle continued

Top row Plates 16–18, fig. 1 (Ms II, ff. 1–5),
emphasising the natal numeric square

Middle row Plates 19–20, fig. 1 (Ms II, ff. 16–18),
emphasising the vitality numeric square

Bottom row Plates 21–22, fig. 1 (Ms II, ff. 25–29),
emphasising the destiny numeric square



109 Water mouse year – White 1. 110 Water ox year – Red 9. 111 Wood tiger year – White 8.
112 Wood hare year – Red 7. 113 Fire dragon year – White 6. 114 Fire snake year – Yellow 5.¹³⁴



115 Earth horse year – Green 4.¹³⁵ 116 Earth sheep year – Blue 3.¹³⁶ 117 Iron monkey year – Black 2.¹³⁷
118 Iron bird year – White 1.¹³⁸ 119 Water dog year – Red 9. 120 Water pig year – White 8.



169 Water mouse year – Green 4. 170 Water ox year – Blue 3. 171 Wood tiger year – Black 2.
172 Wood hare year – White 1.¹⁶⁵ 173 Fire dragon year – Red 9. 174 Fire snake year – White 8.



175 Earth horse year – Red 7. 176 Earth sheep year – White 6.¹⁶⁶ 177 Iron monkey year – Yellow 5.
178 Iron bird year – Green 4. 179 Water dog year – Blue 3. 180 Water pig year – Black 2.

The nine charts with the natal numeric square at the centre

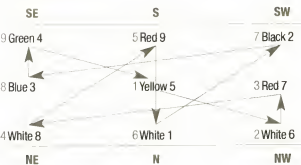
Each of the nine numerological charts depicted on Plate 2, fig. 3 is divided into nine sectors, with the natal numeric square placed at the centre, the vitality numeric square in the south-west, the destiny numeric square in the north-east, and the body numeric square in the centre. The colours of the sectors correspond to those of the rotational numeric squares (*bskor-sme*).

Of these nine charts, that with Yellow Five at the centre covers the abdomen of the turtle, that with Red Nine at the centre is in the south or Li sector, that with Black Two at the centre is in the south-west or Khon sector, that with Red Seven at the centre is in the west or Dva sector, that with White Six at the centre is in the north-west or Khen sector, that with White One at the centre is in the north or Kham sector, that with White Eight at the centre is in the north-east or Gin sector, that with Blue Three at the centre is in the east or Zin sector, and that with Green Four at the centre is in the south-east or Zon sector.¹⁶⁷

The zigzagging motion of consecutive calculation

When calculations are made consecutively within any of the nine charts, the sequence of the count is said to resemble the zigzagging ‘flight of a bird’. For example, in the case of the central chart, which has Yellow Five at its centre, one zigzags or hops consecutively from Yellow Five to the space sector in the north-west (White Six), the iron sector in the west (Red Seven), the mountain sector in the north-east (White Eight), the fire sector in the south (Red Nine), the water sector in the north (White One), the earth sector in the south-west (Black Two), the wood sector in the east (Blue Three), the air sector in the south-east (Green Four), and thence back to the centre. In the case of each of the other eight charts, the calculation also begins from whichever numeric square occupies the centre and zigzags through the same consecutive sequence to arrive finally back at the centre. Table 2.9 is an exemplary chart with Yellow Five at the centre, showing the sequence of the zigzagging calculation.

2.9 Exemplary chart



Calculation of the subject's natal numeric square (*skye-sme*)

To ascertain the natal numeric square, one should place the numeric square of the present year at the centre,¹⁶⁸ and then count back the subject's age in tens, following the aforementioned zigzagging bird-like sequence of calculation, and then finally subtract any integers less than ten individually. Alternatively, one should place the number corresponding to the subject's present age at the centre along with the numeric square of the present year and count forwards into the next sexagenary cycle. Such calculations are obviated by the previously depicted charts, which show the correspondence between the natal numeric squares and the natal years of the sexagenary cycle.¹⁶⁹

Calculation of the subject's current numeric square (*babs-sme*)

Since the natal numeric square is identified with the numeric square at the centre of each chart, the numeric square corresponding to the subject's present age (*babs-sme*) can also be calculated by counting consecutively through the nine sectors in eight successive steps. First one should select the chart with the appropriate natal numeric square at its centre. At the beginning of the count, one moves directly east from the centre, and then continues in an anti-clockwise sequence in the case of persons born in one of the six male years (mouse, tiger, dragon, horse, monkey or dog) or in a clockwise sequence in the case of persons born in one of the six female years (ox, hare, snake, sheep, bird or pig). On the completion of one circuit the calculation returns to the centre, and so on until the desired numeric square corresponding to the subject's present age is eventually obtained.¹⁷⁰ This means that one can conveniently count the ages one, ten, nineteen, twenty-eight, thirty-seven, forty-six, fifty-five, sixty-four, seventy-three, eighty-two and ninety-one sequentially in the central sector.¹⁷¹ Once the current numeric square has been obtained, it may then be compared to the natal numeric square for predictive purposes. Table 2.10 indicates how the current numeric square may be calculated for model male and female years.

2.10 Calculating the current numeric square

Sequence for male years		
age 9	age 8	age 7
age 2	age 1	age 6
age 3	age 4	age 5
Sequence for female years		
age 3	age 4	age 5
age 2	age 1	age 6
age 9	age 8	age 7

Table 2.11 indicates the current numeric squares for subjects of varying age when the natal numeric square is known.

2.11 The current numeric square for subjects of various ages

Natal numeric square	Male/ female	Ages 1, 10, 19, 28, 37, 46, 55, 64, 73, 82	Ages 2, 11, 20, 29, 38, 47, 56, 63, 74, 83	Ages 3, 12, 21, 30, 39, 48, 57, 66, 75, 84	Ages 4, 13, 23, 31, 40, 49, 58, 67, 76, 85	Ages 5, 14, 23, 32, 41, 50, 59, 68, 77, 86	Ages 6, 15, 24, 33, 42, 51, 60, 69, 78, 87	Ages 7, 16, 25, 34, 43, 52, 61, 70, 79, 88	Ages 8, 17, 26, 35, 44, 53, 62, 71, 80, 89	Ages 9, 18, 27, 36, 45, 54, 63, 72, 81, 90
Red 9	male	Red 9	Red 7	Blue 3	Yellow 5	White 1	Black 2	White 6	Green 4	White 8
	female	Red 9	Red 7	White 8	Green 4	White 6	Black 2	White 1	Yellow 5	Blue 3
White 8	male	White 8	White 6	Black 2	Green 4	Red 9	White 1	Yellow 5	Blue 3	Red 7
	female	White 8	White 6	Red 7	Blue 3	Yellow 5	White 1	Red 9	Green 4	Black 2
Red 7	male	Red 7	Yellow 5	White 1	Blue 3	White 8	Red 9	Green 4	Black 2	White 6
	female	Red 7	Yellow 5	White 6	Black 2	Green 4	Red 9	White 8	Blue 3	White 1
White 6	male	White 6	Green 4	Red 9	Black 2	Red 7	White 8	Blue 3	White 1	Yellow 5
	female	White 6	Green 4	Yellow 5	White 1	Blue 3	White 8	Red 7	Black 2	Red 9
Yellow 5	male	Yellow 5	Blue 3	White 8	White 1	White 6	Red 7	Black 2	Red 9	Green 4
	female	Yellow 5	Blue 3	Green 4	Red 9	Black 2	Red 7	White 6	White 1	White 8
Green 4	male	Green 4	Black 2	Red 7	Red 9	Yellow 5	White 6	White 1	White 8	Blue 3
	female	Green 4	Black 2	Blue 3	White 8	White 1	White 6	Yellow 5	Red 9	Red 7
Blue 3	male	Blue 3	White 1	White 6	White 8	Green 4	Yellow 5	Red 9	Red 7	Black 2
	female	Blue 3	White 1	Black 2	Red 7	Red 9	Yellow 5	Green 4	White 8	White 6
Black 2	male	Black 2	Red 9	Yellow 5	Red 7	Blue 3	Green 4	White 8	White 6	White 1
	female	Black 2	Red 9	White 1	White 6	White 8	Green 4	Blue 3	Red 7	Yellow 5
White 1	male	White 1	White 8	Green 4	White 6	Black 2	Blue 3	Red 7	Yellow 5	Red 9
	female	White 1	White 8	Red 9	Yellow 5	Red 7	Blue 3	Black 2	White 6	Green 4

Calculation of the numeric squares of the days and hours

As well as the cycle of 180 years, the nine numeric squares are also used for calculating the calendar days of the month, as depicted on Plate 1, fig. 7. Accordingly, White One coincides with the first calendar day of each of the four first seasonal months (tiger, monkey, pig, snake), Green Four with the first calendar day of each of the four mid-seasonal months (mouse, horse, bird, hare) and Red Seven with the first calendar day of each of the four last seasonal months (ox, sheep, dog, dragon).¹⁷⁸ The numerals are then counted sequentially corresponding to the calendar days of the month in question.¹⁷⁹ In the case of a doubled day (*lhag*), the previous numeric square is repeated, but an omitted day (*chad*) is taken into account.

In addition, the hours of each calendar day may be counted according to the nine numeric squares when they are regrouped into the so-called nine daytime phases and nine night-time phases.

Plate 1, fig. 7



Plate 1, fig. 7 (Ms I: ff. 3–4): Numeric squares (*sme-ba*) corresponding to the [first day of the] seasonal months (*zla ba*)

White 1	tiger (first spring/11th lunar month)	monkey (first autumn/5th lunar month)	pig (first winter/8th lunar month)	snake (first summer/2nd lunar month)
Green 4	mouse (middle winter/9th lunar month)	horse (middle summer/3rd lunar month)	bird (middle autumn/6th lunar month)	hare (middle spring/12th lunar month)
Red 7	ox (last winter/10th lunar month)	sheep (last summer/4th lunar month)	dog (last autumn/7th lunar month)	dragon (last spring/1st lunar month)

Odd- and even-numbered numeric squares

Finally, just as the animal signs are designated as odd, even and irregularly numbered for the sake of certain computations, here too the numeric squares symbolising fire (Red 7 and Red 9), iron (White 1, White 6 and White 8) and water (Black 2, Blue 3) may be designated as even-numbered or 'goat-horns', while those symbolising earth (Yellow 5) and wood (Green 4) are termed odd-numbered 'rhino-horns'.¹⁷⁴

Lo-chen Dharmaśrī summarises this numerological divination technique in the following verses (*Moonbeams*, ff. 8b–11a):

Third, concerning the nine numeric squares (*sme-ba dpa*):

White One, Black Two, Blue Three, Green Four, Yellow Five,
White Six, Red Seven, White Eight and Red Nine

Are respectively known as the mirrors of the gods, evil spirits, attachment
spirits, serpentine spirits, spirit lords of the soil, king spirits, haunting spirits,
countryside deities and imprecatory goddesses.

The three white [numeric squares] symbolise iron,
Black Two and Blue Three symbolise water,
Green Four symbolises wood,
Yellow Five symbolises earth,
And Red Seven and Red Nine symbolise fire.

White Eight, Black Two and Yellow Five rule the tiger, monkey, pig and snake [natal] year-signs,
Red Seven, Green Four and White One rule the mouse, horse, bird and hare [natal] year-signs,
White Red Nine, White Six and Blue Three rule the ox, sheep, dog and dragon [natal] year-signs

Among the sixtieth cycle [of the sixty-year cycle (*lo-rgan*)] is differentiated
the chart of the body and destiny [numeric squares],
which is divided into three rows of sixty numeric squares,
summing up to one hundred and eighty.
The [numeric squares] are known as the 'cycle of eighty' (*brgyad-cu skor*).

The [numeric square] White One in the top row of numeric squares,
which is the [relation of sixty is completed] in the top row,
[summing up to] five.
The [numeric square] Green Four in the middle row,
[summing up to] eight.
The [numeric square] Red Seven in the bottom row,
[summing up to] two.
After which, one then returns to [White] One in the first house of the top row.
In this way, the computation can continue ad infinitum

When the [numeric square] is counted, four places backwards,
the [numeric square] square four places forwards,
the [numeric square] corresponds to the natal [numeric square].
And then, the square of the luck aspect
[summing up to] the [numeric square] of the luck sign
[summing up to] the [numeric square] of the luck sign

The [numeric square] of the present wood mouse year,
the [numeric square] square coincides with White One,
the [numeric square] [counting] four places backwards, is Red Seven,
the [numeric square] [counting] four places forwards, is Green Four,
the [numeric square] corresponds to [Black Two],
the [numeric square] square of the wood tiger sign.

When these aspects are examined
in terms of the nine sectors [of the numerological chart],
The natal numeric square is placed at the centre,
So that the vitality [numeric square] is located in the south-west,
The destiny [numeric square] in the north-east,
And the body [numeric square] in the centre.

The nine sectors are multicoloured
Corresponding to the rotational numeric squares:
[The chart with] Yellow Five [in the centre]
covers the abdomen of the turtle.
[The chart with] Red Nine [in the centre] is in the Li sector,
[That with] Black Two [in the centre] is in the Khon sector.
[That with] Red Seven [in the centre] is in the Dva sector,
[That with] White Six [in the centre] is in the Khen sector.
[That with] White One [in the centre] is in the Kham sector,
[That with] White Eight [in the centre] is in the Gin sector.
[That with] Blue Three [in the centre] is in the Zin sector,
And [that with] Green Four [in the centre] is in the Zon sector.

The sequence [of calculation] resembles the flight of a bird:
Starting from the [yellow chart] in the centre,
[Then zigzagging consecutively] to the space sector [in the NW],
The iron sector [in the W], the mountain sector [in the NE],
The fire sector [in the S], the water sector [in the N],
The earth sector [in the SW], the wood sector [in the E],
The air sector [in the SE], and thence back to the centre.

[To ascertain the subject's current numeric square]
The natal numeric square is fixed in the centre [of each chart].
And then in the manner of a bird's flight,
[One zigzags through] the nine numeric squares,
[Counting them according to] the nine [age categories] in eight successive [movements].¹⁷⁵
In this way, the ages one, ten, nineteen, twenty-eight, thirty-seven,
Forty-six, fifty-five, sixty-four, seventy-three, eighty-two and ninety-one
Are [sequentially] fixed in the central sector.

The [initial] computation extends due eastwards from the centre,
And then the numeric squares are counted,
In an anti-clockwise sequence in the case of
[those born in one of] the six male years,
And in a clockwise sequence in the case of
[those born in one of] the six female years.

After each of these respective [computations],
The calculation returns from the end to the centre.
By repeating this bird-like motion from the centre,
One should come to recognise the current numeric square (*habs-smé*).

If one wishes to find the natal numeric square easily,
The numeric square of the present year should be placed in the centre,
Then, one should count back the years [of one's age] in tens, starting therefrom,
Circuting the numeric squares in the manner of a bird in flight.
Each numeric square represents ten [years],
And any [integers] less than ten
Should then be deducted individually.

Alternatively, one's present age is fixed in the central sector,
Along with the numeric square of the present year.
Then, one should count forwards
The number of years that have not yet passed
[until a full sixty-year cycle has been completed],
And which are not fixed in the central sector,
Starting from the numeric square of the present year.
So, wherever one ends up,
There will be no uncertainty as to the natal numeric square.

[The numeric squares] are also designated as even 'goat-horns',
Odd 'rhino-horns', and so forth.
Those symbolising fire, iron and water are termed 'goat-horns',
While those symbolising earth and wood are 'rhino-horns';
And if the black, blue and two red [numeric squares] fall in the top [row].¹⁷⁶
This is termed the 'intermediate death-wish' (*bar-gyi-ro-dod*).

The numeric squares in succession, starting from White One,
[Are also said to have special significance], respectively
For children, adult males, disabled persons, widows,
Buddhist monks, Bon-pos, women, ministers and kings.

Black Two is so-called because it is severe.
The heavenly gate for males is [White] Six, and for females White One.
The earthly gate for males is [Black] Two, and for females Green Four.

The [first] day of each of the four first seasonal months corresponds to White One,
The [first] day of each of the four mid-seasonal months corresponds to Green Four,
And the [first] day of each of the four last seasonal months corresponds to Red Seven.
By following these sequences, one may compute the days [of the month].

The numeric squares indicative of these calendar days are also applied sequentially
To the [hours] of the day and night, [subdivided into]
Nine daytime phases and nine night-time phases.

Opposite Detail of Plate 2, fig. 5 (see p. 111), showing the planet Mars,
the fire goddess, and the protector Lho'i 'byung srinon-mo above the
head of the divination turtle



7. The eight trigrams

The charts of the eight trigrams (*spar-kha brgyad*)¹⁷⁷ are all depicted on the body of the divinatory turtle (see Plate 2, fig. 2, shown below). Li, representing fire, is in the south; Khon, representing earth, is in the south-west; Dva, representing iron, is in the west; Khen, representing heaven or space, is in the north-west; Kham, representing water, is in the north; Gin, representing mountain, is in the north-east; Zin, representing wood, is in the east; and Zon, representing air, is in the south-east. The trigrams symbolic of heaven/space, mountains and air are sometimes subsumed within the earth element, for which reason these four are all depicted as yellow.

The classification of relationships formed between the trigrams

Each of the trigrams is surrounded by four auspicious and four inauspicious sectors, which indicate by their layout and direction the corresponding auspicious and inauspicious relationships that a given trigram forms with the other trigrams. The chart opposite, which reflects Plate 2, fig. 2, clearly illustrates these eight sectors in the case of each of the eight trigrams.

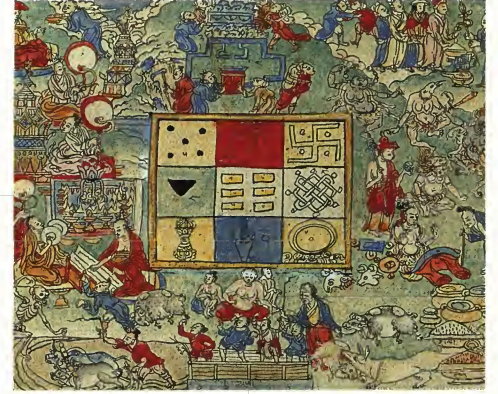
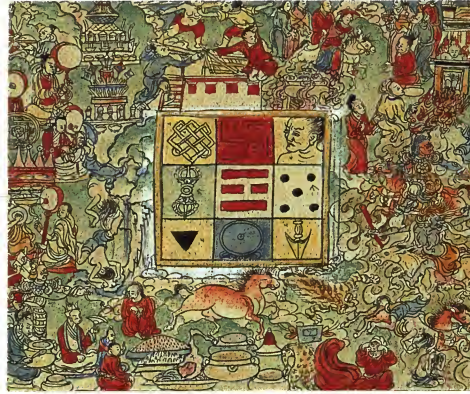
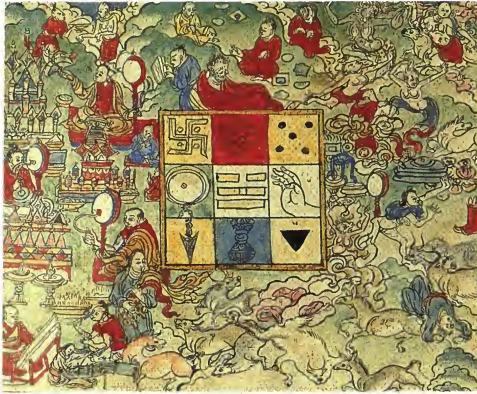


Plate 2, fig. 2

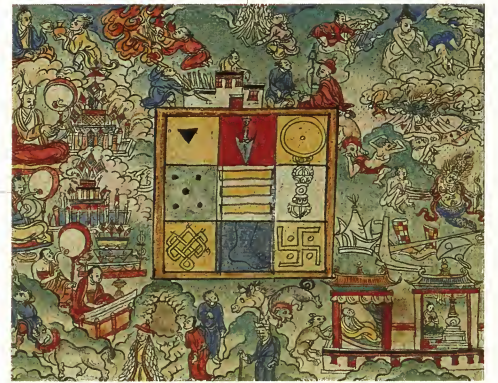
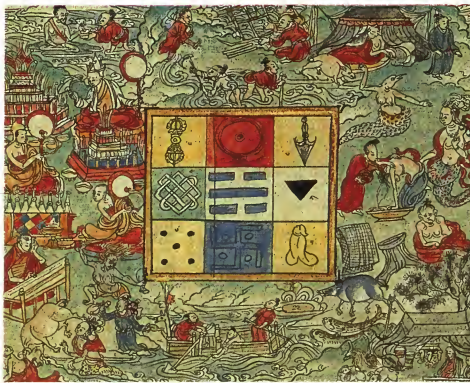
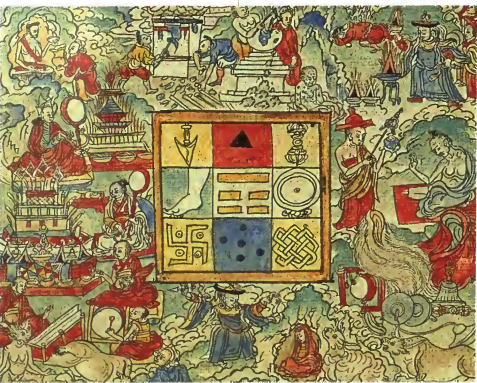
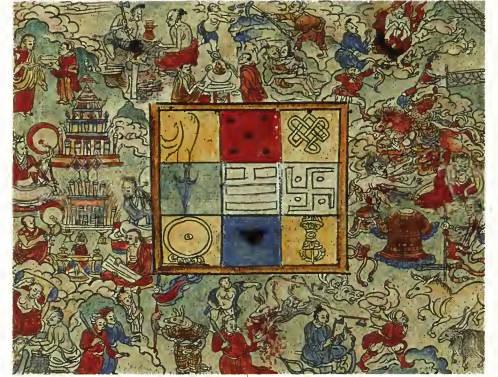
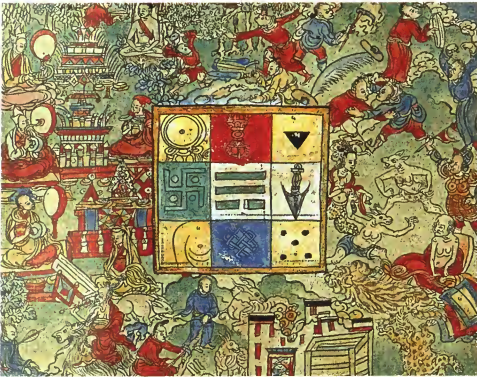


Plate 2, fig. 2 (Mts ff. 7–9): Location of the eight trigram charts on the divination turtle (head to south and tail to north)

SE			S			SW		
intimation of luck	growth through glory	five demons	growth through glory	intimation of luck	corporal punishment	five demons	corporal punishment	intimation of luck
heavenly medicine	Zon	corporal punishment	sustaining vitality	Li	five demons	harm	Khon	growth through glory
cutting influence of demons	sustaining vitality	harm	harm	heavenly medicine	cutting influence of demons	sustaining vitality	cutting influence of demons	heavenly medicine
E			NE			NW		
heavenly medicine	sustaining vitality	harm	heavenly medicine	sustaining vitality	harm	corporal punishment	five demons	growth through glory
intimation of luck	Zin	cutting influence of demons	corporal punishment	growth through glory	five demons	cutting influence of demons	Dva	intimation of luck
corporal punishment	growth through glory	five demons	cutting influence of demons	harm	sustaining vitality	heavenly medicine	harm	sustaining vitality
W			N			W		
cutting influence of demons	harm	sustaining vitality	sustaining vitality	heavenly medicine	cutting influence of demons	harm	cutting influence of demons	heavenly medicine
corporal punishment	Gin	heavenly medicine	growth through glory	Kham	harm	five demons	Khen	sustaining vitality
intimation of luck	five demons	growth through glory	five demons	intimation of luck	corporal punishment	growth through glory	corporal punishment	intimation of luck

Pairs of trigrams form diverse types of relationship. Altogether there are four auspicious, one neutral, and four inauspicious sorts of relationship, and these have been categorised as follows. The best class of the best relationships, known as 'heavenly medicine',¹⁷⁸ is formed by Li and Kham, Khen and Khon, Dva and Gin, or Zin and Zon. The mediocre class of the best relationships, known as 'sustaining vitality',¹⁷⁹ is formed by Li and Zin, Kham and Zon, Dva and Khen, or Gin and Khon. The worst class of the best relationships, known as 'growth through glory',¹⁸⁰ is formed by Zon and Li, Khon and Dva, Gin and Khen, or Kham and Zin. The best class of mediocre relationships, known as 'intimation of luck',¹⁸¹ is formed by Dva and Li, or Khen and Gin. The neutral or mediocre class of mediocre relationships, known as 'average luck',¹⁸² is formed by Khon and Kham, or Zin and Zon. The worst class of mediocre relationships, known as 'harm',¹⁸³ is formed by Li and Gin, Zon and Khen, Dva and Kham, or Zin and Khon.

As for the inauspicious relationships, the best class of worst relationships, known as the 'five demons',¹⁸⁴ is formed by Dva and Li, Khon and Zon, Khen and Zin, or Gin and Kham. The mediocre class of worst relationships, known as 'cutting influence of demons',¹⁸⁵ is formed by Li and Khen, Dva and Zin, Khon and Kham, or Gin and Zon; and the worst class of worst relationships, known as 'corporal punishment',¹⁸⁶ is formed by Khen and Kham, Li and Khon, Zon and Dva, or Zin and Gin.¹⁸⁷

The relationship known as 'heavenly medicine' suggests good health, 'sustaining vitality' suggests enhancement of the vitality element or the life-essence, 'growth through glory' suggests an increase in good fortune, while 'intimation of luck' is favourable for journeys. The neutral portent of 'average luck' suggests the status quo, whereas 'harm' portends an accident, 'five demons' portends demonic possession, 'cutting influence of demons' portends danger to the life-spirit, and 'corporal punishment' augurs ill for a particular part of the body. The four inauspicious types of relationship can be nullified through rites which exorcise demonic forces, ransom the life-spirit from death and restore its vitality.

Surrounding each of these trigram charts (see Plate 2, fig. 2), are scenes depicting fifteen to twenty distinct divination readings. For example, in the case of the Li trigram, the dangerous time is autumn when the grasslands are turning yellow. One should abandon work connected with fire, along with red materials or clothing. One should not partake of the flesh of the head of any animal, or accept food offered by a widow, a son or sister who lives elsewhere. Also, one should not buy horses, turquoises or sheepskins. The remedy is to propitiate Amitāyus or Prajñāpāramitā, or to recite the *dBang-phyug-gi mdo*.

Calculation of the subject's current trigram

In order to calculate the current trigram (*babs-spar*) corresponding to a subject's present age, in the case of male subjects one should count clockwise starting from Li, and in the case of female subjects one should count anti-clockwise starting from Kham. Counting through each of the eight trigrams in turn, after reaching the number ten, one should take a diagonal leap and continue counting in a clockwise or anti-clockwise direction, as appropriate.¹⁸⁸ Eventually one will obtain the trigram corresponding to the subject's current age. If in the case of a male subject the calculation of the current trigram coincides with Li, and in the case of a woman it coincides with Kham, this is known as the 'inner death-wish' (*nang-gi ro-'dod*).

Calculation of the subject's natal trigram

The natal trigram (*skye-spar*) is that associated with the mother's luck element. To verify this, subtract the age of the child from that of the mother, and add one to the remainder. Starting from Kham, count anti-clockwise in the above manner through to the current trigram of the mother corresponding to that number, and it will be identical to the child's natal trigram. For example, if the mother is aged fifty-one and the child eighteen, the difference is thirty-three, to which one is added. One then counts anti-clockwise from Kham, taking a diagonal leap from Khen to Zon at the count of ten, and continuing on until reaching the number thirty-four, which coincides with the trigram Li. This is the child's natal trigram, associated with the luck element of the mother.

Calculation of earthly, heavenly and adversarial gates in trigrams

In general, the 'heavenly gate' coincides with Khen and the 'earthly gate' with Khon. More specifically, the 'heavenly gate' refers to a resulting trigram that has a mother-relationship with the subject's vitality element, the 'earthly gate' to one that has a son-relationship, and the 'adversarial gate' (*gshed-sgo*) to one that has an enemy-relationship.¹⁸⁹

Metaphors for the trigrams

When divinatory readings are made pertaining to the trigrams a distinctive terminology is used. The term 'goat-horns' refers to the trigrams of the four cardinal directions, and the term 'rhino-horns' to those of the intermediate directions.¹⁹⁰ In addition, the trigrams of the four cardinal directions (*phyogs-bzhi*) are known as the 'four looking eyes' (*blta-ba'i mig bzhi*); the trigrams of the four corners (*zur-bzhi*) or intermediate directions (*mtshams-bzhi*) are known as the 'four beating horns' (*brdungs-rva bzhi*); the trigrams Li, Kham, Gin and Zon are known as the 'four Buddhist monks' (*ban-bzhi*); while the trigrams Khen, Khon, Zin and Dva are known as the 'four Bon priests' (*bon bzhi*).¹⁹¹

The calculation of calendar days and hours in trigrams

The trigrams are additionally associated with the calendar days of the month, and may be used for making such calculations, as illustrated on Plate 1, fig. 6. For example, the first calendar day of the tiger, horse or dog months is identified with Li; the first calendar day of the mouse, dragon or monkey months with Kham; the first calendar day of the bird, ox or snake months with Dva; and the first calendar day of the pig, sheep or hare months with Zin.¹⁹² The names of the trigrams may also be applied to the hours of the calendar day, divided into eight daytime phases and eight night-time phases.

Plate 1, fig. 6 (Ms I: f. 3): Trigrams (*spar-kha*) used for calculating the [first] calendar day of the lunar month

Li	tiger month	horse month	dog month
Zin	pig month	sheep month	hare month
Kham	mouse month	dragon month	monkey month
Dva	bird month	ox month	snake month



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Lo-chen Dharmasri summarises the function of the eight trigrams in the following verses (*Moonbeams*, ff. 11a–12a):

Fourth are the eight trigrams:

Moving successively clockwise from the south,

Are the eight trigrams:

Li representing fire, Khon representing earth,

Dva representing iron, Khen representing space,

Kham representing water, Gin representing mountain,

Zin representing wood, and Zon representing air.

When these are subsumed within the five elements,

Space, mountain and air are also considered as earth.

In the case of males, [the current trigram] is computed [clockwise] from Li towards Khon,

And in the case of females, [anti-clockwise] from Kham towards Khen.

Each of these is computed in turn, counting to ten;

And on reaching ten, one takes a diagonal leap.

These trigrams [form pairs], with four kinds of auspicious, [one neutral],

And four kinds of inauspicious relationships:

The best class of the best [relationships], that of 'heavenly medicine',

Is formed by Li and Kham, Khen and Khon, Dva and Gin, Zin and Zon.

The mediocre class of the best [relationships], that of 'sustaining vitality',

Is formed by Li and Zin, Kham and Zon, Dva and Khen, Gin and Khon.

The worst class of the best [relationships], that of 'growth through glory',

Is formed by [the trigrams of] air and fire, earth and iron, mountain and space, water and wood.

The best class of the mediocre [relationships], that of 'intimation of luck',

Is formed by [the trigrams of] iron and fire, space and mountain.

The mediocre class of mediocre [relationships], that of 'average luck',

Is formed by [the trigrams of] earth and water, wood and air.

The worst class of mediocre [relationships], that of 'harm',

Is formed by [the trigrams of] fire and mountain, air and space, iron and water, wood and earth.

The best class of worst [relationships], that of the 'five demons',

Is formed by [the trigrams of] iron and fire, earth and air, space and wood, mountain and water.

The mediocre class of worst [relationships], that of 'cutting influence of demons',

Is formed by Li and Khen, Dva and Zin, Khon and Kham, Gin and Zon.

The worst class of worst [relationships], that of 'corporal punishment'

Is formed by [the trigrams of] space and water, fire and earth, air and iron, wood and mountain.

[The last four] are the four inauspicious relationships.

The term 'goat-horns' here refers to the four cardinal directions,

And the term 'rhino-horns' to the intermediate directions.

When, in the case of a man, the calculation falls on Li,

And in the case of a woman, it falls on Kham,

This is known as the 'inner death-wish'.

When the result [of the divination takes effect],

The following names are also known to be applied [to the trigrams]:

The 'four looking eyes' (*bila-ba'i mig bzhi*),

The 'four beating horns' (*brdungs-na bzhi*),

The 'four Buddhist monks' (*ban-bzhi*),

The 'four Bon priests' (*bon bzhi*), and so forth.

The 'heavenly gate' is in Khen and the 'earthly gate' in Khon.

That is the general [description].

In particular, the 'heavenly gate' refers to the resulting trigram

Which has a mother-relationship with the vitality of the divination subject.

The 'earthly gate' refers to the one which has a son-relationship,

And the 'adversarial gate' to one which has an enemy-relationship.

The trigram indicative of [the year] in which a child is born

Is the one associated with the mother's luck aspect.¹⁹³

If one wishes to find this easily,

Subtract the age of the child from that of the mother,

And add one to the remainder.

Compute through to the trigram of the mother corresponding to that number,

And the trigram on which the mother's calculation alights

Is the natal trigram of that child.

The [first] day of the tiger, horse or dog [months] is identified with Li,

The [first] day of the mouse, dragon or monkey [months] with Kham,

The [first] day of the bird, ox or snake [months] with Dva.

And the [first] day of the pig, sheep or hare [months] with Zin.

By counting successively through these,

One arrives at [the trigram associated with] the days.

The trigrams indicative of these calendar days are also applied sequentially

To the [hours] of the day and night, [subdivided into]

Eight daytime phases and eight night-time phases.

8. The eight planets governing the weekdays

The 'eight planets' (*gxu'-brgyad*)¹⁹⁴ are known throughout the Indian and Chinese traditions and give their names to the days of the week. They comprise the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn, after whom the days Sunday through to Saturday are respectively named, along with Rahu, the eclipser, who infiltrates all the other seven. Though they feature prominently in Indian astrology (*dkar-rtsis*) along with the twenty-eight constellations (*rgyu-skar nyer-brgyad*), they are also utilised in elemental divination. The distinction is that whereas in Indian astrology calculations are made on the basis of the apparent movement of planets and constellations along the elliptic, here divination is determined by the elemental relationships formed by the planets and constellations. These may be known by comprehending the directions with which the planets and constellations are naturally affiliated.

Accordingly, as depicted below on Plate 2, fig. 5 (see p. 111), the Sun and Mars represent fire, and have power over the south. The Moon and Mercury represent water, and have power over the north. Jupiter represents wood and has power over the east. Venus represents iron and has power over the west. Saturn represents earth, and has power over the intermediate directions.

Outer, intermediate and inner planetary aspects

These planets are said to form outer, intermediate and inner aspects when they respectively govern the sexagenary cycle, the twelve-year cycle and the eight trigrams. In the first case, Saturn rules the twenty-eight earth and iron years, Jupiter the twelve wood years, Mars the twelve fire years and Mercury the twelve water years. In the second case, Mars rules the mouse, dragon and monkey years; Jupiter the bird, ox and snake years; Saturn the tiger, horse and dog years; and Mercury the pig, sheep and hare years. In the third case, Saturn is the planet corresponding to Li and Kham in the case of male subjects, and Mars in the case of female subjects. Mars is the planet corresponding to Dva and Zin in the case of male subjects, and Saturn in the case of female subjects. Jupiter is the planet corresponding to Khen and Zon in the case of male subjects, and Mercury in the case of female subjects. Mercury is the planet corresponding to Gin and Khon in the case of male subjects, and Jupiter in the case of females. Table 2.12 illustrates all these correspondences.

2.12 Influences of the 'eight planets'

Planets	Weekdays	Elements	Directions	Sexagenary years	Animal signs	Trigrams
Sun	Sunday	fire	south			
Moon	Monday	water	north			
Mars	Tuesday	fire	south	12 fire years	mouse, dragon, monkey	Dva/Zin or Li/Kham
Mercury	Wednesday	water	north	12 water years	pig, sheep, hare	Gin/Khon or Khen/Zon
Jupiter	Thursday	wood	east	12 wood years	bird, ox, snake	Khen/Zon or Gin/Khon
Venus	Friday	iron	west			
Saturn	Saturday	earth	SE, SW, NE, NW	28 earth/iron years	tiger, horse, dog	Li/Kham or Dva/Zin
Rahu	All	All	All	All	All	All

Calculation of calendar days in planets

The planets may also be utilised for counting the calendar days of the lunar month. In the case of the tiger, horse and dog months, the first day is counted from Saturn; in the case of the mouse, dragon and monkey months, the first day is counted from Mars. In the case of the pig, sheep and hare months, the first day is counted from the Moon. Finally, in the case of the bird, ox and snake months, the first day is counted from Jupiter. This cycle therefore recurs on the first, eighth, fifteenth, twenty-second and twenty-ninth days of the lunar month.

If the planet corresponding to any given day forms a son-relationship with the month, it suggests the best growth prognosis (*dar*); if it forms a mother-relationship, it suggests a mediocre prognosis (*zhud*); if it forms an enemy-relationship, it portends a disturbing inferior prognosis (*gyod*); and if it forms a friend-relationship, it portends the worst prognosis of decline (*gud*).¹⁹⁵

Lo-chen Dharmaśrī summarises this topic as follows (*Moonbeams*, ff. 13b–14b):

Eight are the eight planets [giving their names to the weekdays]

Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn and Rahu.

The Sun and Mars represent fire, and have power over the south.

The Moon and Mercury represent water, and have power over the north.

Jupiter represents wood and has power over the east,

Venus represents iron and has power over the west,

Saturn represents earth and has power over the intermediate directions

Rahu represents all the five elements inclusively.

In the case of tiger, horse and dog [months],

The [first] day [is counted] from Saturn.

In the case of mouse, dragon and monkey [months],

The [first] day [is counted] from Mars.

In the case of pig, sheep and hare [months],

The [first] day [is counted] from the Moon.

In the case of bird, ox and snake [months],

The [first] day [is counted] from Jupiter.

On any of these days [of the month],

[If the designated planet has] a son-relationship,

It suggests [the best] prognosis of growth,

While a mother-relationship suggests a lean [mediocre] prognosis.

An enemy-relationship suggests a disturbing [mediocre] prognosis.

And a friend-relationship suggests an [inferior] prognosis of decline.

[This cycle of the planets] recurs on the first, eighth, fifteenth,

twenty-second and twenty-ninth days [of the month].

Moreover, concerning the details of these designated planets

There are outer, inner and intermediate planetary aspects.

The outer planetary aspects [are calculated] in the context
of the sixty-year cycle:

Saturn rules the earth and iron years,

Jupiter the wood years, Mars the fire years,

And Mercury the twelve water years

However it says in the *dMar-chung sTag mgo*:

That Jupiter and Saturn are reversed.¹⁹⁶

The intermediate planetary aspects [are calculated] in the context
of the twelve-year cycle:

Mars rules the mouse, dragon and monkey years,

Jupiter the bird, ox and snake years,

Saturn the tiger, horse and dog years,

And Mercury the pig, sheep and hare years.

The inner planetary aspects [are calculated] in the context of the eight trigrams:

Saturn is the planet corresponding to Li and Kham in the case of males,

And Mars in the case of females.

Mars is the planet corresponding to Dva and Zin in the case of males,

And Saturn in the case of females.

Jupiter is the planet corresponding to Khen and Zon in the case of males,

And Mercury in the case of females.

Mercury is the planet corresponding to Gin and Khon in the case of males,

And Jupiter in the case of females.

9. The twenty-eight constellations

The twenty-eight constellations (*rgyu-skar nyer-brgyad*),¹⁹⁷ like the eight planets, are found in both the Chinese and Indian traditions. Their anthropomorphic forms are depicted on Plate 2, fig. 5. Of these, the six eastern constellations, symbolising wood, comprise Kṛttikā (*smiṇ-drug*, *Pleiades*), Rohiṇī (*snar-ma*; *Aldebaran*), Mrgasīras (*mgo*; *Orion* λ), Ārdrā (*lag*, *Orion* α), Punarvasū (*nabs-so*; *Pollux*) and Puṣyā (*rgyal*; *Cancer* δ). The south-eastern constellation, symbolising earth, is Aśleṣā (*skag*, *Hydrae* α). The six southern constellations, symbolising fire, are Maghā (*mchu*; *Regulus*), Pūrvaphalgunī (*gre*, *Zosma*), Uttaraphalgunī (*Denebola*), Haṣrā (*me-bzhi*; *Algorab*), Citrā (*nag*, *Spica*) and Svāti (*sa-ri*; *Arcturus*). The south-western constellation, symbolising earth, is Viśākhā (*sa-ga*; *Librae* α). The six western constellations, symbolising iron, are Anurādhā (*lha-mthams*, *Iridis*), Jyeṣṭhā (*snron*, *Antares*), Mūlā (*snrubs*, *Schaula*), Pūrvāsādhā (*chu-stod*; *Sagittarii* δ), Uttarāsādhā (*chu-smad*, *Pelagus*) and Abhijit (*gro-zhun*; *Vega*). The north-western constellation is Śravaṇā (*byi-zhin*; *Altair*). The six northern constellations, symbolising water, are Dhanastā (*mon-dre*, *Delphinium* β), Śatavisā (*mon-gru*; *Aquarii* λ), Pūrvabhadrapada (*khirms-stod*; *Pegasi* α), Uttarabhadrapada (*khirms-smad*; *Pegasi* γ and *Andromeda* α), Revatī (*nam-gru*; *Piscum* σ) and Aśvinī (*dbyug-gu*; *Arietis* β). The north-eastern constellation, symbolising earth, is Bharanī (*bra-nye*, *Arietis* 35).

Plate 2, fig. 5 (Ms I: ff. 7–11). The nine planets, twenty-eight constellations, elemental goddesses and directional protectors

(Nos 1–12 illustrate the twelve animal signs indicative of the years, months, days and hours, on which see above, p. 66.)

East The constellations Kṛttikā (*smiṇ-drug*) (13), Rohiṇī (*snar-ma*) (14) and Mrgasīras (*mgo*) (15) around the tiger (3), Jupiter (*gza' phur-bu*) (16) and the eastern protector Shar byi-stag skya-bo (17); with Wood Goddess (*shing-gi lha-mo*) (18) above, and the constellations Ārdrā (*lag*) (19), Punarvasū (*nabs-so*) (20) and Puṣyā (*rgyal*) (21) around the hare (4).

South-east Sun (*gzi' nyi-mo*) (22), Earth Goddess (*sa'i lha-mo*) (23), and the south-eastern constellation Aśleṣā (*skag*) (24) around the dragon (5).

South The constellations Maghā (*mchu*) (25), Pūrvaphalgunī (*gre*) (26) and Uttaraphalgunī (*dbd*) (27) around the snake (6); Mars (*mig-dmar*) (28) with Fire Goddess (*lho'i lha-mo*) (29) and the protector Lho'i 'byug sngon-mo (30); and the constellations Haṣrā (*me-bzhi*) (31), Citrā (*nag*) (32) and Svāti (*sa-ri*) (33) around the horse (7).

South-west Rahu (*ra-hu*) (34), Earth Goddess (*sa'i lha-mo*) (35), and the south-western constellation Viśākhā (*sa-ga*) (36) around the sheep (8).

West The constellations Anurādhā (*lha-mthams*) (37), Jyeṣṭhā (*snron*) (38) and Mūlā (*snrubs*) (39) around the monkey (9); Venus (*gza' pa-sang*) (40); Iron Goddess (*lcags-kyi lha-mo*) (41) and the western protector Nub-kyi bya dmar-mo (42); and the constellations Pūrvāsādhā (*chu-stod*) (43), Uttarāsādhā (*chu-smad*) (44) and Abhijit (*gro-bzhi*) (45) around the bird (10).

North-west Saturn (*gza' span-ba*) (46), Earth Goddess (*sa'i lha-mo*) (47) and the north-western constellation Śravaṇā (*byi-zhin*) (48) around the dog (11).

North The constellations Dhanastā (*mon-dre*) (49), Śatavisā (*mon-gru*) (50) and Pūrvabhadrapada (*khirms-stod*) (51) around the pig (12), the Moon (*gza' zla-ba*) (52) with Water Goddess (*chu'i lha-mo*) (53) and the northern protector Byang-gi rus-sbal ser-po (54) above the tail, and the constellations Uttarabhadrapada (*khirms-smad*) (55), Revatī (*nam-gru*) (56) and Aśvinī (*lha-ska*) (57) around the mouse (1).

North-east Mercury (*gza' lha-ga*) (58), Earth Goddess (*sa'i lha-mo*) (59), and the north-eastern constellation Bharanī (*bra-nye*) (60) around the ox (2).

There are in addition twenty-seven lesser constellations (*skar-chung*), which *White Beryl* enumerates (f. 159a). Of these, the six lesser constellations of the east comprise Zur-phud-can, Lha-mo, gYang-skyod, Ze'u snying-gir, 'Od-chung rgyal-mo and Grul-mo. She-mo 'dab-skar is the lesser constellation in the south-east. The seven lesser constellations of the south are Sri-rti rkang-gnyis, The'u rkang, mChog-za' lha-bum, Lu-gu sna, Bag-ma snag-dum and Se-me khyer. Sa-ge is the lesser constellation in the south-west. The seven lesser constellations in the west are Bum-ldan, Che-nam, 'Khrus-bu skye, Khyi'u rgyas-byed, rDe'u thod-dkar and rDe'u mgo-dmar, while Lha-lcam is in the north-west. The seven lesser constellations in the north are rGyal-nabs, Lha-mo gYang-skar, Lu-gu gnyis-ldan, sKar-drug, Las-sna and Gro-lod drag-stobs-ldan, while Gung-skabs-can is in the north-east.

The naming of the months after the constellations

According to the Indian system of astrology, the twelve months of the year are named after the twelve constellations with which their full moons coincide, namely: Mrgasīras, Puṣyā, Maghā, Uttaraphalgunī, Citrā, Viśākhā, Jyeṣṭhā, Pūrvāsādhā, Abhijit, Bhādrapada, Aśvinī and Kṛttikā.¹⁹⁸ Any constellation coinciding with the full moon is said to suggest 'growth' (*dar-ba*), while those coinciding with the no-moon suggest 'decline' (*guḍ*).

Lo-chen Dharmasrī summarises this topic as follows (*Moonbeams*, f. 14b):

Ninth, there are the twenty-eight constellations:

Kṛttikā, Rohiṇī, Mrgasīras, Ārdrā, Punarvasū and Puṣyā are the eastern stars,

And Aśleṣā is the south-east.

Maghā, Pūrvaphalgunī, Uttaraphalgunī, Haṣrā, Citrā and Svāti are the southern stars,

And Viśākhā is in the south-west.

Anurādhā, Jyeṣṭhā, Mūlā, Pūrvāsādhā, Uttarāsādhā and Abhijit are the western stars,

And Śravaṇā is in the north-west.

Dhanastā, Śatavisā, Pūrvabhadrapada, Uttarabhadrapada, Revatī and Aśvinī are the northern stars,

And Bharanī is in the north-east.

The six eastern constellations correspond to wood, and the southern ones to fire.

The western constellations to iron, the northern ones to water,

And the intermediate constellations to earth.

There are also twenty-seven lesser constellations,

Since there is no lesser one between Mrgasīras and Ārdrā.

Starting from the first spring month,

The following twelve [among the constellations]

Correspond to the twelve months [of the year]

And are the constellations associated with the full moon:

Mrgasīras, Puṣyā, Maghā, Uttaraphalgunī, Citrā, Viśākhā,

Jyeṣṭhā, Pūrvāsādhā, Abhijit, Bhādrapada, Aśvinī and Kṛttikā.

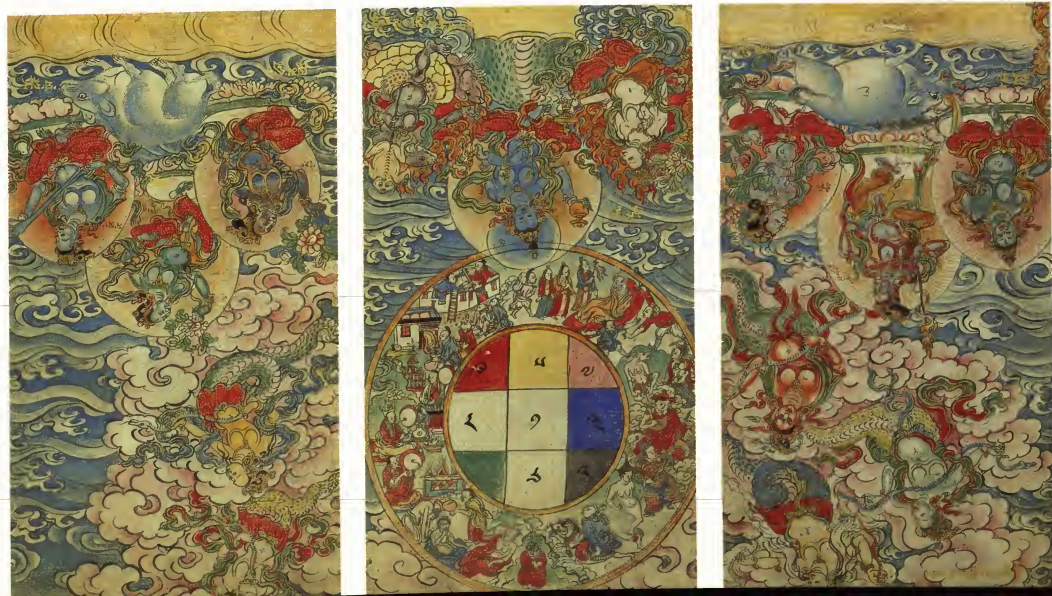
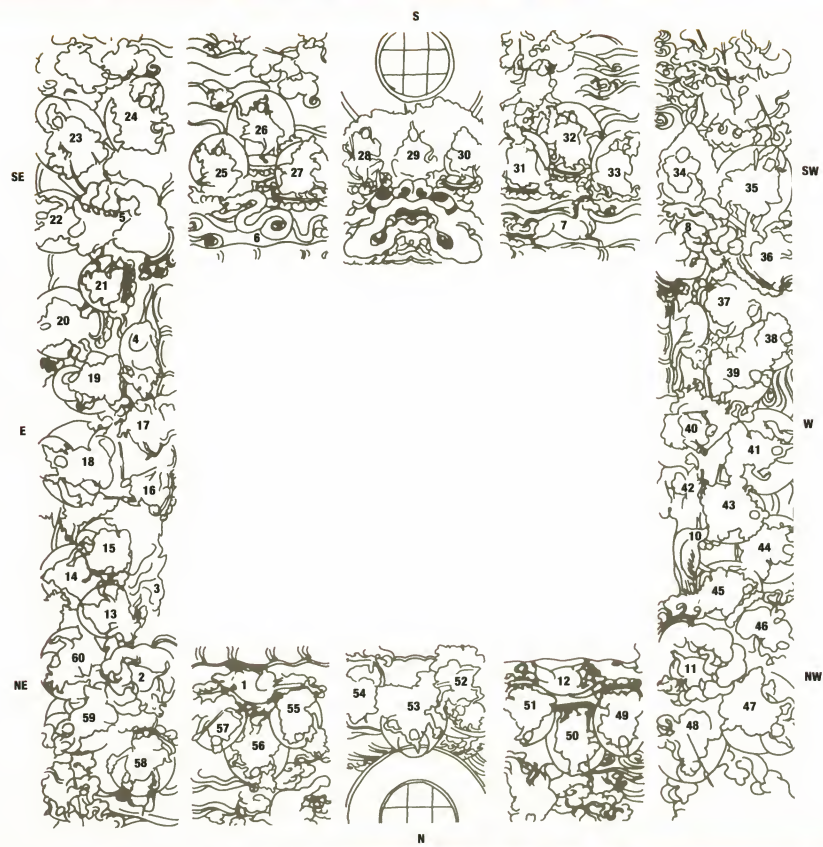
The stars coinciding with any of the full moons

[of these months] suggest 'growth' (*dar-ba*),

And those coinciding with the no-moon suggest 'decline' (*guḍ*).



Plate 2, fig. 5



Additional calculations applied in elemental divination

In addition to the nine basic techniques of elemental divination just described, three subsidiary calculations also have an important function when the divinations of natal horoscope, marriage, obstacle years, ill-health and death are practically applied. These comprise the juxtaposition of the 'twelve sectors of growth and decline' (*dar-gud bcu-gnyis*), the calculation of the multiples of number nine (*dgu-mig*), and the 'tomb-sign' prognosis (*dur-mig*).¹⁹⁹ So Lo-chen states (*Moonbeams*, f. 14b):

Thereafter, the three calculations of 'growth and decline',

'Multiples of number nine', and the 'tomb-sign' [should be explained].

Calculating the twelve sectors of growth and decline

The elements may be juxtaposed sequentially with the twelve successive sectors of growth and decline (*dar-gud bcu-gnyis*), a structure which is perhaps modelled on the Buddhist twelve links of dependent origination.²⁰⁰ These twelve sectors respectively comprise: conception (*dbugs-len*),²⁰¹ embryo (*mngal-jug*), foetus (*lus-rdzogs*), birth (*skyes*), ablution (*khirus*), clothing (*gos*), work (*las*), growth (*dar*), decline (*gud*), ill-health (*nad*), death (*shi-ba*) and tomb (*dur*). Among them, the sectors of growth, work, ablution, clothing, foetus and birth are deemed to be auspicious, while those of conception, embryo, decline, ill-health, death and tomb are inauspicious. Positive prognoses are indicated if the element in question coincides with one of the six auspicious sectors and negative outcomes are portended if the reverse is the case.

Calculation of months, years, days, hours and trigrams according to the sectors of growth and decline

In the case of the wood element these twelve sectors are juxtaposed with the months of the year, in a clockwise sequence, starting from the first autumn or monkey month. In the case of the fire element, the calculation begins from the first winter or pig month. In the case of the iron element, it begins from the first spring or tiger month; and in the case of the earth and water elements, from the first summer or snake month. Tables 2.13 and 2.14 illustrate these correspondences.

2.13 Correspondence of the twelve sectors of growth and decline to the twelve months of the year

Element	Months of the year and the corresponding sectors of growth and decline											
wood	monkey/conception	bird/embryo	dog/foetus	pig/birth	mouse/ablution	ox/clothing	tiger/work	hare/growth	dragon/decline	snake/ill-health	horse/death	sheep/tomb
fire	pig/conception	mouse/embryo	ox/foetus	tiger/birth	hare/ablution	dragon/clothing	snake/work	horse/growth	sheep/decline	monkey/ill-health	bird/death	dog/tomb
iron	tiger/conception	hare/embryo	dragon/foetus	snake/birth	horse/ablution	sheep/clothing	monkey/work	bird/growth	dog/decline	pig/ill-health	mouse/death	ox/tomb
earth/water	snake/conception	horse/embryo	sheep/foetus	monkey/birth	bird/ablution	dog/clothing	pig/work	mouse/growth	ox/decline	tiger/ill-health	hare/death	dragon/tomb

This juxtaposition is similarly applied to the sequence of years, calendar days or hours, and also to the trigrams. In this last method, the calculation of the twelve sectors begins from Zin in the case of persons born in a tiger or hare year, from Li in the case of persons born in a horse or snake year, from Dva in the case of persons born in a bird or monkey year, and from Kham in the case of persons born in one of the six earth and water years.²⁰²

2.14 Correspondence of the twelve sectors of growth and decline to the trigrams

Year	Trigrams and their corresponding sectors of growth and decline											
tiger/hare	Zin/conception	Zon/embryo	Li/foetus	Khon/birth	Dva/ablution	Khen/clothing	Kham/work	Gin/growth	Zin/decline	Zon/ill-health	Li/death	Khon/tomb
horse/snake	Li/conception	Khon/embryo	Dva/foetus	Khen/birth	Kham/ablution	Gin/clothing	Zin/work	Zon/growth	Li/decline	Khon/ill-health	Dva/death	Khen/tomb
bird/monkey	Dva/conception	Khen/embryo	Kham/foetus	Gin/birth	Zin/ablution	Zon/clothing	Li/work	Khon/growth	Dva/decline	Khen/ill-health	Kham/death	Gin/tomb
ox/sheep/dog/dragon/mouse/pig	Kham/conception	Gin/embryo	Zin/foetus	Zon/birth	Li/ablution	Khon/clothing	Dva/work	Khen/growth	Kham/decline	Gin/ill-health	Zin/death	Zon/tomb

Classification of the sectors of growth and decline

As illustrated on Plate 5, fig. 20 and Plate 6, fig. 14, the best class of auspicious prognosis coincides with the sectors of growth and work, the mediocre class of auspicious prognosis coincides with the sectors of ablution and clothing, and the worst class of auspicious prognosis coincides with the sectors of foetus and birth.²⁰³

Similarly, the best class of inauspicious prognosis coincides with the sectors of conception and embryo, the mediocre class of inauspicious prognosis coincides with the sectors of decline and ill-health, and the worst class of inauspicious prognosis coincides with the sectors of death and tomb.

Names of the predictions associated with the sectors of growth and decline

Each of the twelve sectors of growth and decline has its distinctive prognosis (*kha-dmar*), as illustrated on Plate 6, fig. 5.²⁰⁴ The prognoses associated with the sector of conception (*dbugs-len*) are likened to the 'cessation of good fortune' (*skal-zad*), those associated with the sector of embryo (*mngal-gnas*) are likened to 'comfort' (*bde-ldan*), those associated with the sector of foetus (*lus-rdzogs*) are likened to 'falling into misfortune' (*byur-ngan-lhung*), those associated with the sector of birth (*skyes*) are likened to 'obtaining great resources' (*longs-spyod che-thob*), those associated with the sector of ablution (*khirus*) are likened to 'wish-fulfilment' (*bsam-grub*), those associated with the sector of clothing (*gos*) are likened to 'sustenance' (*gso-thub*), those associated with the sector of work (*las*) are likened to 'long-lasting continuity' (*rgyun ring-ba*), those associated with the sector of growth (*dar*) are likened to 'finding the great treasure' (*gter-chen rnyed*), those associated with the sector of decline (*gud*) are likened to 'separation' (*bye-bral*), those associated with the sector of ill-health (*nad*) are likened to 'calamity' (*'phung-gyod*), those associated with the sector of death (*shi-ba*) are likened to 'loss of luck' (*gYang-nyams*) and those associated with the sector of tomb (*dur*) are likened to 'interruptions' (*rgyun-chad*). The readings also vary according to whether the element being compared is that of the subject's vitality, body, destiny or luck.²⁰⁵

Right: Detail of Plate 6, fig. 5 (see p. 115), showing the prognoses
pertaining to the sectors of 'death' and 'tomb'





Plate 6, fig. 5 The prognoses associated with the twelve sectors of growth and decline (see Part IV, p. 182, for explanatory table)

Lo-chen Dharmaśrī summarises this topic as follows (*Moonbeams*, ff. 14b–15b):

The first [of these] concerns the growth and decline of the elements,
Which are to be calculated in a computational sequence, beginning from the four
first seasonal months.²⁰⁶
Thus [calculations concerning] the sectors associated with the element wood²⁰⁷ begin
from the first autumn month, that of the monkey.
Those associated with fire begin from the first winter month, that of the pig.
Those associated with iron begin from the first spring month, that of the tiger.
Those associated with earth or water begin from the first summer month, that of the snake.

Corresponding to these [elements and months],
The following calculations [of the sectors of growth and decline]
are successively made in a clockwise sequence:
The three comprising conception, embryo and foetus,
The three comprising birth, ablation and clothing,
The three comprising work, growth and decline,
The three comprising ill-health, death and tomb.
[The calculations] of these should be circumstantially applied,
On the basis of the years, months, days or hours.²⁰⁸

The best class of auspicious prognosis coincides with growth and work,
The mediocre class of auspicious prognosis coincides with ablation and clothing,
The worst class of auspicious prognosis coincides with foetus and birth,
The best class of inauspicious prognosis coincides with conception and embryo,
The mediocre class of inauspicious prognosis coincides with decline and ill-health,
And the worst class of inauspicious prognosis coincides with death and tomb.

[The resulting prognostications] pertaining to these twelve sectors
[of physical growth and decline] are respectively designated as
‘finding the great treasure’, ‘long-lasting’ [continuity],
‘wish-fulfilment’, ‘sustenance’, ‘comfort’, ‘obtaining great resources’,
‘cessation of good fortune’, ‘falling into misfortune’, ‘separation’,
‘calamity’, ‘loss of luck’, ‘interruption’ and ‘long-lasting continuity’.

For each of these six auspicious and six inauspicious prognostications,
[The variable calculations of] vitality, body, destiny, and luck
should be applied.

When the [twelve] sectors of growth and decline,
Are in association with the trigrams,
[They are calculated] in rotation, starting from ‘conception’:
The calculation begins from Zin in the case of one born in a tiger or hare year,
It begins from Li in the case of one born in a horse or snake year,
It begins from Dva in the case of one born in a bird or monkey year,
And it begins from Kham in the case of one born in one of the six earth
or water years.



Calculating the multiples of number nine

When a given element coincides with one of the multiples of nine (*dgu-mig*) diverse portents are suggested. The multiples of nine may be calculated on the basis of a solitary sign (*rkyang*), combined signs (*sbrags*), trigrams (*spar*), numeric squares (*sme-ba*) or constitutional types (*rus-khams*). These calculations, along with those of the tomb-signs, are particularly important for the divination of obstacle years (see below).

When the calculation is based on a solitary sign, in the case of a male subject, it begins from the mouse, conjoined with his destiny element, and in the case of a female subject, from the bird, conjoined with her destiny element. Counting backwards in multiples of nine, according to the subject's age, the calculation fixes successively upon one of the four adversarial year signs (*gshed-bzhi*),²⁰⁹ i.e. the ox, dragon, sheep or dog, in the ninth, eighteenth, twenty-seventh, thirty-sixth, forty-fifth, fifty-fourth, sixty-third, seventy-second and eighty-first years.²¹⁰ These calculations are shown in table 2.15.

2.15 Calculating multiples of nine on the basis of a single sign

Age	1	9	18	27	36	45	54	63	72	81
Male subject	mouse	dragon	sheep	dog	ox	dragon	sheep	dog	ox	dragon
Female subject	bird	ox	dragon	sheep	dog	ox	dragon	sheep	dog	ox

In particular, at the beginning and end of a given year there is a period when this 'multiple of nine' (*dgu-mig*) coincides with the 'tomb-sign' (*dur-mig*). This period will be inauspicious at the ages of eighteen and thirty-six respectively in the cases of men and women born in a tiger or hare year, and vice-versa in the case of men and women born in a horse or snake year. It will be inauspicious at the ages of fifty-four and seventy-two respectively for men and women born in a bird or monkey year, and vice-versa in the case of men and women born in a mouse, pig, ox, sheep, dog or dragon year.²¹¹

When the calculation is based on combined signs, the count is also made in reverse. In the case of persons born in the mouse, ox, dragon, sheep, dog or pig year, one should count backwards nine places from the mouse and fix upon the dragon. In the case of persons born in a tiger or hare year, one should count from the hare and fix upon the sheep. In the case of persons born in a horse or snake year, one should count from the horse and fix upon the dog. Then, in the case of persons born in a bird or monkey year, one should count from the bird and fix upon the ox (table 2.16).

Calculating the tomb-sign

The tomb-sign (*dur-mig*) is formed by a combination of year-signs and trigrams. In the case of the wood element, it coincides with the sheep and Khon, in the case of the fire element with the dog and Khen, in the case of the iron element with the ox and Gin, and in the case of the earth and water elements with the dragon and Zon.

Calculation of the years coinciding with the four aspects of the tomb-sign

When the prognostication known as the ‘eighty sectors of the tomb-sign’ (*dur-gyi khang-bu brgyad-cu*) is made, the count should begin from the mouse for subjects with a natal mouse, ox, dragon, sheep, dog or pig sign; from the hare in the case of those with a natal tiger or hare sign; from the horse in the case of those with a natal snake or horse year; and from the bird in the case of those with a natal bird or monkey year. These four signs are known as the ‘four opening keys’ (*byed-pa'i lde-mig bzhi*). More specifically, the count begins from whichever of these year signs is combined with the subject’s destiny element, so that there are twenty correct starting points for the count (*yang-dag bskor-go nyi-shu*).²¹⁸

The years coinciding with the four aspects of the tomb-sign can then be calculated for a given subject. Among these aspects, the ‘strong tomb-sign’ (*rang-dur che*) is obtained by counting backwards until one reaches a tomb-sign compatible with the corresponding destiny element. The ‘weak tomb-sign’ (*rang-dur chung*) is located seven places from that (*bdun-zur*), and also with a compatible destiny element. The ‘strong adversarial tomb-sign’ (*gshed-dur che*) refers to a tomb-sign in an enemy-relationship to the corresponding destiny element, and the ‘weak adversarial tomb-sign’ (*gshed-dur chung*) is located seven places from that (*bdun-zur*). One should know that, whatever the present year may be, the strong and weak tomb-signs and the strong and weak adversarial tomb-signs coincide respectively with the ages twenty-one, fifty-one, forty-five and fifteen.

For example, if one counts backwards from the water bird year, at age twenty-one, coinciding with the water ox, one encounters the strong tomb-sign; the sign seven places removed from it, sharing the identical destiny element, is the weak tomb-sign, in this case the water sheep. The strong adversarial tomb-sign in this example will be the earth ox, since earth is the enemy of water, and the weak adversarial tomb-sign will be the earth sheep.

Since each of these four aspects of the tomb-sign may be calculated by means of each of the aforementioned twenty correct starting points for the count, there are altogether ‘eighty computational sequences’. If any one of these eighty calculations coincides with an outer planetary aspect, it will be slightly inauspicious: among them are those known as the ‘four black undertakers’, namely the water dragon, the wood sheep, the fire dog and the iron ox.

Calculation of calendar days associated with the tomb-signs

In addition, there is the calculation known as the ‘thirty-six days of the tomb-signs’ (*dur-gyi nyi-ma so-drug*). This is so named because each of the twelve months of the year has three days coinciding with tomb-signs. In the case of the six male months, these three days coincide with the sheep days, and in the case of the six female months with the ox days. As such, they fall upon the sixth, eighteenth and thirtieth days of the lunar month.²¹⁹

In general, the sixth calendar day of the first seasonal months, the sixteenth of the mid-seasonal months, and the twenty-sixth of the last seasonal months may also be known as the celestial, atmospheric and terrestrial tomb-signs.

Lo-chen Dharmasri provides the following summary of tomb-sign calculation (*Moonbeams*, ff. 16b–17a):

Thirdly, there is [the calculation of] the tomb-sign,
Which is formed by a combination of the outer year-signs and the inner trigrams:
The tomb-sign of the wood element coincides with the sheep and Khon,
The tomb-sign of the fire element coincides with the dog and Khen,
The tomb-sign of the iron element coincides with the ox and Gin,
And that of the earth and water elements with the dragon and Zon.

There is a distinctive calculation known as
‘The eighty sectors of the tomb-sign’.
Here, the computational sequences commencing from the mouse, horse,
bird and hare signs
Are known as the ‘four opening keys’.
Now, corresponding to the subject’s destiny element,
The computational sequence commences from one of the five mouse years
In the case of those [whose element] is earth or water,
From one of the hare signs in the case of the two sorts whose element is wood,
From one of the horse signs, in the case of the two sorts whose element is fire,
And from one of the five bird signs,
In the case of the two sorts whose element is iron.²²⁰
Accordingly, these are altogether known as the ‘twenty correct computational
sequences’.

In each of these, the calculation is made in reverse,
And on reaching a tomb-sign compatible with the
corresponding destiny element,
This is known as the ‘strong tomb-sign’.
The number seven places from that,
Compatible with the destiny element,
Is the ‘weak tomb-sign’.
When [the calculation] coincides with a tomb-sign
In an enemy-relationship to the corresponding destiny element,
It is known as the ‘strong adversarial tomb-sign’.
And the number seven places from that
Is the ‘weak adversarial tomb-sign’.
Now, whichever the present year may be,
The strong and weak tomb-signs
And the strong and weak adversarial tomb-signs
Coincide respectively with the ages twenty-one, fifty-one, forty-five and fifteen.
Since each of these four aspects may be calculated through each of the twenty
computational sequences,
There are altogether ‘eighty computational sequences’.

The calculation known as the ‘thirty-six days of the tomb-signs’
Is also referred to as the ‘sixfold and threefold tomb day prognosis’.
Since three such days occur in each month,
And it is certain that during the six male months
These coincide with the days of the sheep,
While during the six female months,
They coincide with the days of the ox.
[Finally], in each the three seasonal months
[There is a day of the tomb-sign,
Coinciding respectively with the sixth, sixteenth and twenty-sixth days],
And these may be respectively designated
As the celestial, atmospheric and terrestrial tomb-signs.²²¹

The nine principal and three subsidiary techniques outlined above are applied practically in the context of the different themes of divination, which constitute the remaining sections of this work. These include natal horoscope, marriage, obstacle years, the impact of the hour of divination, ill-health, death and two series of computational charts. It is therefore essential that the student of elemental divination comprehends these basic techniques of computation before learning to apply them in specific contexts.

III

Geomantic aspects of the years, months, days and hours





Geomancy (*sa-dpyad*) is important for the construction of temples and other buildings that benefit the soil, as well as palaces, government offices, fortresses, ordinary dwellings and burial sites. Although this specific topic is not illustrated in the paintings, and is not discussed in *Moonbeams*, a brief summary from *The White Beryl* is included here since it is closely related to the calculation of the obstacles and opportune passageways of the years, months, days and hours.

Initially, inauspicious signs should be inspected, such as the form of a prospective building site (*sa-dbyibs*), the form of the space around it (*gnam-dbyibs*), its rivers, forests and so forth. Ritual means should be applied in order to reverse the hostile attributes of the site and adverse exposure of the 'heavenly gate' (*gnam-sgo*).¹

Then the outer and inner hostile attributes of buildings (*khang-pa phyi-nang-gi dgra*) should be examined, along with the impact of sunlight and moonlight, defective doors, etc. There are rites for rectifying the presence of water within the site, loss of wealth, and the influence of malevolent forces. Particular surveys should be made for agricultural land (*zhing-sa brtag-pa*), mountain terrain (*ri-dpyad brtag-pa*), isolated mountain hermitages (*dben-gnas ri-khrod-sa*) and so forth.

One should then follow the detailed modes of requesting the site from the spirit lords of the soil when constructing a temple, a palace, a fortress, an ordinary dwelling or a burial site.² There are special techniques for averting negativity and for protecting the site, for promoting good auspices, and for turning adverse occurrences – such as thunderbolts at the door or vultures at the window – into auspicious ones.

The geomantic aspects associated with the twelve animal signs are depicted on the third cartouche of Plates 3–8. These differ according to whether the calculations are made for the year, month, day or hour. Among them, the obstacles and opportune passageways of the years and days from the mouse to the tiger are depicted on Plate 3, those of the years and days from the hare to the horse on Plate 4, and those of the years and days from the sheep to the pig on Plate 5. The geomantic obstacles and opportune passageways of the months and hours are subsequently depicted: those from the tiger month and hour to the sheep month and hour on Plate 6, those from the monkey month and hour to the pig month and hour on Plate 7, and those of the mouse and ox months and hours on Plate 8. All the drawings in this cartouche correspond to the charts illustrated in *White Beryl*, ff. 75–84. There are, however, occasional differences in the direction in which the central animal's head points, which, as some suggest, may indicate a different starting point for the calculations.

Spirit lords of the soil (*White Beryl*, Ch. 31)

The ancient science of geomancy is based on a survey of the locations of the spirit lords of the soil (Skt. *bhūmipati*, Tib. *sa-bdag*), since the opportune sectors of the years, months, days or hours are deemed to be those not occupied by the spirit lords of the soil. Activities coinciding with the presence of the spirit lords of the soil in a specific location may only be undertaken if counteracting rituals are performed. These spirits are illustrated and enumerated, along with their shifting locations, their respective influences, and counteracting rites, in *White Beryl*, Ch. 31 (ff. 441–480), while the actual implementation of geomancy (*sa-dpyad*), for the construction of buildings and so forth, is described in Ch. 32 (ff. 481–520).

In antiquity, when the bodhisattva Mañjuśrī emanated the reliquary turtle (*ring-sel-gyi rus-sbal*) and incised it with his sword of contemplation (see above, p. 50), the spirit lords of the soil are said to have emerged from the turtle's subtle vapour (*rdul-gyi rlangs-pa*). Among them, the king, The-se, emerged at the turtle's crown; his minister (*blon-po*), at the heart; his astrologer (*bla-mkhyen*), at the right lung; the queen mother, The-khyem, at the left lung; the queen, Hang-phan, at the right arm; the royal bodyguard, Se-shar, at the left arm; the king's steed (*rang-rta*), at the right leg; the royal timekeeper, Se-bya, at the left leg; the chancellor, Se-byi, at the tail; the royal dog, Hal-khyi, from the combined humours; the serpent-bellied spirit (*ITo'-phye*), from the skin; the monthly spirit lords (*zla-ba'i sa-bdag*), from the forehead; the daily spirit lords (*zhag-gi sa-bdag*), from the right hip; and the hourly spirit lords (*dus-kyi sa-bdag*), from the left hip. Also, lesser spirits emerged, such as The-grum, from the belly; 'Brug-lha, from the small intestine; the Grol-bu lnga, from the heart; the gNyan-chen, from the limbs; and the minor spirit lords (*sil-ma'i sa-bdag*) from the turtle's minor channels.

According to the *Gathering of All Precious Elements* (*'Byung-ba rin-chen kun-'dus*), which is the primary source enumerating the spirit lords of the soil, their most detailed enumeration comprises 1,000, the intermediate enumeration comprises 150, while the smallest comprises eighty-one. However, when these are subdivided according to elements, spatial locations and their outer, inner, secret and most secret aspects, the number is said to be infinite.

In general, there are said to be 102 spirit lords who are ever-present, without reference to temporal fluctuations, and a further 474 directly associated with the years, months, days and hours. The former include the spirit lords of the 'nine subterranean levels' (*sa-'og rim-dgu'i sa-bdag*), the twenty-one 'permanent, unchanging' spirits (*gtan-du mi-'pho nyer-gcig*) and the 'seventy-two abiders' (*gnas-pa don-gnyis*), who remain fixed in the directions associated with their respective animal signs (see *White Beryl*, f. 442a). The latter (f. 441b) comprise 231 moving spirit lords of the years (*lo'i sa-bdag*), 124 moving spirit lords of the months (*zla-ba'i sa-bdag*), eighty-one moving spirit lords of the days (*zhag-gi sa-bdag*) and thirty-seven moving spirit lords of the hours (*dus-kyi sa-bdag*).



Spirit lords of the years (*White Beryl*, ff. 443a–455b)

This category of spirit lords includes the most important group of King The-se's royal family (*rje-blon nyer-drug ma-bu 'khor*). Their detailed anthropomorphic descriptions are given in *White Beryl*, along with illustrations, and a summary of the implications that infringement of their geomantic space has for construction projects, marriage, health, death and so forth. The rites through which such infringements can be repaired are also indicated.

Among them, King The-se, who 'rides the horse of the present year', has an anti-clockwise motion and arises in conjunction with the summer solstice. The queen mother, The-khyem, has an anti-clockwise motion and arises five days after the summer solstice. The queen, Hang-phan (or Hang-ne), moves and arises in conjunction with the king. The crown prince, Te-so, has a clockwise motion and arises four days after the summer solstice. The royal minister, Tsang-kun, has an anti-clockwise motion and arises twelve days after the summer solstice. The royal astrologer, Se-ba bla-mkhyen, arises twelve days before the summer solstice, and has an anti-clockwise motion – his outer position at the seventh removed aspect (*bdun-zur*) of the present year, his inner position coinciding with mid-seasonal months containing three compatible animal signs, and his secret position coinciding with the start of the four first seasonal months, the end of the four mid-seasonal months, and following the outer adversarial aspect (*phyi'i gshed*) of the four last seasonal months. The royal dog-walker, Hang-phan ser-po bya-ra-ba (or Hal-khyi'i kha-khrid), has a clockwise motion and arises twenty-four days after the summer solstice, coinciding with the dog sign in the case of tiger, horse and dog years; the sheep sign in the case of pig, sheep and hare years; the dragon sign in the case of mouse, dragon and monkey years; and the ox sign in the case of bird, mouse and snake years. The chancellor of the exchequer, Se-byi, has a clockwise motion and arises eight days after the summer solstice, coinciding with the seventh removed aspect (*bdun-zur*) of Hang-phan. The bodyguard assassin, Se-shar, moves clockwise and arises eight days before the summer solstice, coinciding with the tomb sign aspect (*dur*) of the present year. The royal steed, Se-ba rang-rta, has an anti-clockwise motion and arises four days before the summer solstice. The royal groom, Se'u rta-khrid, has an anti-clockwise motion and arises four days before the summer solstice. The winged timekeeper, Se-bya, has an anti-clockwise motion and arises one day before the summer solstice. The royal upholsterer, Sa-bdag se-ba gdan-'ding, has an anti-clockwise motion and arises two days before the summer solstice, his position coinciding with that of the king. The royal policeman, Se-lo sa-'chag kungs-myul, has an anti-clockwise motion and arises sixteen days before the summer solstice, his positions coinciding with the two adversarial years (*gshed-lo*) preceding and following that of the king. The royal sweeper, Se-lo sa-'phyag, has an anti-clockwise motion and arises sixteen days before the summer solstice, coinciding with the fourth removed adversarial year-sign (*bzhi-gshed*) following that of the king. The royal dog, Hal-khyi nag-po, has a clockwise motion and arises at the end of the year, his position coinciding with the luck aspect of the previous year. The princess, dKar-sham, has an anti-clockwise motion and arises three days after the summer solstice, coinciding with Hal-khyi's position. Her husband, Prince sBal-te, has the same position and the same feminine functions. General Vang-ging dmar-po has various positions depending upon the year, and arises in conjunction with the luck aspect of the day. General Tsang-kun has an anti-clockwise motion and arises at the end of the sixteenth day following the summer solstice. His adjutant, Tsang-kun 'phye'o, has an anti-clockwise motion and arises after the sixteenth day. The dog-headed assistant Tsang-kun khyi-mgo has an anti-clockwise motion and arises on the day of the summer solstice, coinciding with the fourth removed adversarial sign (*bzhi-gshed*) before the present year. The advisor, Bla-mkhyen phe'u, has a clockwise motion and arises on the day of the summer solstice, coinciding with a third position before a year sign associated with the four mid-seasonal months, or the four first seasonal months, or with the seventh removed *bdun-zur* aspect of the four last seasonal months. The scorpion-headed Zin-phung has an anti-clockwise motion and arises on the day of the summer solstice coinciding with the sixth day before the present year. The venomous Pi-ling, whose position varies according to the year sign, has an anti-clockwise motion and arises at the summer solstice. Lastly, the eleven ministers of King Se (*se-rgyal rje-blon bcu-gcig*), who are enumerated on ff. 449b–451a, have an anti-clockwise motion and also arise at the summer solstice.





The spirit lords of the years, illustrations taken from *White Beryl*, Derge edition, Chapter 31. 1 King The-se. 2 Queen mother, The-khyem. 3 Queen Hang-phan. 4 Crown prince Te-so. 5 Royal minister, Tsang-kun. 6 Royal astrologer, Se-ba bla-mkhyen. 7 Royal dog-walker, Hang-phan ser-po bya-ra-ba. 8 Chancellor of the exchequer, Se-byi. 9 Bodyguard assassin, Se-shar. 10 Royal steed, Se-ba nang-rta. 11 Royal groom, Se'u rta-khrid. 12 Winged timekeeper, Se-bya. 13 Royal upholsterer, Sa-bdag se-ba gdan-'ding. 14 Royal policeman, Se-lo sa-'chag kungs-mnyul. 15 Royal sweeper, Se-lo sa-'phyag. 16 Princess dkar-sham. 17 Royal dog, Hal-khyi nag-po. 18 Prince sBal-te. 19 General Vang-ging dmar-po. 20 General Tsang-kun. 21 Adjutant, Tsang-kun 'phye'o. 22 Dog-headed assistant, Tsang-kun khyi-mgo. 23 Advisor, Bla-mkhyen phe'u. 24 Scorpion-headed Zin-'phung. 25 Venomous Pt-ling. 26 Chief of the eleven ministers of King Se.

Distinctions are made between years which are very black (*lo-nag che-ba*) in terms of these aspects, and slightly black (*lo-nag chung-ba*). The ritual means of counteracting these aspects are also indicated.

Other groups of yearly spirit lords, who also have an impact upon the months, days and hours, include the 'retinue of nine black spirit lords' (*nag-mo dgu-skor/gshed-lha 'khor-dgu*), the 'nine deities of the basic numeric squares' (*sme-ba rtsa-ba'i lha dgu*),⁹ the forty-five 'palace deities' (*pho-brang lha zhe-lnga*), the five 'lesser 'gog-ku deities' (*sil-ma'i 'gog-ku lha lnga*), the 'twelve hidden deities' (*gab-pa'i lha bcu-gnyis*), and the 'male and female celestial dog spirits' (*gnam-khyi pho-mo*). All these yearly spirit lords are enumerated in detail in *White Beryl*, Ch. 31.

Among them, the 'retinue of nine black spirit lords' comprises: rGyal-po mtshon-thogs, who rides the present year and moves anti-clockwise, arising at the summer solstice; Ka-la ro-zan, who moves clockwise and arises 124 or 80 days after the summer solstice, coinciding with the luck aspect of the previous year; sMe-ba bla-mkhyen, who moves clockwise and arises twenty-four days before the summer solstice, coinciding with the final seasonal months in which there are three compatible signs; Bus-pa rta-bdud, who moves anti-clockwise and arises four days before the summer solstice; gShed-po dur-'debs, who moves clockwise and arises eight days before the summer solstice, coinciding with the tomb sign of the luck element; Nad-bdud mgo-gcod byi-ba, who moves anti-clockwise and arises at the end of the sixteenth day, coinciding with diverse positions; sTag-gzig sna-dus, who moves clockwise and arises eight days after the summer solstice, coinciding with the seventh removed aspect (*bdun-zur*) of the last seasonal months with three compatible signs; gShin-rje zas-'brog, who moves clockwise and arises four days after the summer solstice, coinciding with the luck aspect; and Nag-mo khyo-med, who moves anti-clockwise and arises two days after the summer solstice.

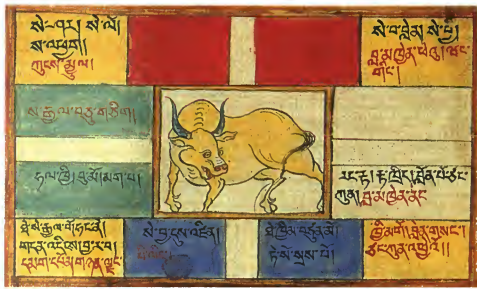


Plate 3. Fig. 3. Mouse year.

Plate 3. Fig. 3 (Ms I ff. 13-14) Geomantic obstacles and opportune passageways associated with the years (lo'i sa-bdag 'gag-'gro lam)*

Mouse year (byi-la)			
Yellow SE: dog-walker Bya-ra-ba	Red S(i): royal dog Hal-khyi, princess dKar-sham, son-in-law sBai-te, Zin-phung*	Red S(i): astrologer Se-ba-bla-mkhyen	Yellow SW: bodyguard Ser-shar, adjutant Tsang-kun 'phye'o
Green E(i): sweeper Se-lo-sa-'phyag			White W(i): royal steed Se-'u-rang-rta, groom Se-'u-rta-khrid, Pi-ling
		Mouse year (byi-la)	White W(i): prime minister Tsang-kun, assistant Khyl-mgo
Green E(i): prince Te-se, general Vang-gung-dmar-po			Yellow NW: queen mother The-khyem, chancellor Se-byi, policeman Kungs-mnyul, general (Tsang-kun), advisor Bla-mkhyen phe'u
Yellow NE (opportune passageway)	Blue N(i): king The-se, queen Hang-ne, upholsterer Se-ba-gdan-'dings, eleven ministers of king The-se, inner position of astrologer Se-ba-bla-mkhyen, hidden spirit lord gNyan-khra	Blue N(i): time-keeper Se-bya, secret position of astrologer Se-ba-bla-mkhyen	

* Grey/brown text denotes red text in the original manuscript, see note 4.



Ox year.

Ox year (glang-la)			
Yellow SE: bodyguard Se-shar, sweeper Se-lo-sa-'phyag, policeman Kungs-mnyul	Red S(i) (opportune passageway)	Red S(i): Zin-phung	Yellow SW: astrologer Se-ba-bla-mkhyen, chancellor Se-byi, advisor Bla-mkhyen phe'u, general Vang-ging
Green E(i): eleven ministers of king The-se			White W(i) (opportune passageway)
Green E(i): royal dog Hal-khyi, princess dKar-sham, son-in-law sBai-te		Ox year (glang-la)	White W(i): royal steed Se-'u-rang-rta, groom Se-'u-rta-khrid, prime minister Tsang-kun, inner position of astrologer Se-ba-bla-mkhyen
Yellow NE: King The-se, queen Hang-ne, upholsterer Se-ba-gdan-'dings, dog-walker Bya-ra-ba, general (Tsang-kun), hidden spirit gNyan-khra	Blue N(i): time-keeper Se-bya, Pi-ling	Blue N(i): queen mother The-khyem, prince Te-se	Yellow NW: assistant Khyl-mgo, secret position of astrologer Se-ba-bla-mkhyen, adjutant Tsang-kun 'phye'o



Tiger year

Tiger year (stag-la)			
Yellow SE: chancellor Se-byi nor-srungs, advisor Bla-mkhyen phe'u	Red S(i): sweeper Se-lo-sa-'phyag	Red S(i): inner position of astrologer Se-ba-bla-mkhyen	Yellow SW: Zin-phung, eleven ministers of king The-se
Green E(i): general Vang-gung-dmar-po, Pi-ling, secret position of astrologer Se-ba-bla-mkhyen			White W(i): astrologer Se-ba-bla-mkhyen, prince Te-se
Green E(i): king The-se, queen Hang-ne, upholsterer Se-ba-gdan-'dings, hidden spirit Bya-khyung-ka-ru		Tiger year (stag-la)	White W(i) (opportune passageway)
Yellow NE: bodyguard Se-shar, time-keeper Se-bya, general Tsang-kun, policeman Kungs-mnyul	Blue N(i): queen mother The-khyem, prime minister Tsang-kun	Blue N(i): royal dog Hal-khyi, princess dKar-sham, son-in-law sBai-te, assistant Khyl-mgo	Yellow NW: royal steed Se-'u-rang-rta, groom Se-'u-rta-khrid, dog-walker Bya-ra-ba, adjutant Tsang-kun 'phye'o

Plate 4. Fig. 3 (Ms I ff. 16-19) Geomantic obstacles and opportune passageways associated with the years (lo'i sa-bdag 'gag-'gro lam), continued



Plate 4. Fig. 3 Hare year.

Hare year (yos-la)			
Yellow SE: policeman Kungs-mnyul	Red S(i): prince Te-so	Red S(i): sweeper Se-lo-sa-'phyag	Yellow SW: dog-walker Bya-ra-ba, Pi-ling
Green E(i): king The-se, queen Hang-ne, upholsterer Se-ba-gdan-'dings, inner position of astrologer Se-ba-bla-mkhyen, hidden spirit Rus-sbal			White W(i): royal dog Hal-khyi, princess dKar-sham, son-in-law sBai-te, Zin-phung
Green E(i): time-keeper Se-bya, secret position of astrologer Se-ba-bla-mkhyen		Hare year (yos-la)	White W(i): astrologer Se-ba-bla-mkhyen, eleven ministers of king The-se
Yellow NE: queen mother The-khyem, chancellor Se-byi, general Tsang-kun, advisor Bla-mkhyen phe'u	Blue N(i): prime minister Tsang-kun, assistant Khyl-mgo, general Vang-gung	Blue N(i): royal steed Se-'u-rang-rta, groom Se-'u-rta-khrid	Yellow NW: bodyguard Se-shar, adjutant Tsang-kun 'phye'o



Plate 4, fig. 3 Dragon year.



Plate 4, fig. 3 Snake year.

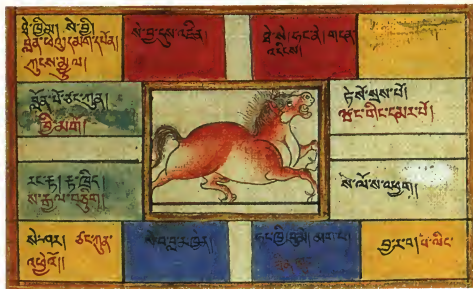


Plate 4, fig. 3 Horse year.



Plate 5, fig. 3 Sheep year.

Dragon year ('brug-ld)			
Yellow SE: king The-se, queen Hang-ne, upholsterer Se-ba gdan-'dings, dog-walker Bya-ra-ba, general Tsang-kun, hidden spirit Ba-dan ser	Red S(i): royal dog Hal-khyi, princess dKar-sham, son-in-law sBal-te	Red S(i) (opportune passageway)	Yellow SW: bodyguard Se-shar, sweeper Se-lo sa-'phyag
Green E(i): time-keeper Se-bya	Dragon year ('brug-ld)		
Green E(i): queen mother The-khyem, prince Te-so	Blue N(i): prime minister Tsang-kun, royal steed Se'u rang-rta, groom Se'u rta-khrid, inner position of position of astrologer Se-ba bla-mkhyen	Blue N(i): eleven ministers of King The-se	White W(i) (opportune passageway)
Yellow NE: assistant khyi-mgo, policeman Kungs-mnyul, adjutant Tsang-kun 'phye'o, secret position of astrologer Se-ba bla-mkhyen			White W(i): Zin-phung, Pi-ling
			Yellow NW: astrologer Se-ba bla-mkhyen, chancellor Se-byi, advisor Bla-mkhyen phe'u, general Vang-gling

Snake year (sbrul-ld)			
Yellow SE: bodyguard Se-shar, time-keeper Se-bya, general Tsang-kun	Red S(i): king The-se, queen Hang-ne, upholsterer Se-ba gdan-'dings, hidden spirit Tsang-kun	Red S(i): secret position of astrologer Se-ba bla-mkhyen	Yellow SW: chancellor Se-byi, policeman Kungs-mnyul, advisor Bla-mkhyen phe'u
Green E(i): queen mother The-khyem, prime minister Tsang-kun	Blue N(i) (opportune passageway)	Blue N(i): astrologer Se-ba bla-mkhyen, prince Te-so, Pi-ling	White W(i): sweeper Se-lo sa-'phyag
Green E(i): royal dog Hal-khyi, princess dKar-sham, son-in-law sBal-te, assistant Khyi-mgo			White W(i): general Vang-ging, inner position of astrologer Se-ba bla-mkhyen
Yellow NE: royal steed Se'u rang-rta, groom Se'u rta-khrid, dog-walker Bya-ra-ba, adjutant Tsang-kun 'phye'o			Yellow NW: Zin-phung, eleven ministers of King The-se

Horse year (rta-ld)			
Yellow SE: queen mother The-khyem, chancellor Se-byi, advisor Bla-mkhyen phe'o, general Tsang-kun, policeman Kungs-mnyul	Red S(i): time-keeper Se-bya, secret position of astrologer Se-ba bla-mkhyen	Red S(i): king The-se, queen Hang-ne, upholsterer Se-ba gdan-'dings, inner position of astrologer Se-ba bla-mkhyen, hidden spirit Byi-lam	Yellow SW (opportune passageway)
Green E(i): prime minister Tsang-kun, assistant Khyi-mgo	Blue N(i): astrologer Se-ba bla-mkhyen	Blue N(i): royal dog Hal-khyi, princess dKar-sham, son-in-law sBal-te, Zin-phung	White W(i): prince Te-so, general Vang-ging dmar-po
Green E(i): royal steed Se'u rang-rta, groom Se'u rta-khrid, eleven ministers of King The-se			White W(i): sweeper Se-lo sa-'phyag
Yellow NE: bodyguard Se-shar, adjutant Tsang-kun 'phye'o			Yellow NW: dog-walker Bya-ra-ba, Pi-ling

Plate 5, fig. 3 (Ms I. ff. 20–24) Geomantic obstacles and opportune passageways associated with the years (ic) sa-bdag 'dag-'gro lam), continued

Sheep year (lug-ld)			
Yellow SE: assistant Khyi-mgo, secret position of astrologer Se-ba bla-mkhyen, adjutant Tsang-kun 'phye'o	Red S(i): queen mother The-khyem, prince Te-so	Red S(i): time-keeper Se-bya, general Vang-ging	Yellow SW: king The-se, queen Hang-ne, upholsterer Se-ba gdan-'dings, dog-walker Bya-ra-ba, general Tsang-kun, hidden spirit Be-sna
Green E(i): prime minister Tsang-kun, royal steed Se'u rang-rta, groom Se'u rta-khrid, inner position of astrologer Se-ba bla-mkhyen	Blue N(i): Zin-phung	Blue N(i) (opportune passageway)	White W(i): royal dog Hal-khyi, princess dKar-sham, son-in-law sBal-te, eleven ministers of King The-se
Green E(i): Pi-ling			White W(i) (opportune passageway)
Yellow NE: astrologer Se-ba bla-mkhyen, chancellor Se-byi, advisor Bla-mkhyen phe'u			Yellow NW: bodyguard Se-shar, sweeper Se-lo sa-'phyag, policeman Kungs-mnyul



Plate 5, fig. 3 Monkey year



Plate 5, fig. 4 Bird year

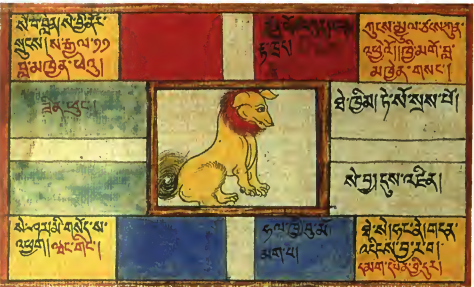


Plate 5, fig. 5 Dog year

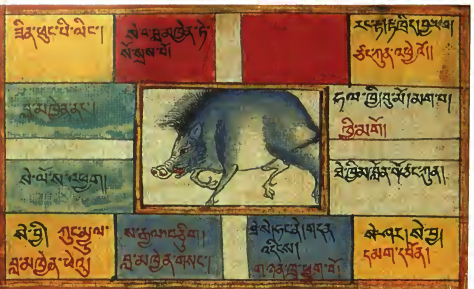


Plate 5, fig. 3 Pig year

Monkey year (<i>spre-lo</i>)			
Yellow SE: dog-walker Bya-ra-ba, royal steed Se'u rang-rta, groom Se'u rta-khrid, general Vang-ging, adjutant Tsang-kun 'phye'o	Red S(i): royal dog Hai-khyi, princess dKar-sham, son-in-law sBal-te, assistant Khyi-mgo, Pi-ling	Red S(i): queen mother The-khyem, prime minister Tsang-kun	Yellow SW: bodyguard Se-shar, time-keeper Se-bya, policeman Kungs-mnyul, general Tsang-kun
Green E(i) (opportune passageway)	Monkey year (<i>spre-lo</i>)		White W(i): king The-se, queen Hang-ne, upholsterer Se-ba gdan-'dings, hidden spirit gZig-mjug
Green E(i): astrologer Se-ba bla-mkhyen, prince Te-so	Blue N(i): inner position of astrologer Se-ba bla-mkhyen	Blue N(i): sweeper Se-lo sa-'phyag	White W(i): secret position of astrologer Se-ba bla-mkhyen
Yellow NE: Zin-phung, eleven ministers of king The-se			Yellow NW: chancellor Se-byi nor-srungs, advisor Bla-mkhyen phe'o

Bird year (<i>bya-lo</i>)			
Yellow SE: bodyguard Se-shar, adjutant Tsang-kun 'phye'o	Red S(i): royal steed Se'u rang-rta, groom Se'u rta-khrid	Red S(i): prime minister Tsang-kun, assistant Khyi-mgo, eleven ministers of king The-se	Yellow SW: queen mother The-khyem, chancellor Se-byi nor-srungs, advisor Bla-mkhyen phe'o, general Tsang-kun
Green E(i): astrologer Se-ba bla-mkhyen, general Vang-ging dmar-po	Bird year (<i>bya-lo</i>)		White W(i): time-keeper Se-bya, secret position of astrologer Se-ba bla-mkhyen
Green E(i): royal dog Hai-khyi, princess dKar-sham, son-in-law sBal-te, Zin-phung			White W(i): king The-se, queen Hang-ne, upholsterer Se-ba gdan-'dings, inner position of astrologer Se-ba bla-mkhyen, hidden spirit He-thon
Yellow NE: dog-walker Hang-phan bya-ra-ba, Pi-ling	Blue N(i): sweeper Se-lo sa-'phyag	Blue N(i): prince Te-so	Yellow NW: policeman Kungs-mnyul

Dog year (<i>khyi-lo</i>)			
Yellow SE: astrologer Se-ba bla-mkhyen, chancellor Se-byi nor-srungs, eleven ministers of king The-se, advisor Bla-mkhyen phe'o	Red S(i) (opportune passageway)	Red S(i): prime minister Tsang-kun, royal steed Se'u rang-rta, groom Se'u rta-khrid, Pi-ling, inner position of astrologer Se-ba bla-mkhyen	Yellow SW: policeman Kungs-mnyul, adjutant Tsang-kun 'phye'o, assistant Khyi-mgo, secret position of astrologer Se-ba bla-mkhyen
Green E(i): Zin-phung	Dog year (<i>khyi-lo</i>)		White W(i): queen mother The-khyem, prince Te-so
Green E(i) (opportune passageway)	Blue N(i) (opportune passageway)	Blue N(i): royal dog Hai-khyi, princess dKar-sham, son-in-law sBal-te	White W(i): time-keeper Se-bya
Yellow NE: bodyguard Se-shar, sweeper Se-lo sa-'phyag, general Vang-ging			Yellow NW: king The-se, queen Hang-ne, upholsterer Se-ba gdan-'dings, dog-walker Bya-ra-ba, general Tsang-kun, hidden spirit Byi-dur

Pig year (<i>phag-lo</i>)			
Yellow SE: Zin-phung, Pi-ling	Red S(i): astrologer Se-ba bla-mkhyen, prince Te-so, general Vang-ging	Red S(i) (opportune passageway)	Yellow SW: royal steed Se'u rang-rta, groom Se'u rta-khrid, dog-walker Bya-ra-ba, adjutant Tsang-kun 'phye'o
Green E(i): inner position of astrologer Se-ba bla-mkhyen	Pig year (<i>phag-lo</i>)		White W(i): royal dog Hai-khyi, princess dKar-sham, son-in-law sBal-te, assistant Khyi-mgo
Green E(i): sweeper Se-lo sa-'phyag	Blue N(i): eleven ministers of king The-se, secret position of astrologer Se-ba bla-mkhyen	Blue N(i): king The-se, queen Hang-ne, upholsterer Se-ba gdan-'dings, hidden spirits gNyan-khra and Phyug-po	White W(i): queen mother The-khyem, prime minister Tsang-kun
Yellow NE: chancellor Se-byi nor-srungs, policeman Kungs-mnyul, advisor Bla-mkhyen phe'o			Yellow NW: bodyguard Se-shar, time-keeper Se-bya, general Tsang-kun

Spirit lords of the months (*White Beryl*, ff. 455b–469b)

Spirit lords of the months, illustrations taken from *White Beryl*, Derge edition, Chapter 31. 1 'Brug-lha. 2 The-se 'grum-bu. 3 Zla-grungs. 4 Zla-ba'i se-rgyal bcu-gcig. 5 Sa-dmag. 6 Sa-sman. 7 Sa-yi lha-mo bstan-ma. 8 rGan-rgon. 9 Nang-lha. 10 Byi-lam phag-mgo. 11 Byi-lam sngon-mo. 12 rNga-zor dmar-po. 13 'Phar-ba mgo-dgu. 14 Srid-gshed. 15 Pi-ling. 16 Pi-ling 'phar-ma. 17 Zla-ba'i tsang-kun. 18 Be-sna lag-chen. 19 rGyal-mo bzhi. 20 Thab-lha se-shar. 21 Vang-khyi. 22 Grol-bu lha lnga.

Among the 124 moving spirit lords of the months, which are enumerated in *White Beryl*, the largest group comprises the sixty-four of inauspicious nature, which all arise jointly on the first day of each lunar month. These include: 'Brug-lha, The-se 'grum-bu, Zla-grungs, Bla-dngos, Zla-ba'i se-rgyal bcu-gcig, Lha-bran 'khor-bu, gNam-gyi bya-ma gung-rgyal, sBra-lha phyr-'gro, Sa-dmag, Sa-sman, Sa-yi lha-mo bstan-ma, rGan-rgon, Nang-lha, Byi-lam phag-mgo, Byi-lam sngon-mo, rNga-zor dmar-po, 'Phar-ba mgo-dgu, Srid-gshed, Sa-khyi dud-kha-pho, Sa-khyi nad-mo tho-lum-mo, Pi-ling, Zin-'phung, Zla-ba'i bla-mkhyen, Nal-bu, Sa-yi byi-lam, Pi-ling 'phar-ma, Lha-chen, gNyan-chen, gZig-mjug, gZig-slog, sDom-khyi, Zla-ba'i tsang-kun, rNgam-pa, Be-sna lag-chen, rGyal-mo bzhi, Thab-lha se-shar, Vang-khyi and rTsang-tsid. In addition to these fifty, which are enumerated in the so-called *dmar-rtsis* tradition, a further sixteen are added according to the *rNying-chen gsal-ba'i sgron-me*, comprising: Grol-bu lha lnga; along with Zhag-lha, Dus-lha, Khyim-nang lha, Thang-lha, Shing-lha, Se-yi lha, Ro-lam lha, sPyi'i lha and gTad-lha.





Spirit lords of the months, illustrations taken from *White Beryl* (Derge edition, Chapter 31. 1 'Male black celestial dog'. 2 'Female black celestial dog'. 11fo-'phye, 4 Tshes-gnyan ro-dgu, 5 Se-bdud.

6 gShin-gyi pho-ro-g / gNyan-khra drug, 8 Thab-lha se-shar, 9 mChe-ba-can, 10 Dur-len, 11 Ku-ku, 12 Ba-dan ser-po, 13 sNang-sel khrab-gyon, 14 gNam-gyi bya-khyung heng-phan, 15 'Gram-gyi sa-bdag 'phye-ba



White Beryl then describes the other groups of monthly spirit lords, including the 'male and female black celestial dogs' (*gnam-khyi nag-pho-mo*), whose varying positions and influences are given along with illustrations on ff. 454a–455a. In brief, they are said to be encountered on the first day of the mid-spring month in the mouse year, on the fourth of the last spring month in the ox year, on the seventh of the first summer month in the tiger year, on the ninth of the mid-summer month in the hare year, on the twenty-sixth of the last summer month in the dragon year, on the ninth of the first autumn month in the snake year, on the nineteenth of the mid-autumn month in the horse year, on the seventh of the last autumn month in the sheep year, on the sixteenth of the first winter month in the monkey year, on the nineteenth of the mid-winter month in the bird year, on the twenty-fourth of the last winter month in the dog year, and on the eighth of the first spring month in the mouse year.

There are also monthly considerations to be made regardless of the positions of these spirit lords. In this context, each of the twelve directions has its own negative impact. For example, it is said that if a corpse is taken out in the north-west direction during the first spring month, three other corpses will follow (f. 456a).

Black months are calculated in various ways. According to the Phug-pa school, for example, the months of a 'fourth removed adversarial year-sign' (*bzhi-gshed*)⁶ preceding or following the present year is black, while the first part of a first seasonal month, the mid-part of a mid-seasonal month and the final part of a last seasonal month are also black. Actions should be avoided on specific days during these periods.

Following further intricate calculations⁶ – which concern the positions of the 'serpent-bellied' spirit lord ITō-phye, who has a particular geomantic importance for mandala construction (ff. 463b–465a)⁷ – the *White Beryl* then describes the computation of the 'spirit lords of the nine black months' (*zla-ba'i nag-mo dgu-skor*) through the twelve months of the year. For example, during the mouse month, rGyal-po mtshon-thogs is in the east, Nag-mo khyo-med and sTag-gzig sna-dus in the south-east, gShin-rje zas-'brog in the south, Bus-pa rta-bdud, gShed-po dur-'debs and Ka-la ro-zan in the west, Nad-bdud mgo-gcod byi-ba is in the north-west, and sMe-ba bla-mkhyen in the north-east.

The minor spirit lords (*sil-ma'i sa-bdag*), who are subsequently enumerated on ff. 465b–468b, include Tshes-gnyan ro-dgu, Se-bdud, gShin-gyi pho-ro-g, mChe-ba-can, Dur-len, Thab-lha se-shar, Grol-bu lha-lnga, gNyan-khra drug, Ku-ku, sNang-sel khrab-gyon, gNam-gyi bya-khyung heng-phan and 'Gram-gyi sa-bdag 'phye-ba, as well as the 'six dark-yellow celestial line' spirits (*gnam-thig ser-nag drug*), namely: bSas-khang, gSer-dbang, gNam-mdzod, Shel-khang, rNam-thos and Tshe-dbang; the so-called 'six black spirits of shade' (*sribs-kyi nag-drug*), named: 'Brug-sngon, gNam-gshed, Chu-tshags, sTag-dkar, Hang-bu and Ke-tshigs; and the 'five spirit lords of further insistence' (*yang-khol sa-bdag lnga*, ff. 468b–469a), who comprise: gNam-gyi gza'-chen lha-rgod, Bar-gyi khyab-jug ra-hu, Sa-yi 'phung-gyed nag-mo Klu-gza' nag-mo and gCer-bu lag-rdum.

There are additionally 'twelve hidden spirit lords' (*gab-pa'i sa-bdag bcu-gnyis*) named gNyan-khra, gNyan-ljang, Bya-khyung, Rus-sbal ser-po, Ba-dan ser-po, Tsang-kun, Byi-lam, Be-sna, gZig-mjug, Byi-dur, He-thon and Phug-po, whose positions correspond respectively to the twelve animal signs, from mouse onwards, whether representing the years, months, days or hours.



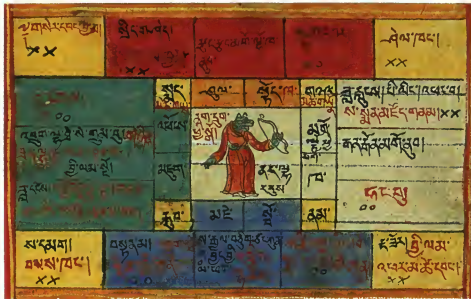


Plate 6, fig. 3 Tiger month with Sagittarius.

Plate 6, fig. 3 (Ms I: ff. 25–30): Geomantic obstacles and opportune passageways associated with the months (*zla-ba* 'sa-bdag 'gag-'gro lam

Tiger month with Sagittarius (<i>stag-zla</i>)				
Yellow SE: gSer-dbang, Bya-ma (double negative)	Red S(i): Srid-gshed, Bla-mkhyen, rNam-thos (double negative) Yellow SE: lower body of lTo'-phye, right fang	Red S(i): rTsang-rtsad (with head facing south and mouth to the west) Red S(i): spine of lTo'-phye Red S(i): upper body of lTo'-phye	Red S(i): sTag-dkar (double positive) Yellow SW: neck of lTo'-phye, left fang head, i.e. head of lTo'-phye	Yellow SW: rNam-thos, Bya-ma (double negative) White W(i): Zla-grungs, Pi-ling, White W(i): 'Phar-ba, Sa-sman, gNam-mdzod (double negative) White W(i): rGan-rgon (head facing west)
Green E(i): Chu-tshags (double positive)	Green E(i): buttocks of lTo'-phye			
Green E(i): 'Brug-lha, The-se grum-bu, gNyan, Byi-lam sngon-mo, Bran-lha, rGyal-mo, Thab-ser	Green E(i): Nang-lha in the centre (<i>nang-lha dbus</i>), six spirits of shade at the outer door (<i>nag-drug phyi-sgo</i>)			
Green E(i): Zla-dngos, gZig-slog, gNam-gshed, Sa-khyi, rNgam-pa (double positive), sBra-lha	Yellow NE: bottom of lTo'-phye			
Yellow NE: Sa-dmag, bSas-khang (double negative)	Blue N(i): bsTan-ma, 'Brug-sngon, sDom-khyi (double positive)			
	Blue N(i): Zla-ba'i se-rgyal, Tsang-kun (mouth facing north), gZig-mjug, Byi-lam phag, Lha-chen			
	Blue N(i): Ke-tshigs (double positive), Zin-phung, Be-sna, Hal-khyi, Tsang-kun			
	Yellow NW: rNga-zor, Byi-lam, 'Phar-ma (double negative), Tshe-dbang			

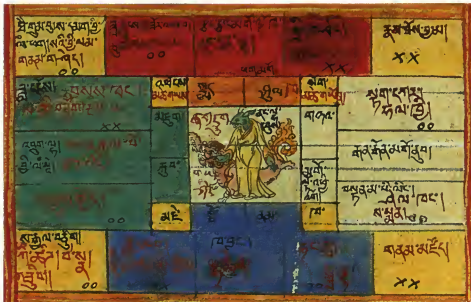


Plate 6, fig. 3 Hare month with Capricorn.

Hare month with Capricorn (<i>ynos-zla</i>)				
Yellow SE: The-se grum-bu, Sa-dmag, Byi-lam phag, gNam-gshed, Sa'i byi-lam (double positive)	Red S(i): Zla-grungs, rNga-zor, 'Phar-ba (double positive), Chu-tshags, 'Phar-ma Yellow SE: buttocks of lTo'-phye, right fang	Red S(i): rTsang-rtsad (head facing south and mouth to the west), Bran-lha, rNgam-pa phag-mgo	Red S(i): String-gshed, gSer-dbang (double negative) Yellow SW: shoulder-blade of lTo'-phye, left fang	Yellow SW: rNam-thos, Bya-ma (double negative) White W(i): sTag-dkar, Hal-khyi (double positive)
Green E(i): Zla-dngos, bSas-khang, Sa-khyi, gZig-slog, rNgam-pa (double negative)	Green E(i): tail of lTo'-phye			
Green E(i): 'Brug-lha, gNyan, Byi-lam sngon-po, rGyal-mo, Thab-ser	Green E(i): Nang-lha in the centre (<i>nang-lha dbus</i>), six 'spirits of shade' at the 'luck stake' (<i>nag-drug gYang-shing</i>)			
Green E(i): 'Brug-sngon (double negative)	Yellow NE: penis of lTo'-phye			
Yellow NE: Zla-ba'i sa-rgyal bcu-gcig, Be-sna, gZig-mjug, Ke-tshigs (double positive)	Blue N(i): Tshe-dbang, sDom-khyi (double negative), Tsang-kun, Zin-phung, Bla-mkhyen			
	Blue N(i): Lha-chen (mouth facing north)			
	Blue N(i): Hang-bu (double positive), sBra-lha			
	Yellow NW: gNam-mdzod (double negative)			



Plate 6, fig. 3 Dragon month with Aquarius.

Dragon month with Aquarius ('brug-zla)				
Yellow SE: Zla-dngos, Sa-khyi, 'Brug-sngon, gZig-slog, rNgam-pa (double positive)	Red S(i): bsTan-ma, Hal-khyi, bSas-khang (double negative)	Red S(i): rTsang-rtsad (head facing south and mouth facing west)	Red S(i): Nga-zor dmar-po, Byi-lam phag, Sa'i byi-lam, Bla-mkhyen, gNam-gshed (double positive)	Yellow SW: Sa-dmag, Srid-gshed, Byi-lam phag, Sa'i byi-lam, Bla-mkhyen, Chu-tshags (double positive)
Green E(i): Ke-tshigs, Be-sna (double positive)	Yellow SE: tail of lTo'-phye, right fang			
Green E(i): Ke-tshigs, Be-sna (double positive)	Green E(i): bottom of lTo'-phye			
Green E(i): 'Brug-lha, rGan-rgon, Zla-ba'i sa-rgyal bcu-gcig, gZig-mjug, gNyan, Vang-gi rgyal-po, Thab-ser (looking east at the hour of the mouse)	Green E(i): Nang-lha at the door (<i>nang-lha sgo</i>), The-se the-grum at the threshold (the-grum them-glang-bres-bang), and six 'spirits of shade' at the water mill (<i>nag-drug rang-'tha</i>)			
Green E(i): Zla-grungs, Tshe-dbang (double negative)	Yellow NE: abdomen of lTo'-phye			
Yellow SW: Zin-phung, Tsang-kun, Hang-bu (double positive)	Blue N(i): gNam-mdzod (double negative), sDom-khyi			
	Blue N(i): Lha-chen (mouth facing north)			
	Blue N(i): Shel-khang (double negative)			
	Yellow NW: Pi-ling, sTag-dkar, Bya-ma (double positive), Sa-sman			



Plate 6, fig. 3 Snake month with Pisces

Snake month with Pisces (<i>sbrul-zla</i>)				
Yellow SE: Zla-ba'i sa-rgyal bu-cog, gZig-mjug, Tshé-dbang (double negative)	Red S(ǰ): Zla-drings, Ke-tshings, gZig-slog, Sa-khyi, rNgam-pa (double positive)	Red S(ǰ): 'Brug-lha, The-se, rGyal-mo, Byi-lam phag, Sa'i byi-lam, gHyen, Thab-ser	Red S(ǰ): Nga-zor, 'Brug-sngon (double positive)	Yellow SW: Byi-lam sngo, tsas-khang, Be-sna, 'Phar-ma (double negative)
	Yellow SE: bottom of ITo'-phye	Red S(ǰ): tail of ITo'-phye	Red S(ǰ): buttocks of ITo'-phye	Yellow SW: lower body of ITo'-phye, right fang
Green E(ǰ): Hang-bu, sDom-khyi (double positive)	Green E(ǰ): penis of ITo'-phye	Snake month with Pisces (<i>sbrul-zla</i>)		White W(ǰ): Srid-gshed, gNam-gshed (double positive)
Green E(ǰ): rGan-rgon (mouth to the east), Lha-chen	Green E(ǰ): abdomen of ITo'-phye	Nang-lha at the door (<i>nang-lha sgo</i>), Nal-bu at the roof (<i>nal-bu thog</i>) and six 'spirits of shade' at the rope (<i>nag-drug thag-pa</i>)		White W(ǰ): shoulder-blade of ITo'-phye
Green E(ǰ): bsTan-ma, 'Phar-ba, gNam-mdzod, Tsang-kun, Bla-mkhyen, Hal-khyi, Zin-phung (double negative)	Yellow NE: collar bone of ITo'-phye	Blue N(ǰ): mouth of ITo'-phye	Blue N(ǰ): head, i.e. head of ITo'-phye	Yellow NW: White W(ǰ): Chu-tshangs, sBra-lha (double positive)
Yellow NE: Shel-khang, Bya-ma (double negative)	Blue N(ǰ): stag-dkar (double positive)	Blue N(ǰ): Bran-lha (head facing north)	Blue N(ǰ): Zla-grungs, Pi-ling, rNam-thos, Sa-sman (double negative)	Yellow NW: Sa-dmag, gSer-dbang (double negative)

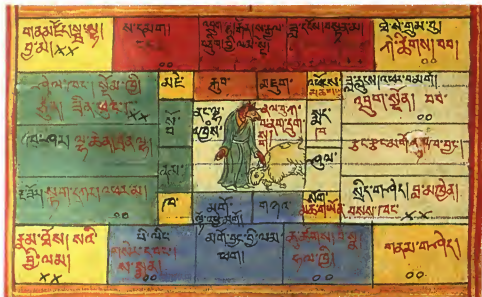


Plate 6, fig. 3 Horse month with Aries.

Horse month with Aries (<i>ra-zla</i>)				
Yellow SE: g'ham-mdzod, sBra-lha, Bya-ma (double negative)	Red S(ṣ): Sa-dmag, Hang-bu (double positive)	Red S(ṣi): 'Brug-lha, rGan-rgon, Zia-ba-l sa-rgyal bcu-gcig, Byi-lam sngog, gZig-m jug, gNyan, rGyal-mo, Thab-ser	Red S(ṣii): Zia-dngos, bsTan-ma, Tshe-dbang, gZig-slog, Sa-khyi, rNgam-pa	Yellow SW: The-sgrum-bu, Ke-tshigs (double positive)
	Yellow SE: penis of lTo'-phye	Red S(ṣ): bottom of lTo'-phye	Red S(ṣii): tail of lTo'-phye	Yellow SW: buttocks of lTo'-phye, right fang
Green E(ṣi): Shel-khang, sDorn-khyi, Zin-phung, Tsang-kun (double negative)	Green E(ṣi): abdomen of lTo'-phye	Horse month with Aries (<i>ra-zla</i>)		White W(ṣ): Zia-grungs, 'Phar-ba mgo, lower body of lTo'-phye, mouth
Green E(ṣi): Lha-chen, Bran-lha (mouth facing east)	Green E(ṣi): collar bone of lTo'-phye	Nang-lha at the house (<i>nang-lha khyim</i>), Nal-bu at the pillars (<i>nal-bu ka-ba</i>) and six 'spirits of shade' at the door (<i>nag-drug sgog</i>)		White W(ṣi): back of lTo'-phye
Green E(ṣi): Nga-zor, sTag-dkar, 'Phar-ma (double positive)	Yellow NE: mouth of lTo'-phye	Blue N(ṣi): head, i.e. head of lTo'-phye	Blue N(ṣi): neck of lTo'-phye	Yellow NW: shoulder-blade of lTo'-phye, left fang
Yellow NE: rNam-thos, Sa'i byi-lam (double negative)	Blue N(ṣi): Pi-ling, gSer-dbang, Sa-sman (double positive)	Blue N(ṣi): Byi-lam phag (head facing north)	Blue N(ṣi): Chu-tshags, Be-sna, Hal-khyi (double positive)	Yellow NW: g'lam-gshed (double positive)

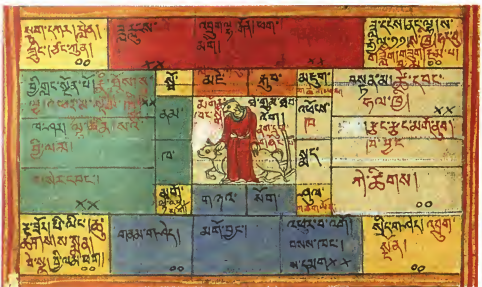


Plate 6, fig. 3 Sheep month with Taurus

Sheep month with Taurus (<i>lug-zla</i>)				
Yellow SE: sTag-dkar, Bla-mkhyen, Zin-phung (double positive), Tsang-kun	Red S(i): Zla-grungs, Shel-khang (double negative)	Red S(i): 'Brug-rlia, rGan-rgon phag-mgo, Bran-lha, rGyal-mo, gNyan, Thab-ser, Vang-khyi (hour of the ox)	Red S(ii): gNam-rdzod (double negative)	Yellow SW: Zla-dngos, Nang-lha, Zla-ba'i sa-rgyal bcu-gcig, Sa-khyi, Hang-bu, gZig-slog, rNigam-pa, gZig- mjug, Bya-ma (double positive)
	Yellow SE: abdomen of lTo'-phye	Red S(i): penis of lTo'-phye	Red S(i): bottom of lTo'-phye	Yellow SW: tail of lTo'-phye, right fang
Green E(ii): Byi-lam sngon-po, rNam-thos, 'Phar-ma, sBra-lha, sDorn-khyi (double negative)	Green E(i): collar bone of lTo'-phye	Sheep month with Taurus (<i>lug-zla</i>)		White W(i): buttocks of lTo'-phye, mouth
Green E(i): Lha-chen (mouth facing east), Sa'i-byi-lam	Green E(i): mouth of lTo'-phye	mGon at the door of the house (<i>mgon khang-sgo</i>), The-se-the-grum below the stove (<i>the-grum thab-'log</i>) and six 'spirits of shade' at the basin (<i>nag-drug gzhong-pa</i>)	White W(i): lower body of lTo'-phye	White W(i): The-se, rTsang-rtsad (head facing west and mouth to north)
Green E(i): gSer-dbang (double negative)	Yellow NE: head, i.e. head of lTo'-phye	Blue N(i): neck of lTo'-phye	Blue N(i): shoulder-blade of lTo'-phye	Yellow NW: back of lTo'-phye, left fang
Yellow NE: Nga-zor, Pi-ling, Chu-tshtags, Sa-smam, Be-sna, Byi-lam phag	Blue N(i): gNam-gshed (double positive)	Blue N(i): (head facing north)	Blue N(i): 'Phar-ba'go, bSas-khang (double negative), Sa-dmag (double positive)	Yellow NW: Srid-gshed, 'Brug-sngon (double positive)



Plate 7, fig. 3 Monkey month with Gemini.

Plate 7, fig. 3 (Ms I: ff. 31–34): Geomantic obstacles and opportune passageways associated with the months (*zla-ba* 'sa-bdag 'gag-'gro lam), continued

Monkey month with Gemini (<i>spre-zla</i>)				
Yellow SE (Byi-lam sngo, gSer-dbang, 'Phar-ma (double negative)	Red S(i): rNam-thos, Zin-phung, Tsang-kun, Hal-khyi (double negative)	Red S(i): Lha-chen, Sa'i byi-lam (mouth facing south), Byi-lam phag-mgo (double positive)	Red S(i): sTag-dkar, sDom-khyi (double positive)	Yellow SW: Shel-khang (double negative)
	Yellow SE: collar bone of ITo'-phye	Red S(i): abdomen of ITo'-phye	Red S(i): penis of ITo'-phye	Yellow SW: bottom of ITo'-phye
Green E(i): beTan-ma, 'Phar-ba, Be-sna (double positive), Chu-tshags	Green E(i): mouth of ITo'-phye	Monkey month with Gemini (<i>spre-zla</i>)		
	Green E(i): head, i.e. head of ITo'-phye	Nang-lha in the courtyard (<i>nang-lha khyams</i>), Nal-bu at the outer door (<i>nal-bu phyi-sgo</i>) and six 'spirits of shade' at the knife (<i>nag-drug gr</i>)	White W(i): tail of ITo'-phye	White W(i): Zla-dngos, Sa-khyi, gNam-mdzod, gZig-slog, rNgam-pa
Green E(i): Zla-grungs, Pi-ling (double positive), Sa-dmag, gNam-gshed, Sa-sman	Yellow NE: Blue N(i) shoulder-blade of ITo'-phye, left fang	Blue N(i): rGan-rgon, rTsang-rtsad (head facing north and mouth to east)	Blue N(i): back of ITo'-phye	White W(i): 'Brug-lha, The-se grum-bu, Zla-ba'i sa-rgyal bcu-gcig, rGyal-mo, Thab-ser, Bran-lha, gZig-mjug, gNyan
Yellow NE: Nga-zor, bSas-khang (double negative)	Blue N(i): 'Brug-sngon, sBra-lha (double positive)	Blue N(i): rGan-rgon, rTsang-rtsad (head facing north and mouth to east)	Blue N(i): srid-gshed, Bla-mkhyen, Ke-tshigs (double positive)	Yellow NW: White W(i): Hang-bu (double positive)

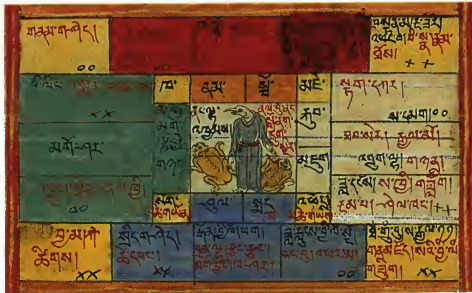


Plate 7, fig. 3 Bird month with Cancer.

Bird month with Cancer (<i>bya-zla</i>)				
Yellow SE: gNam-gshed (double positive)	Red S(i): Chu-tshags, Bya-ma (double positive)	Red S(i): Lha-chen (mouth facing south)	Red S(i): gSer-dbang, Tsang-kun, sDom-khyi, Zin-phung, sBra-lha, Bla-mkhyen	Yellow SW: beTan-ma, Nga-zor, 'Phar-ba, Be-sna, rNam-thos (double negative)
	Yellow SE: mouth of ITo'-phye	Red S(i): collar bone of ITo'-phye	Red S(i): abdomen of ITo'-phye	Yellow SW: penis of ITo'-phye
Green E(i): Pi-ling, Sa-sman, bSas-khang (double negative)	Green E(i): head, i.e. head of ITo'-phye	Bird month with Cancer (<i>bya-zla</i>)		
	Green E(i): head, i.e. head of ITo'-phye	Nang-lha in the courtyard (<i>nang-lha khyams</i>), Nal-bu at the inner door (<i>nal-bu nang-sgo</i>) and six 'spirits of shade' at the plates (<i>nag-drug sder-ma</i>)	White W(i): tail of ITo'-phye	White W(i): sTag-dkar, Sa-dmag (double positive)
Green E(i): (head facing east)	Green E(i): neck of ITo'-phye	Blue N(i) back of ITo'-phye	Blue N(i): lower body of ITo'-phye, mouth	White W(i): Thab-ser, 'Brug-lha, rGyal-mo, gNyan
Green E(i): 'Brug-sngon, Hal-khyi (double positive)	Yellow NE: shoulder-blade of ITo'-phye, left fang	Blue N(i): rGan-rgon, Bran-lha, rTsang-rtsad (head facing north and mouth to east), Byi-lam phag	Blue N(i): Zla-grungs, Byi-lam sngo, Hang-bu, 'Phar-ma (double positive)	Yellow NW: White W(i): Zla-dngos, Sa-khyi, gZig-slog, rNgam-pa, Shel-khang (double negative)
Yellow NE: Bya-ma, Ke-tshigs (double positive)	Blue N(i): srid-gshed, Tshe-dbang (double negative)	Blue N(i): rGan-rgon, Bran-lha, rTsang-rtsad (head facing north and mouth to east), Byi-lam phag	Blue N(i): Zla-grungs, Byi-lam sngo, Hang-bu, 'Phar-ma (double positive)	Yellow NW: The-se grum-bu, Zla-ba'i sa-rgyal bcu-gcig (double negative), gNam-mdzod, Sa'i byi-lam, gZig-mjug



Plate 7, fig. 3 Dog month with Leo.

Dog month with Leo (<i>khyi-zla</i>)				
Yellow SE: Sa-dmag, Pi-ling, 'Brug-sngon, Bya-ma, Sa-sman, sBra-lha (double positive)	Red S(i): bSas-khang, Thab-ser (double negative)	Red S(i): Lha-chen (mouth facing south)	Red S(i): gNam-gshed, sDom-khyi (double positive)	Yellow SW: Nga-zor, Zin-phung, Chu-tshags (double positive), Tsang-kun
	Yellow SE: head, i.e. head of ITo'-phye	Red S(i): mouth of ITo'-phye	Red S(i): collar bone of ITo'-phye	Yellow SW: abdomen of ITo'-phye
Green E(i): Ke-tshigs (double positive)	Green E(i): neck of ITo'-phye	Dog month with Leo (<i>khyi-zla</i>)		
	Green E(i): shoulder-blade of ITo'-phye	Nang-lha at the hearth (<i>nang-lha syed-bu</i>), Nal-bu at the out-house (<i>nal-bu gyang-khang</i>), The-se grum-bu below the water-mill (<i>the-se grum-bu rang 'thag 'og</i>) and six 'spirits of shade' at the lintel (<i>nag-drug ya-ther</i>)	White W(i): bottom of ITo'-phye	White W(i): Zla-grungs, gSer-dbang (double negative)
Green E(i): Byi-lam phag (head facing east), Bran-lha	Yellow NE: Blue N(i) lower body of ITo'-phye, back of ITo'-phye, left fang	Blue N(i): Zla-ba'i sa-rgyal bcu-gcig, rTsang-rtsad (head facing north and mouth facing east), Sa'i byi-lam, gZig-mjug	Blue N(i): bsTan-ma, Be-sna, Shel-khang (double negative), Hal-khyi	White W(i): 'Brug-lha, rGan-rgon, gNyan, rGyal-mo, Thab-ser, Vang khyi (looking west at the hour of the dragon)
Green E(i): Tshe-dbang (double negative)	Blue N(i): Zla-ba'i sa-rgyal bcu-gcig, rTsang-rtsad (head facing north and mouth facing east), Sa'i byi-lam, gZig-mjug	Blue N(i): Zla-ba'i sa-rgyal bcu-gcig, rTsang-rtsad (head facing north and mouth facing east), Sa'i byi-lam, gZig-mjug	Blue N(i): bsTan-ma, Be-sna, Shel-khang (double negative), Hal-khyi	Yellow NW: White W(i): rNam-thos (double negative)
Yellow NE: srid-gshed, Bla-mkhyen, Hang-bu (double positive)	Blue N(i): Byi-lam sngo, gNam-mdzod, 'Phar-ma (double negative)	Blue N(i): Zla-ba'i sa-rgyal bcu-gcig, rTsang-rtsad (head facing north and mouth facing east), Sa'i byi-lam, gZig-mjug	Blue N(i): bsTan-ma, Be-sna, Shel-khang (double negative), Hal-khyi	Yellow NW: Zla-dngos, 'Phar-ba, sTag-dkar, Sa-khyi, gZig-slog (double positive), rNgam-pa



Plate 7, fig. 3 Pig month with Virgo.

Pig month with Virgo (*phag-zla*)

Yellow SE: tsTan-ma, Tshé-dbang (double negative)	Red S(i): Zla-grungs, Pi-ling, Sa-smán, Ke-tshigs (double positive)	Red S(i): Phag-mgo, rGan-rgon, Bran-lha (head facing south)	Red S(i): 'Brug-sngon (double positive)	Yellow SW: Nga-zor, Sa-dmag, Bya-ma, tsSas-khang (double negative)
	Yellow SE: neck of lTo'-phyé, left fang	Red S(i): head, i.e. head of lTo'-phyé	Red S(i): mouth of lTo'-phyé	Yellow SW: collar bone of lTo'-phyé
Green E(i): Hang-bu (double positive)	Green E(i): shoulder-blade of lTo'-phyé, mouth	Pig month with Virgo (<i>phag-zla</i>)		White W(i): abdomen of lTo'-phyé
Green E(i): rTsang-rtsad (head facing east and mouth south)	Green E(i): back of lTo'-phyé	Nang-lha at the hearth (<i>nang-lha gyed-bu, pö</i>), gZig-mjug at the door (<i>gzig-mjug sgö</i>), Nal-bu at the pillar (<i>nal-bu ka-bä</i>) and six 'spirits of shade' at the pick-axe (<i>nag-drug 'jor</i>)	White W(i): penis of lTo'-phyé	White W(i): Lha-chen (mouth facing west)
Green E(i): Srid-gshed, gNam-mdzod (double negative)	Yellow NE: lower body of lTo'-phyé, right fang	Blue N(i) buttocks of lTo'-phyé	Blue N(i): tail of lTo'-phyé	Yellow NW: bottom of lTo'-phyé
Yellow NE: Byi-lam sngo, 'Phar-ma, Zla-ba' sa-rgyal bcu-gcig, sBra-lha, Shel-khang, Sa'i byi-lam, Be-sna (double negative)	Blue N(i): sTag-dkar (double positive)	Blue N(i): 'Brug-lha, The-se grum-bu, Thab-ser, Byi-lam phag, gNyan, rGyal-mo	Blue N(i): Zla-dngos, Sa-khyi, rNam-thos, gZig-slog, rNgam-pa (double negative)	Yellow NW: gSer-dbang (double negative)

Plate 8, fig. 3 (Ms I. II. 35–36): Geomantic obstacles and opportune passageways associated with the months (*zla-ba' sa-bdag 'gaag-'gro lam*), continuedMouse month with Libra (*byi-zla*)

Yellow SE: 'Phar-ba, gNam-mdzod (double negative)	Red S(i): Hang-bu, Hal-khyi (double positive)	Red S(i): (head facing south)	Red S(i): Pi-ling, Sa-smán, Tshé-dbang (double negative)	Yellow SW: Ke-tshigs, Sa'i byi-lam, Byi-lam phag-mgo (double positive)
	Yellow SE: shoulder-blade of lTo'-phyé, left fang	Red S(i): neck of lTo'-phyé	Red S(i): head, i.e. head of lTo'-phyé	Yellow SW: mouth of lTo'-phyé
Green E(i): Srid-gshed, Bla-mkhyen, Shel-khang (double negative), Be-sna	Green E(i): back of lTo'-phyé, mouth	Mouse month with Libra (<i>byi-zla</i>)		White W(i): collar bone of lTo'-phyé
Green E(i): Zla-ba' sa-rgyal bcu-gcig, rGan-rgon, rTsang-rtsad (head facing east and mouth facing south)	Green E(i): lower body of lTo'-phyé	Nang-lha in the stove (<i>nang-lha that</i>), Nal-bu at the hearth-stone (<i>nal-bu sgnyed-rdö</i>), gZig-mjug at the scales (<i>gzig-mjug rgya-srang</i>) and six 'spirits of shade' at the store-room (<i>nag-drug bang-bä</i>)	White W(i): abdomen of lTo'-phyé	White W(i): Lha-chen (mouth facing west), Bran-lha
Green E(i): Zla-grungs, sTag-dkar (double positive)	Yellow NE: lTo'-phyé, right fang	Blue N(i) tail of lTo'-phyé	Blue N(i): bottom of lTo'-phyé	Yellow NW: penis of lTo'-phyé
Yellow NE: The-se grum-bu, rNam-thos (double negative)	Blue N(i): Zla-dngos, rNgam-pa, Sa-khyi, gSer-dbang (double negative), gZig-slog	Blue N(i): 'Brug-lha, Thab-ser, rGyal-mo, gNyan	Blue N(i): Chu-tshags (double negative)	Yellow NW: Sa-dmag, tsTan-ma, sBra-lha, Bya-ma, gNam-gshed (double positive)



Plate 8, fig. 3 Mouse month with Libra.

Ox month with Scorpio (*glang-zla*)

Yellow SE: Zla-ba' sa-rgyal bcu-gcig, Srid-gshed, sTag-dkar (double positive)	Red S(i): Shel-khang (double negative)	Red S(i): (head facing south)	Red S(i): gNam-mdzod (double negative)	Yellow SW: Pi-ling, sBra-lha, Sa-smán, Be-sna, Hang-bu, sTag-gzig (double positive)
	Yellow SE: back of lTo'-phyé, left fang	Red S(i): shoulder-blade of lTo'-phyé	Red S(i): neck of lTo'-phyé	Yellow SW: head, i.e. head of lTo'-phyé
Green E(i): Nga-zor, rNam-thos (double negative)	Green E(i): lower body of lTo'-phyé, mouth	Ox month with Scorpio (<i>glang-zla</i>)		White W(i): mouth of lTo'-phyé
Green E(i): Nag-mo, rTsang-rtsad (head facing east and mouth to the south)	Green E(i): lTo'-phyé	Nang-lha at the stove (<i>nang-lha that</i>), The-se grum-bu alongside (<i>the-se grum-bu 'gram</i>), Nal-bu at the hearth-stone (<i>nal-bu gyang-dang rdö</i>), gZig-mjug at the tomb (<i>gzig-mjug dur-sä</i>) and the six 'spirits of shade' at the house-wall (<i>nag-drug khang-rgyang</i>)	White W(i): collar bone of lTo'-phyé	White W(i): Lha-chen (mouth facing west), Lha-chen
Green E(i): gSer-dbang, Hal-khyi (double negative)	Yellow NE: tail of lTo'-phyé, right fang	Blue N(i) bottom of lTo'-phyé	Blue N(i): penis of lTo'-phyé	Yellow NW: abdomen of lTo'-phyé
Yellow NE: Zla-dngos, tsTan-ma, Sa-dmag, Sa-khyi, gZig-slog, Chu-tshags, rNgam-pa, Bya-ma	Blue N(i): gNam-gshed (double positive)	Blue N(i): 'Brug-lha, rGan-rgon (head facing north), Bran-lha, Byi-lam phag, rGyal-mo, Vang-khyi (looking northwards at the hour of the sheep), Thab-ser, gNyan	Blue N(i): Zla-grungs (double negative), tsSas-khang	Yellow NW: 'Brug-sngon, Tsang-kun, Zin-phung, Bla-mkhyen (double positive)

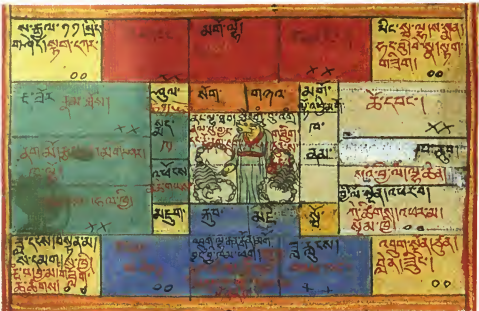


Plate 8, fig. 3 Ox month with Scorpio.

Spirit lords of the days (*White Beryl*, ff. 469b–477b)

Spirit lords of the days, illustrations taken from *White Beryl*, Derge edition, Chapter 31. 1 gTso-bo gser-mdzod ser-po. 2 Pi-ling 'khor-chung. 3 Rāhula . 4 'Gog-ku linga.



Plate 3, fig. 4 Mouse day.



Plate 3, fig. 4 Ox day.



Plate 3, fig. 4 Tiger day.



Plate 4, fig. 4 Hare day.



Plate 4, fig. 4 Dragon day.



Among the eighty-one moving spirit lords of the days, there are four principal ones – known as the *zhag-lha bzhi* – through whose positions the positive and negative days are calculated. They comprise: gTso-bo gser-mdzod ser-po, Zhag-gi bla-mkhyen, Thab-lha se-shar and Pi-ling 'khor-chung. Other groups, which have already been mentioned among the spirit lords of the years or months, also have some influence on the days: notably, the 'male and female black celestial dog spirits' (*gnam-khyi nag-pho-mo*); the minor spirits Tshes-gnyan, gShin-gyi pho-rog, mChe-ba-can and 'Gog-ku; the 'twelve hidden spirit lords' (*gab-pa'i lha bcu-gnyis*); and the spirit lords of further insistence (*yang-'khol*). The spirit lords of planets and stars (*gza'-skar sa-bdag*) are found in conjunction with the enemy aspect of the subject's vitality element, and these sectors are to be avoided.

There is also the category of the 'deities moving through the days of the month' (*tshes-rgyu-ba'i lha*), the first of which determines the 'greater black days' (*nyi-ma nag-chen*). In particular, when Rāhula circuits Mount Sumeru in an anti-clockwise direction, this provokes the so-called 'nine black omens occurring together' (*ngan-pa dgu-'dzoms*) on the seventh day of the first spring month. At that juncture, descending and ascending winds are reversed, horizontal winds are disturbed, the five elements are agitated, and the sunshine resembles aconite.⁹

Black days are calculated in the manner of black months. For example, in the mouse and horse months, the days of the bird and hare respectively are black. According to sMon-'gro Paṇḍita, however, the seventh day of the mid-spring month of a mouse year is black, as are the fifth of the last spring month of an ox year, the seventh of the first summer month of a tiger year, the seventh of the mid-winter month of a hare year, the twenty-sixth of the last winter month of a dragon year, the ninth of the first autumn month of a snake year, the nineteenth of the mid-autumn month of a horse year, the seventh of the last autumn month of a sheep year, the sixteenth of the first winter month of a monkey year, the tenth of the mid-winter month of a bird year, the twenty-first of the last summer month of a dog year, and the eighth of the first spring month of a pig year.

Plate 3, fig. 4 (Ms I: ff. 13–15). Geomantic obstacles and opportune passageways associated with the days (*zhag-gi sa-bdag* 'gag-'gro lam)

Mouse day (<i>byi-zhag</i>)			
Yellow SE: sMe-ba bla-mkhyen	Red S(i) (Ka-la ro-zan)	Red S(ii) (opportune passageway)	Yellow SW: Nad-bdud, gShed-po dur-'debs
Green E(ii) (opportune passageway)	Mouse day (<i>byi-zhag</i>)		White W(i): Byis-pa rta-bdud
Green E(i): gShin-rje zas-'brog			White W(ii) (opportune passageway)
Yellow NE (opportune passageway)	Blue N(ii): rGyal-po mtshon-thogs	Blue N(i) (opportune passageway)	Yellow NW: sTag-gzig sna-dus, Nag-mo khyo-med

Ox day (<i>glang-zhag</i>)			
Yellow SE: gShed-po dur-'debs	Red S(i) (opportune passageway)	Red S(ii) (opportune passageway)	Yellow SW: sTag-gzig sna-dus
Green E(ii) (opportune passageway)	Ox day (<i>glang-zhag</i>)		White W(i) (opportune passageway)
Green E(i): Ka-la ro-zan			White W(ii): Byis-pa rta-bdud
Yellow NE: rGyal-po mtshon-thogs, sMe-ba bla-mkhyen	Blue N(ii) (opportune passageway)	Blue N(i): gShin-rje zas-'brog, Nag-mo khyo-med	Yellow NW: Nad-bdud

Tiger day (<i>stag-zhag</i>)			
Yellow SE: sTag-gzig sna-dus	Red S(i) (opportune passageway)	Red S(ii) (opportune passageway)	Yellow SW (opportune passageway)
Green E(ii) (opportune passageway)	Tiger day (<i>stag-zhag</i>)		White W(i): gShin-rje zas-'brog
Green E(i): rGyal-po mtshon-thogs			White W(ii) (opportune passageway)
Yellow NE: gShed-po dur-'debs	Blue N(ii): Nag-mo khyo-med	Blue N(i): Ka-la ro-zan	Yellow NW: sMe-ba bla-mkhyen, Byis-pa rta-bdud, Nad-bdud

Plate 4, fig. 4 (Ms I: ff. 16–19). Geomantic obstacles and opportune passageways associated with the days (*zhag-gi sa-bdag* 'gag-'gro lam), continued

Hare day (<i>yos-zhag</i>)			
Yellow SE (opportune passageway)	Red S(i): gShin-rje zas-'brog	Red S(ii) (opportune passageway)	Yellow SW: sMe-ba bla-mkhyen
Green E(ii): rGyal-po mtshon-thogs	Hare day (<i>yos-zhag</i>)		White W(i): Ka-la ro-zan
Green E(i) (opportune passageway)			White W(ii) (opportune passageway)
Yellow NE: sTag-gzig sna-dus, Nag-mo khyo-med	Blue N(ii) (opportune passageway)	Blue N(i): Byis-pa rta-bdud	Yellow NW: Nad-bdud, gShed-po dur-'debs

Dragon day ('brug-zhag)			
Yellow SE: rGyal-po mtshon-thogs, sMe-ba bla-mkhyen	Red S(i): Ka-la ro-zan	Red S(ii) (opportune passageway)	Yellow SW: gShed-po dur-'debs
Green E(ii) (opportune passageway)	Dragon day ('brug-zhag)		White W(i) (opportune passageway)
Green E(i): gShin-rje zas-'brog, Nag-mo khyo-med			White W(ii) (opportune passageway)
Yellow NE: Nad-bdud	Blue N(ii): Byis-pa rta-bdud	Blue N(i) (opportune passageway)	Yellow NW: sTag-gzig sna-dus



Plate 4, fig. 4 Snake day.



Plate 4, fig. 4 Horse day.



Plate 4, fig. 4 Sheep day.



Plate 4, fig. 4 Monkey day.



Plate 4, fig. 4 Bird day.



Plate 4, fig. 4 Dog day.



Plate 5, fig. 4 Pig day.

Snake day (*sbrul-zhag*)

Yellow SE: gShed-po dur-'debs	Red S(i): rGyal-po mtshon-thogs	Red S(i): (opportune passageway)	Yellow SW: sTag-gzig sna-dus
Green E(i): Nag-mo khyo-med	Snake day (<i>sbrul-zhag</i>)		White W(i): (opportune passageway)
Green E(i): Ka-la ro-zan	Blue N(i): (opportune passageway)	Blue N(i): gShin-rje zas-'brog	White W(i): (opportune passageway)
Yellow NE: sMe-ba bla-mkhyen,			Yellow NW: (opportune passageway)
Byis-pa rta-bdud, Nad-bdud			

Horse day (*rta-zhag*)

Yellow SE: sTag-gzig sna-dus, Nag-mo khyo-med	Red S(i): (opportune passageway)	Red S(i): rGyal-po mtshon-thogs	Yellow SW: (opportune passageway)
Green E(i): (opportune passageway)	Horse day (<i>rta-zhag</i>)		White W(i): gShin-rje zas-'brog
Green E(i): Byis-pa rta-bdud	Blue N(i): (opportune passageway)	Blue N(i): Ka-la ro-zan	White W(i): (opportune passageway)
Yellow NE: Nad-bdud, gShed-po dur-'debs			Yellow NW: sMe-ba bla-mkhyen

Plate 5, fig. 4 (Ms I: ff. 20–24): Geomantic obstacles and opportune passageways associated with the days (*zhag-gi sa bdag 'gag-'gro lam*), continued

Sheep day (*lug-zhag*)

Yellow SE: Nad-bdud	Red S(i): gShin-rje zas-'brog, Nag-mo khyo-med	Red S(i): (opportune passageway)	Yellow SW: rGyal-po mtshon-thogs, sMe-ba bla-mkhyen
Green E(i): Byis-pa rta-bdud	Sheep day (<i>lug-zhag</i>)		White W(i): Ka-la ro-zan
Green E(i): (opportune passageway)	Blue N(i): (opportune passageway)	Blue N(i): (opportune passageway)	White W(i): (opportune passageway)
Yellow NE: sTag-gzig sna-dus			Yellow NW: gShed-po dur-'debs

Monkey day (*spre-zhag*)

Yellow SE: sMe-ba bla-mkhyen, Byis-pa rta-bdud, Nad-bdud	Red S(i): Ka-la ro-zan	Red S(i): Nag-mo	Yellow SW: gShed-po dur-'debs
Green E(i): (opportune passageway)	Monkey day (<i>spre-zhag</i>)		White W(i): rGyal-po mtshon-thogs
Green E(i): gShin-rje zas-'brog	Blue N(i): (opportune passageway)	Blue N(i): (opportune passageway)	White W(i): (opportune passageway)
Yellow NE: (opportune passageway)			Yellow NW: sTag-gzig sna-dus

Bird day (*bya-zhag*)

Yellow SE: Nad-bdud, gShed-po dur-'debs	Red S(i): Byis-pa rta-bdud	Red S(i): (opportune passageway)	Yellow SW: sTag-gzig sna-dus, Nag-mo khyo-med
Green E(i): (opportune passageway)	Bird day (<i>bya-zhag</i>)		White W(i): (opportune passageway)
Green E(i): Ka-la ro-zan	Blue N(i): (opportune passageway)	Blue N(i): gShin-rje zas-'brog	White W(i): rGyal-po mtshon-thogs
Yellow NE: sMe-ba bla-mkhyen			Yellow NW: (opportune passageway)

Dog day (*khyi-zhag*)

Yellow SE: sTag-gzig sna-dus	Red S(i): (opportune passageway)	Red S(i): Byis-pa rta-bdud	Yellow SW: Nad-bdud
Green E(i): (opportune passageway)	Dog day (<i>khyi-zhag</i>)		White W(i): gShin-rje zas-'brog, Nag-mo khyo-med
Green E(i): (opportune passageway)	Blue N(i): (opportune passageway)	Blue N(i): Ka-la ro-zan	White W(i): (opportune passageway)
Yellow NE: gShed-po dur-'debs			Yellow NW: rGyal-po mtshon-thogs, sMe-ba bla-mkhyen

Pig day (*phag-zhag*)

Yellow SE: (opportune passageway)	Red S(i): gShin-rje zas-'brog	Red S(i): (opportune passageway)	Yellow SW: sMe-ba bla-mkhyen, Byis-pa rta-bdud, Nad-bdud
Green E(i): (opportune passageway)	Pig day (<i>phag-zhag</i>)		White W(i): Ka-la ro-zan
Green E(i): (opportune passageway)	Blue N(i): (opportune passageway)	Blue N(i): rGyal-po mtshon-thogs	White W(i): Nag-mo khyo-med
Yellow NE: sTag-gzig sna-dus			Yellow NW: gShed-po dur-'debs

Spirit lords of the hours (White Beryl, ff. 477b–478a)



gYu-mdzod sngon-mo dus-kyi lha



Plate 6, fig. 4 Tiger hour.



Plate 6, fig. 4 Hare hour.



Plate 6, fig. 4 Dragon hour.



Plate 6, fig. 4 Snake hour.

Among the thirty-seven spirit lords of the hours, there is a group of fifteen which are particularly inauspicious. These comprise: gYu-mdzod sngon-mo dus-kyi lha, Dus-tshod bla-mkhyen, Sa-bdag 'jab-rtsegs, mTsho-sngon and the sub-group known as Dus-tshod sa-rgyal bdun-gyi bzhi-gshed. Other spirit lords having an impact on the hours have already been mentioned, such as the 'male and female celestial dogs' (*gnam-khyi nag-pho-mo*), the minor spirits Se-bdud and 'Gog-ku, the 'twelve hidden spirit lords' (*gab-pa'i lha bcu-gnyis*) and Sa'i 'phung-byed, who is one of the spirit lords of further insistence (*yang-khol*).

The calculation of the black hours (*dus-tshod nag-po rtsis*) resembles that of the days and hours. For example, on a mouse or horse day, the hours of the bird and hare are black.

Plate 6, fig. 4 (Ms I, ff. 25–30): Geomantic obstacles and opportune passageways associated with the hours (*dus-kyi sa-bdag 'gag 'gro lam*)

Tiger hour (<i>stag-dus</i>)				
Yellow SE: Nad-bdud	Red S(i): hidden spirit Ba-dan, Se-bdud (between morning and noon)	Red S(ii): Thab-lha se-shar, Bus-pa rta-bdud	Red S(iii) (opportune passageway)	Yellow SW: sNang-sel khrab-gyon ¹⁰
Green E(ii) (opportune passageway)				White W(i): gZa'-thog
Green E(i): 'Gog-ku, gCer-bu lag-rdum, gNyan khra drug, sTag-gzö, Ka-la ro-zan, Nag-mo khyo-med, gShin-je zas-'brog	Centre: Tshes-gnyan ro-dgu at twilight on the 8th day (<i>ro-dgu brgyad-la srod</i>)			White W(ii): sMe-ba bla-mkhyen
Green E(i): gNyan-khra, 'Grams-phye, Ku-gu, Bya byung-ka	Centre: Klu-gza' nag-mo on the 15th day (<i>klu-gza' bco-linga</i>)			White W(iii) (opportune passageway)
Yellow NE: Dur-len, gShan-pa = gShed-po dur-'debs	Blue N(iii) (opportune passageway)	Blue N(ii): rGyal-po mtshon-thogs	Blue N(i): hidden spirit Bya-khyung	Yellow NW: sTag-gzö sna-dus
Hare hour (<i>yas-dus</i>)				
Yellow SE: shang-sel khrab-gyon, Dur-len, gShed-po dur-'debs	Red S(i) (opportune passageway)	Red S(i): Se-bdud in the afternoon, Ka-la ro-zan, Bus-pa rta-bdud, Nad-bdud	Red S(iii) (opportune passageway)	Yellow SW: Thab-lha se-shar
Green E(ii): 'Grams-phye, Ku-gu, hidden spirit Rus-sbal ser-po				White W(i): hidden spirit Ba-dan
Green E(i): gShin-gyi pho-rog, 'Gog-ku, gCer-bu lag-rdum, gNyan khra-drug stag, gShin-je zas-'brog, sMe-ba bla-mkhyen	Centre: Tshe-gnyan ro-dgu at midnight on the 18th day (<i>ro-dgu bco-brgyad nam-phyed</i>)			White W(ii) (opportune passageway)
Green E(i) (opportune passageway)	Centre: Klu-gza' nag-mo on the 18th or 12th day (<i>klu-gza' bco-brgyad, bco-gnyis</i>)			White W(iii): gZa'-thog, hidden spirit Bya-khyung
Yellow NE (opportune passageway)	Blue N(iii) (opportune passageway)	Blue N(ii) (opportune passageway)	Blue N(i): gNyan-khra	Yellow NW: Nag-mo khyo-med, rGyal-po mtshon-thogs, sTag-gzö sna-dus
Dragon hour (' <i>brug-dus</i>)				
Yellow SE: Ku-gu, hidden spirit Ba-dan ser, 'Grams-phye, 'Gog-ku, Dur-len, Nad-bdud, sTag-gzö sna-dus	Red S(i) (opportune passageway)	Red S(i): Bus-pa rta-bdud	Red S(iii): hidden spirit Bya-khyung	Yellow SW: Se-bdud from noon until late afternoon nyi-phyed-nas bri-go-bar, gShan-pa = gShed-po dur-'debs
Green E(i): (opportune passageway)	Dragon hour (' <i>brug-dus</i>)			White W(i): gNyan-khra
Green E(ii): gCer-bu lag-rdum, gNyan khra-drug stag, gShin-je zas-'brog	Centre: Tshes-gnyan ro-dgu on the morning of the 28th day (<i>ro-dgu nyer-brgyad nyi-dros</i>)			White W(ii): Thab-lha se-shar, Ka-la ro-zan, Nag-mo khyo-med
Green E(i) (opportune passageway)	Centre: Klu-gza' nag-mo throughout the whole month except the 25th day (<i>klu-gza' nyer-linga ma-gtogs zla-ri</i>)			White W(iii) (opportune passageway)
Yellow NE: shang-sel khrab-gyon, gShan-pa = gShed-po dur-'debs	Blue N(iii) (opportune passageway)	Blue N(ii) (opportune passageway)	Blue N(i): Ba-dan	Yellow NW: gZa'-thog, rGyal-po mtshon- thogs, sMe-ba bla-mkhyen
Snake hour (<i>sbrul-dus</i>)				
Yellow SE: Dur-len	Red S(i): gNyan-khra, 'Grams-phye, Ku-gu, hidden spirit Tsang-kun	Red S(ii): 'Gog-ku, bla-mkhyen, gCer-bu lag-rdum, gNyan khra-drug bya	Red S(iii) (opportune passageway)	Yellow SW: Dur-len, Nad-bdud, sTag-gzö sna-dus
Green E(i) (opportune passageway)	Snake hour (<i>sbrul-dus</i>)			White W(i): Se-bdud at the late afternoon hour of nyi-mrur
Green E(ii): Bus-pa rta-bdud	Centre: Tshes-gnyan ro-dgu on the morning of the 5th day (<i>ro-dgu lnga'i nyi-dros</i>)			White W(ii): rGyal-po mtshon-thogs
Green E(i): hidden spirit Ba-dan	Centre: Klu-gza' nag-mo on the 25th day (<i>klu-gza' ryer-linga</i>)			White W(iii) (opportune passageway)
Yellow NE (opportune passageway)	Blue N(iii) (opportune passageway)	Blue N(ii): gShin-gyi pho-rog, mChe-ba-can, Thab-lha se-shar, Ka-la ro-zan, Nag-mokhyo-med, gShin-je zas-'brog on the 29th day	Blue N(i): gZa'-thog	Yellow NW: sNang-sel khrab-gyon, hidden spirit Bya-khyung, gShan-pa = gShed-po dur-'debs



Plate 6, fig. 4 Horse hour.



Plate 6, fig. 4 Sheep hour.

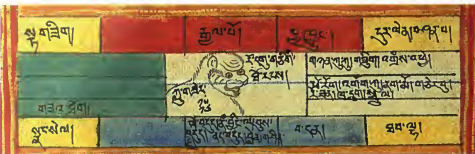


Plate 6, fig. 4 Monkey hour.



Plate 6, fig. 4 Bird hour.



Plate 7, fig. 4 Dog hour.

Horse hour (<i>ra-dus</i>)				
Yellow SE: Nad-bdud	Red S(i): hidden spirit Ba-dan	Red S(ii): 'Gog-ku, gCer-bu lag-rdum, gNyan khra-drug, sMe-ba bla-mkhyen	Red S(iii): 'Grams-phye, Ku-gu, hidden spirit Byi-lam	Yellow SW: sNang-sel khrab-gyon, Dur-len
Green E(ii) (opportune passageway)				
Green E(iii): Thab-lha, Ro-zan, Bus-bdud				
Centre: Tshes-gnyan ro-dgu at the twilight of the 15th day (<i>ro-dgu bco-nga'i srod</i>)				
Centre: Klu-gza' nag-mo on the 15th day (<i>klu-gza' bcu-nga</i>)				
Green E(i): hidden spirit gNyan-khra				
Yellow NE: gShan-pa = gShed-po dur-'debs	Blue N(ii): gZa'-thog	Blue N(iii): gShin-je zas-'brog	Blue N(i): hidden spirit Bya-khyung	White W(ii): (opportune passageway)
Yellow NW: Nag-mo khyo-med, sTag-gzig sna-dus				

Sheep hour (<i>lug-dus</i>)				
Yellow SE: sNang-sel khrab-gyon, gShan-pa = gShed-po dur-'debs	Red S(i) (opportune passageway)	Red S(ii): gNyan khra-drug bya, gCer-bu lag-rdum, Ka-la ro-zan, sMe-ba bla-mkhyen	Red S(iii) (opportune passageway)	Yellow SW: Ku-gu, 'Gog-ku, Dur-len, rGyal-po mtshon-thogs, 'Grams-'phye
Green E(iii): Dur-len				
Green E(ii): Bus-pa rta-bdud				
Centre: Tshes-gnyan ro-dgu, in the late afternoon of the 25th day (<i>nyer-linga'i myur-smad</i>)				
Centre: Klu-gza' nag-mo on the 11th day (<i>klu-gza' bcu-gcig</i>)				
Green E(i) (opportune passageway)				
Yellow NE: gZa'-thog, hidden spirit Tsang-kun' ' ' , sTag-gzig sna-dus	Blue N(ii) (opportune passageway)	Blue N(iii): gShin-gyi pho-rog, gShin-je zas-'brog on the 19th	Blue N(i): hidden spirit gNyan-khra, Dur-len	White W(i): hidden spirit Ba-dan
White W(ii): Thab-lha se-shar, Nag-mo khyo-med, Nad-bdud				
White W(iii): hidden spirit Bya-khyung				
Yellow NW: Se-bdud at twilight				

Plate 7, fig. 4 (Ms I: ff. 31–34): Geomantic obstacles and opportune passageways associated with the hours (*dus-kyl sa-bdag 'gag-'gro lam*), continued

Monkey hour (<i>spre-dus</i>)				
Yellow SE: sTag-gzig sna-dus	Red S(i) (opportune passageway)	Red S(ii): rGyal-po mtshon-thogs	Red S(iii): hidden spirit Bya-khyung	Yellow SW: Dur-len, gShan-pa = gShed-po dur-'debs
Green E(iii) (opportune passage-way)				
Green E(ii) (opportune passage-way)				
Centre: Tshes-gnyan ro-dgu at dawn on the 1st day (<i>ro-dgu gcig-gi tho-rang</i>)				
Centre: Klu-gza' nag-mo on the 15th and 16th days (<i>klu-gza' bcu-nga, bcu-drug</i>)				
Green E(i): gZa'-thog				
Yellow NE: sNang-sel khrab-gyon	Blue N(ii) (opportune passageway)	Blue N(iii): Se-bdud at midnight, Bus-pa rta-bdud, Nad-bdud, sMe-ba bla-mkhyen, gShin-je zas-'brog	Blue N(i): hidden spirit Ba-dan	White W(i): gNyan-khra, 'Grams-phye, Ku-gu, gZig-mjug
White W(ii): 'Gog-ku, gCer-bu lag-rdum, gNyan khra-drug sbrul, Ka-la ro-zan, Nag-mo khyo-med, gShin-gyi pho-rog				
White W(iii) (opportune passageway)				
Yellow NW: Thab-lha se-shar				

Bird hour (<i>bya-dus</i>)				
Yellow SE (opportune passageway)	Red S(i): gNyan-khra	Red S(ii): rGyal-po mtshon-thogs	Red S(iii): (opportune passageway)	Yellow SW: Nag-mo khyo-med, bla-mkhyen, sTag-gzig
Green E(iii): gZa'-thog				
Green E(ii): Nad-bdud				
Centre: Tshes-gnyan ro-dgu on the morning of the 11th day (<i>ro-dgu bcu-gcig nyi-dros</i>)				
Centre: Klu-gza' nag-mo on the 6th day (<i>klu-gza' drug</i>)				
Green E(i): hidden spirit Ba-dan				
Yellow NE (opportune passageway)	Blue N(ii) (opportune passageway)	Blue N(iii): mChe-ba-can, Se-bdud at midnight, Ka-la ro-zan, Bus-pa rta-bdud on the 6th and 16th days	Blue N(i) (opportune passageway)	White W(i): (opportune passageway)
White W(ii): 'Gog-ku, gCer-bu lag-rdum, gNyan khra-drug sbrul, gShin-je zas-'brog				
White W(iii): 'Grams-phye, Ku-gu, Thab-lha se-shar, hidden spirit He-thon				
Yellow NW: sNang-sel khrab-gyon, hidden spirit Bya-khyung, Dur-len, gShan-pa = gShed-po dur-'debs				

Dog hour (<i>khyi-dus</i>)				
Yellow SE: gZa'-thog	Red S(i): hidden spirit Ba-dan	Red S(ii): Nag-mo khyo-med, rGyal-po mtshon-thogs, sMe-ba bla-mkhyen	Red S(iii) (opportune passageway)	Yellow SW: sNang-sel khrab-gyon, Nad-bdud
Green E(iii) (opportune passage-way)				
Green E(ii): Ka-la ro-zan				
Centre: Tshes-gnyan ro-dgu at twilight on the 21st day (<i>ro-dgu nyer-gcig srod</i>)				
Centre: Klu-gza' nag-mo on the 14th, 15th and 27th days (<i>klu-gza' bcu-bzhi, bcu-nga, nyer-bdun-pa</i>)				
Green E(i): gNyan-khra				
Yellow NE: Se-bdud at dawn, gShan-pa = gShed-po dur-'debs	Blue N(ii) (opportune passageway)	Blue N(iii): Thab-lha se-shar	Blue N(i): hidden spirit Bya-khyung	White W(i): (opportune passageway)
White W(ii): gShin-gyi pho-rog, gCer-bu lag-rdum, gNyan khra-drug sbrul, gShin-je zas-'brog				
White W(iii) (opportune passageway)				
Yellow NW: Ku-gu, 'Grams-phye, Byi-dur, 'Gog-ku, Dur-len, sTag-gzig sna-dus, Bus-pa rta-bdud				



Plate 7, fig. 4 Pig hour.

Pig hour (<i>phag-dus</i>)				
Yellow SE: sNang-sel khrab-gyon, gShan-pa = gShed-po dur-'debs	Red S(i): gZa-'thog	Red S(ii): gShin-gyi pho-rog, Thab-lha se-shar, Ka-la ro-zan, Nag-mo khyo-med, sMe-ba bla-mkhyen	Red S(iii) (opportune passageway)	Yellow SW: Nad-bdud
Green E(ii) (opportune passage-way)	Pig hour (<i>phag-dus</i>)			White W(i): hidden spirit Ba-dan
Green E(iii): Se-bdud from daybreak until sunrise, rGyal-po mtshon-thogs	Centre: Tshes-gnyan ro-dgu after midnight on the 9th day (<i>ro-dgu dgu'inam-phyed yol</i>) Centre: Klu-gza' nag-mo on the 6th day (<i>klu-gza' drug</i>)			White W(ii): Bus-pa rta-bdud, gShin-je zas-'brog
Green E(i) (opportune passageway)				White W(iii): hidden spirit Bya-khyung
Yellow NE: sTag-gzig sna-dus	Blue N(iii) (opportune passageway)	Blue N(ii): 'Gog-ku, gCer-bu lag-rdum, gNyan khra-drug sbrul	Blue N(i): gNyan-khra, 'Grams-phye, Ku-gu, hidden spirit Phyug-po	Yellow NW: Dur-len

Plate 8, fig. 4 (Ms I, ff. 35–36): Geomantic obstacles and opportune passageways associated with the hours (*dus-kyi sa-bdag 'gag-'gro lam*), continued



Plate 8, fig. 4 Mouse hour.

Mouse hour (<i>byi-dus</i>)				
Yellow SE: Nag-mo khyo-med, sTag-gzig sna-dus	Red S(i) (opportune passageway)	Red S(ii): gShin-je zas-'brog	Red S(iii): hidden spirit Bya-khyung, gZa-'thog	Yellow SW (opportune passageway)
Green E(ii) (opportune passageway)	Mouse hour (<i>byi-dus</i>)			White W(i): gNyan-khra
Green E(iii): rGyal-po mtshon-thogs	Centre: Tshes-gnyan ro-dgu at midnight of the 19th day (<i>ro-dgu bcu-dgu nam-phyed</i>) Centre: Klu-gza' nag-mo on the 6th day (<i>klu-gza' drug</i>), and Thab-lha se-shar on the stairs and passageway			White W(ii): Se-bdud from sunrise to morning, Bus-pa rta-bdud, gShan-pa = gShed-po dur-'debs, Ka-la ro-zan
Green E(i) (opportune passageway)				White W(iii) (opportune passage-way)
(<i>thab-lha skas-gtang srad-kha</i>)				Yellow NW: Nad-bdud
Yellow NE: sNang-sel, Dur-len, sMe-ba bla-mkhyen	Blue N(iii): Ku-gu, 'Grams-phye, gNyan-ljang	Blue N(ii): 'Gog-ku, gCer-bu lag-rdum, gNyan khra-drug sbrul	Blue N(i): hidden spirit Ba-dan	



Plate 8, fig. 4 Ox hour.

Ox hour (<i>glang-dus</i>)				
Yellow SE (opportune passageway)	Red S(i): gNyan-khra	Red S(ii): Se-bdud at the morning hour, sMe-ba bla-mkhyen, gShin-je zas-'brog	Red S(iii) (opportune passageway)	Yellow SW: gZa-'thog, sTag-gzig sna-dus
Green E(ii) (opportune passageway)	Ox hour (<i>glang-dus</i>)			White W(i) (opportune passage-way)
Green E(iii): Nag-mo khyo-med	Centre: Tshes-gnyan ro-dgu at dawn of the 29th day (<i>ro-dgu rnyer-dgu'i tho-rengs</i>) Centre: Thab-lha se-shar below the stove (<i>thab-lha thab-'log</i>), and Klu-gza' nag-mo being impossible to avert by ritual means (<i>klu-gza' bzlog-med</i>)			White W(ii): gShan-pa = gShed-po dur-'debs, Bus-pa rta-bdud
Green E(i): hidden spirit Ba-dan				White W(iii) (opportune passageway)
Yellow NE: 'Grams-phye, 'Gog-ku, Ku-gu, Dur-len, gNyan-ljang, rGyal-po mtshon-thogs, Nad-bdud	Blue N(iii) (opportune passageway)	Blue N(ii): mChe-ba-can, gCer-bulag-rdum, gNyan khra-drug sbrul, Ka-la ro-zan	Blue N(i) (opportune passageway)	Yellow NW: sNang-sel khrab-gyon, hidden spirit Bya-khyung

Opportune passageways

In the context of our manuscript paintings, the opportune passageways of the years are indicated by the relative locations of King The-se and his royal family, along with those of the twelve 'hidden' spirits (*gab-pa'i lha bcu-gnyis*). Those of the days are indicated by the relative positions of the Nag-po dgu-skor; and those of the hours by the central positions of Tshes-gnyan ro-dgu and Klu-gza' nag-mo, and the peripheral positions of the Nag-po dgu-skor, the Gab-pa bcu-gnyis, and Sil-ma'i sa-bdag.

By contrast, there are no open passageways indicated in the charts for the months. Instead, opportune months are marked by double positive circles and inopportune ones by double negative crosses. These charts of the months are more complicated, being based on the computational movement of the twelve zodiacal signs as well as the subterranean serpent-bellied spirit (*lTo'-phye*) and the conjunction of his body parts with various other spirit lords of the soil, including the fifty inauspicious ones (*ngan-phyogs lnga-bcu*), the group of six known as 'dark yellow celestial lines' (*gnam-thig ser-nag drug*) and the 'six black spirits of shade' (*sribs-kyi nag-drug*). In addition, there are two distinct overlapping series of spirit lords, one with their names inscribed in black and another in red (indicated here in different colour type).

IV

Divinations of natal horoscope







The important topics of natal horoscope and divination concerning marriage are depicted on the twenty-four successive folios of the illuminated manuscript that constitute Plates 3–8.¹ In actual fact these form one continuous wall chart, but for the purposes of the present publication they have been carefully divided into discrete sections. In addition, the reader should note that the two uppermost cartouches depicting the lineage, along with the various aspects of the sexagenary cycle and its geomantic aspects, run across the full set of twenty-four folios. These have already been described above: the lineage in Part I, the sexagenary year cycle in Part II and the geomantic aspects in Part III.

The various auspicious and inauspicious modes of human birth are not covert to the experts of divination. Though the results of past actions which determine these rebirths may be partially seen once negativity has been abandoned, it is through divination that the diverse joys and sorrows to be experienced by all beings in their present lives may be clearly discerned.

There are several methods of calculating the divinatory pebbles in this type of natal horoscope. However, the reliable ‘fixed system’ (*nam-zhag gtan-gyi mtha’-rtsis*) of Mar-ston, which focuses on the divinatory prognosis of a single lifetime,² accords with the method expounded in the *Precious Clarifying Lamp* (*Rin-chen gsal-sgron*) and reiterated by Sangs-rgyas rGya-mtsho in *White Beryl* (ff. 161bff) and by Lo-chen Dharmaśrī in *Moonbeams* (ff. 20a–23a).

The deployment of divinatory pebbles in the fixed system of natal horoscope

In Mar-ston’s fixed system of natal horoscope, 136 pebbles are generally used. These comprise: four precious pebbles (*gces-pa’i rdel bzhi*), one special pebble (*sgos-rdel gcig*), two indispensable pebbles (*med-du mi-rung rde’u gnyis*), five pebbles indicative of unchanging luck (*mi-gyur klung-gi rde’u lnga*),³ one hundred pebbles indicative of the hundred demons (*brgya-dre’i rde’u brgya-phrag gcig*),⁴ and twenty-four pebbles of conclusive analysis (*stangs-gcod rde’u nyi-shu bzhi*).⁵ A clean felt mat⁶ should be employed for placement of the pebbles, and they should be deployed with an undistracted mind.

Among these, the four precious pebbles symbolise the year, month, day and hour of the subject’s birth, which are respectively likened to a king, a minister, a soldier and a weapon. White pebbles should be used if the subject is male, and black ones if the subject is female. More specifically, the ‘king’ pebble, indicating the vitality element of the natal year, is contrasted with the subject’s vitality element; the ‘minister’ pebble, indicating the body element of the natal month, is contrasted with the subject’s body element; the ‘soldier’ pebble, indicative of the destiny element of the natal day, is contrasted with the subject’s destiny element; and the ‘weapon’ pebble, indicative of the luck aspect of the natal hour, is contrasted with the subject’s luck element. The schematic charts (4.1–4.8) indicate how all these pebbles are nowadays substituted by positive (white) noughts and negative (black) crosses. These charts are shown in their English form; an example of an equivalent Tibetan chart, as employed by the sMan-rtsis-Khang Institute in Lhasa, is shown in the Introduction, page 20. The resulting tally of the pebbles will indicate a distinctive reading, for which the diviner should refer to the *White Beryl* commentary or an annual almanac.⁷

Chart 4.1 presents the contrasts indicated by the four precious pebbles in the case of a model subject born in the iron sheep year.

4.1 Exemplary chart

Four precious pebbles		
Basis of contrast	Subject's elemental aspects	Pebble
king pebble of natal year: iron sheep	vitality: earth	0
minister pebble of natal month: fire sheep	body: water	0
soldier pebble of natal day: wood bird	destiny: iron	X
weapon pebble of natal hour: water hare	luck: fire	X

The special pebble is placed after calculating the subject's constitutional type and year aspect, as illustrated on Plate 1, fig. 4.⁸ It should be white if the year is one of greater penalty ('*chad-chen*) or one forming an enemy-relationship (*dgra-lo*), and black if the year is one of lesser penalty ('*chad-chung*) or one forming a friend-relationship (*grogs-lo*). However, if it forms an identity- or destiny-relationship (*dbang-lo*), three white pebbles should be placed; if it forms a mother-relationship (*ma-lo*), two white pebbles should be placed; and if it forms a son-relationship (*bu-lo*), one black and one white pebble should be placed (chart 4.2).

4.2 Exemplary chart

One special pebble	
year of lesser penalty	X

The two indispensable pebbles should comprise one white pebble placed on the sign indicating the hour of the divination,⁹ and another that should be white if the subject has vitality and destiny elements forming a *kha-yan* or *khong-nong* conjunction, black if they form a *se-zhig* or '*dun-khur* conjunction, or mottled if they form a *kha-ral* conjunction.¹⁰

4.3 Exemplary chart

Two indispensable pebbles	
hour of divination	0
se-zhig relationship	X



Opposite Detail of Plate 16, fig. 6 (see p. 176), showing inauspicious year-signs of 'widowhood'

Below Detail of Plate 16, fig. 6 (see p. 176), showing inauspicious 'orphan' year-signs

The five pebbles indicative of unchanging luck¹¹ comprise: one white pebble indicative of the father's luck aspect, which is placed on the father's *log-men* if the subject is a boy,¹² or one white pebble placed on the year-sign of the mother's present age if the subject is a girl; three black pebbles indicative of the mother's luck aspect which are placed respectively on the mother's *log-men*, trigram and numeric square; and one white pebble indicative of the subject's own luck aspect which is placed on the subject's own natal month.¹³

4.4 Exemplary chart

Five pebbles indicative of unchanging luck (subject is male, born in the earth snake year)					
		Vitality	Body	Destiny	Luck
Father's <i>log-men</i>	iron tiger	wood	wood	iron	iron
Mother's <i>log-men</i>	earth monkey	iron	earth	earth	wood
Mother's current trigram	Khon	water	water	water	water
Mother's current numeric square	Black 2	water	water	water	water
Natal month	iron ox	earth	earth	iron	water

As for the pebbles indicative of the hundred demons: the vitality, body, destiny and luck elements of the subject are each subdivided according to their identity-, mother-, son-, friend- and enemy-relationships, and these are then contrasted (*'thabs*) with the previously positioned pebbles indicative of unchanging luck, forming one hundred distinct relationships.¹⁴ If a mother- or friend-relationship is suggested, a white pebble should be placed; if an enemy- or son-relationship is suggested, a black pebble should be placed; if an identity-relationship of earth or water is suggested, the pebbles should be white; and if an identity-relationship of wood, fire or iron is suggested, they should be black.¹⁵ The reading will be auspicious if the pebbles representing the contrast between the identity-, mother-, son- and friend-relationships and the corresponding pebbles of unchanging luck are white, and also if all the four pebbles representing the contrast between the enemy-relationship and the pebbles of unchanging luck are black.¹⁶ However, if the subject is a girl, the friend- and enemy-relationships of the body element are reversed.

The twenty-four pebbles of conclusive analysis are placed once the aforementioned hundred pebbles have been tallied, column by column, into white and black piles. Specifically, twenty pebbles are placed in the final row below these, with white pebbles marking columns of predominantly auspicious pebbles and black ones those of predominantly inauspicious pebbles.

4.5 Exemplary chart

Pebbles indicative of the hundred demons	Twenty-five pebbles indicating relationships between the subject's vitality element and the pebbles of unchanging luck					Twenty-five pebbles indicating relationships between the subject's body element and the pebbles of unchanging luck					Twenty-five pebbles indicating relationships between the subject's destiny element and the pebbles of unchanging luck					Twenty-five pebbles indicating relationships between the subject's luck element and the pebbles of unchanging luck				
	identity	mother	son	friend	enemy	identity	mother	son	friend	enemy	identity	mother	son	friend	enemy	identity	mother	son	friend	enemy
	fire	wood	earth	iron	water	wood	water	fire	earth	iron	earth	fire	iron	water	wood	water	iron	wood	fire	earth
Father's <i>log-men</i>	0	X	X	0	X	X	X	0	X	0	X	0	X	0	X	0	X	X	0	X
Mother's <i>log-men</i>	0	X	X	X	0	0	X	X	0	0	0	X	0	X	0	X	0	X	0	X
Mother's current trigram	X	0	0	X	0	0	0	X	0	X	0	X	0	0	0	0	X	0	X	0
Mother's current numeric square	X	0	0	0	X	0	0	X	0	X	0	X	X	0	0	0	X	0	X	0
Subject's natal month	X	0	0	0	X	0	X	X	0	0	X	0	X	0	X	0	X	0	X	0
20 pebbles of conclusive analysis	X	0	0	X	X	0	X	X	0	X	0	X	X	0	X	0	X	0	X	X

Four additional pebbles should then be placed below the special pebble to represent the respective contrasts between the year, month, day and hour and the subject's vitality, body, destiny and luck elements in terms of the twelve sectors of growth and decline (*dar-gud bcu-gnyis*).¹⁷ If the six auspicious sectors of growth predominate, white ones should be placed, and if the six inauspicious sectors of decline predominate, black ones should be placed.

4.6 Exemplary chart

Four pebbles representing sectors of growth and decline			
Subject's four aspects	Current sign	Predicted sector	Pebbles
vitality: earth	year: sheep	'comfort' (<i>bde-ldan</i>): embryo	0
body: earth	month: sheep	'comfort' (<i>bde-ldan</i>): embryo	0
destiny: iron	day: bird	'finding the great treasure' (<i>gtar-chen myed</i>): growth	0 00
luck: fire	hour: hare	'wish-fulfilment' (<i>bsam-grub</i>): ablution	00

Finally, the aforementioned pebbles indicative of the hundred demons are rearranged into five groups of twenty, corresponding to the categories of identity-, mother-, son-, friend- and enemy-relationships, and repositioned in the row below the pebbles of conclusive analysis. Those marking identity-relationships refer to the first part of the subject's life, those marking mother-, son- and friend-relationships to the mid-part, and those marking enemy-relationships to the final part.

4.7 Exemplary chart

Rearranged pebbles indicative of the hundred demons																	
Early life								Mid-life								Later life	
Twenty pebbles indicating identity-relationships				Twenty pebbles indicating mother-relationships				Twenty pebbles indicating son-relationships				Twenty pebbles indicating friend-relationships				Twenty pebbles indicating enemy-relationships	
0	X	X	0	X	X	0	X	X	0	X	X	0	0	X	0	0	X
0	0	0	X	X	X	X	0	X	X	0	X	X	0	X	0	0	X
X	0	0	0	0	0	X	X	0	X	X	0	X	0	0	X	0	0
X	0	0	0	0	0	X	X	0	X	X	0	X	0	0	X	0	0
X	0	X	0	0	0	0	X	0	X	X	0	0	0	0	X	X	0

Lo-chen Dharmas̥rī provides the following account of the placement of the pebbles in natal horoscope (*Moonbeams*, ff. 20a–22a):

In the fixed system of divination [concerning natal horoscope],
One hundred and thirty-six pebbles are utilised altogether.
These comprise: four precious pebbles, one special pebble,
Two indispensable pebbles, five pebbles indicative of unchanging luck,
One hundred pebbles indicative of the hundred demons,
And twenty-four pebbles of conclusive analysis.
These pebbles should be placed with an undistracted mind
Upon a clean felt mat.

At first, the four precious pebbles [should be placed]:
These [symbolise] the year, month, day and hour of the subject's birth,
Which are respectively likened to a king, a minister, a soldier and a weapon.
White pebbles should be cast if the subject is male,
And black ones if the subject is female.

The special pebble should be deployed [in various forms]
After computing the [subject's] constitutional type and year aspect:
A white pebble should be placed if the year is one of great penalty,
And a black pebble if it is one of lesser penalty.
Three white pebbles should be placed
if the year forms an identity or destiny-relationship,
And two [white ones] if it forms a mother-relationship,
One black and one white if it forms a son-relationship,
One white one if it forms an enemy-relationship,
And one black one if it forms a friend-relationship.

As for the two indispensable pebbles,
One of them should be white in the case of a subject
Whose vitality and destiny elements form
A *kha-yan* or *khong-nong* conjunction,
Black in the case of one with a *se-zhig* or 'dun-khur conjunction,
Or mottled in the case of one with a *kha-ral* conjunction.
The other should be white and placed on the sector
indicative of the hour when the calculation is made.

Alternative methods of deploying the divination pebbles in natal horoscope

As for the five pebbles indicative of unchanging luck:
One white pebble indicative of the father's luck aspect
Should be placed in the sector of the father's *log-men*,
And three black pebbles indicative of the mother's luck aspect
Should be placed [respectively] on the sectors
of the mother's *log-men*, trigram and numeric square.
[Lastly], two white pebbles indicative of the subject's own luck aspect
Should be placed on the sector of his or her own natal month.
If the subject is a girl, the father's luck aspect should be discarded,
And instead one black pebble cast on the sector obtained
By counting forwards from the mother's [birth] year to her present age,
So that there are four pebbles indicative of the mother's luck-aspect.

These comprise the five pebbles indicative of unchanging luck,
And with them, the series of twelve basic pebbles¹⁸ is completed.

The pebbles indicative of the hundred demons are subdivided as follows:
The subject's four aspects: vitality, body, destiny and luck
Are each subdivided according to the five types of relationship:
Identity, mother, son, friend and enemy,
[Forming four groups of five sub-columns].
Pebbles are then placed marking the contrast
Between each item of these five sub-columns,
And the aspects symbolised by the [aforementioned five] pebbles
Indicative of unchanging luck.
[Specifically, the subject's vitality, body, destiny and luck aspects]
Are contrasted with the respective vitality, body, destiny and luck elements
of the father and mother's *log-men*,
And the subject's own natal month,
As well as with the [mother's current] trigram and numeric square.
Now, white pebbles should be placed to indicate mother- and friend-relationships,
Black for enemy- and son-relationships,
White for the [identical] contact of earth or water,
And black for [the identical contact of] wood, iron or fire.

According to Khyung-nag there are two alternative methods, known as the Byang-ston Padma tradition and the 'Brog-ston Ral-pa tradition. The former deploys one hundred pebbles, symbolising the contrasting relationships formed between the identity, mother, son, friend and enemy subdivisions of the subject's four elemental aspects and the identity, mother, son, friend and enemy subdivisions of the four elemental aspects of the five luck aspects (*klung-lnga*). Twenty pebbles of conclusive analysis are then placed, indicating the divinatory prognoses (*kha-dmar*), along with a single additional pebble representing the sectors of growth and decline. In cases of growth, this pebble is known as 'established forward luck' (*mdun-tshugs*), and in cases of decline as 'backward void luck' (*rgyab-stongs*).¹⁹

According to the latter tradition, the four identity-relationships formed by the subject's four elemental aspects are contrasted respectively with the four identity-relationships formed by the five luck aspects, while the mother-, son-, friend- and enemy-relationships formed by the subject's four elemental aspects are contrasted with the elements representing the trigram and numeric square among the five luck aspects; and the subject's destiny element meanwhile is contrasted with the father and mother's *log-men* and the subject's natal month. In this way, one hundred pebbles are to be deployed. Once these have been tallied, twenty pebbles of conclusive analysis are placed, along with one additional pebble to mark the predominance of the sectors of growth or decline.

Also, according to the tradition known as the 'ancient system of Chinese divination' (*rgya-rtsis rnying-ma*),²⁰ the mother-, son-, friend- and enemy-relationships formed by the subject's destiny element are contrasted with the vitality element of the five luck aspects.

In this way, each of the vitality, body, destiny and luck aspects
Has twenty-five pebbles, making one hundred pebbles altogether.
It will be auspicious if those symbolising the identity-, mother-, son- and friend-relationships
Of [the subject's] vitality, body, destiny and luck aspects are white;
And it will be auspicious if all four pebbles symbolising the enemy-relationship are black.
If the subject is female, the friend- and enemy-relationships
of the body element are reversed.

Once these have been ascertained,
There follows [the placement of] the twenty-four pebbles of conclusive analysis:
Now, those pebbles indicative of the hundred demons
Should be counted [column by column],
Separately into white and black piles.
Twenty pebbles should then be placed [in the row] below them,
White ones marking [columns of predominantly] auspicious pebbles,
And black ones those [of predominantly] inauspicious pebbles.

In addition, one should calculate the sectors
Coinciding with the year, month, day and hour
of the successive sectors of growth and decline,
Associated respectively with the [subject's] vitality, body, destiny and luck,
And then place four pebbles in front of the special pebble:
White ones representing the six auspicious sectors,
And black ones representing the six inauspicious sectors.
In this way, there are [altogether] twenty-four conclusive calculations.
This [is the method] professed by the learned Mar-ston.

Lo-chen Dharmaśrī summarises these three alternative traditions as follows (*Moonbeams*, f. 22a/b):

Khryung-nag also respectfully maintains this lineage of ours.²¹
Because it is the unmistakable intention of the *Root Tantra of the Clarifying Lamp*.²²
However, he additionally holds that, distinct from that [method],
There are two different techniques.

The Byang-ston Padma tradition:
According to the Byang-ston Padma tradition,
There are one hundred pebbles symbolising the inner contrast
Between the identity-, mother-, son-, friend- and enemy-relationships
Formed by the subject's vitality, body, destiny and luck elements
And the identity-, mother-, son-, friend- and enemy-relationships
Formed by the vitality and so forth of the five luck aspects.
There are twenty divinatory prognoses (*kha-dmar*) concerning these,
And in addition a single pebble should be cast
After calculating the sectors of growth and decline.
In cases of growth, this pebble is known as 'established forward luck' (*mdun-tshugs*),
And in cases of decline as 'backward void luck' (*gyab-stongs*).
There are thus said to be 'twenty-one conclusive analyses'.

The twenty-five crucial pebbles representing the sectors of growth and decline

The 'Brog-ston Ral-pa tradition:
Secondly, there is the tradition of 'Brog-ston Ral-pa:
In this case, a contrast is made between the four identity-relationships
formed by the subject's vitality and so forth,
And the four respective identity-relationships formed by the five luck aspects.
Similarly, [the subject's] mother-, son-, friend- and enemy-relationships
Are contrasted with the elements of the trigram and numeric square,
Included among the five luck aspects,
While the other three [father and mother's log-men and natal month]
Are contrasted only with the destiny element.
Then, there are twenty [pebbles of] conclusive analysis.
In addition, twenty-five pebbles are placed
Corresponding to the sectors of growth and decline,
and counted into white and black piles.
A single pebble is then added to mark whichever pile is larger.
In this way, there are 'twenty-one [pebbles of] conclusive analyses'.

When the mother-, son-, friend- and enemy- relationships
Corresponding to the destiny element
Are contrasted with the vitality element of the five luck aspects
This is said to accord with the 'ancient system of Chinese divination'.

The five aspects of unchanging luck are also said to comprise:
The father's luck aspect, the mother's luck trigram,
The mother's trigram, which is indicative of one's own luck,
The numeric square luck aspect, and natal month luck aspect.
However, that is a topic to be investigated by scholars.²³

All traditions maintain that twenty-five crucial pebbles should be placed to represent the sectors of growth and decline (*dar-gud*). Now, the subject's vitality, body, destiny, luck and constitutional type are subdivided according to the identity-, mother-, son-, friend- and enemy-relationships, and pebbles are placed on the sectors of growth and decline that coincide with these twenty-five permutations. Those representing the subject's vitality element and constitutional type are placed upon the year sector of the sectors of growth and decline, those representing the body element upon the month sector, those representing the destiny element upon the day sector, and those representing the luck element upon the hour sector. The six auspicious sectors of growth are indicated by white pebbles, and the six inauspicious sectors of decline by black ones. Chart 4.8 exemplifies these pebbles of growth and decline.

	Vitality					Body					Destiny					Luck					Constitutional type				
	Identity	Mother	Son	Friend	Enemy	Identity	Mother	Son	Friend	Enemy	Identity	Mother	Son	Friend	Enemy	Identity	Mother	Son	Friend	Enemy	Identity	Mother	Son	Friend	Enemy
Year	dar-gud	dar-gud	dar-gud	dar-gud	dar-gud																dar-gud	dar-gud	dar-gud	dar-gud	dar-gud
Month						dar-gud	dar-gud	dar-gud	dar-gud	dar-gud															
Hour											dar-gud	dar-gud	dar-gud	dar-gud	dar-gud										
Day																dar-gud	dar-gud	dar-gud	dar-gud	dar-gud					

Yet another tradition holds that these crucial pebbles number 150, since the aforementioned twenty-five crucial pebbles are further subdivided according to the five relationships, making 125 permutations, and in addition twenty-five 'pebbles of conclusive analyses' are placed in the final row once these have been tallied.

In the words of Lo-chen Dharmaśrī (*Moonbeams*, f. 22b–23a):

Then, according to all [traditions],
There are said to be twenty-five crucial pebbles,
Representing the sectors of growth and decline.
The subject's vitality, body, destiny, luck and constitutional type
Are subdivided according to the five types of relationship:
Identity, mother, son, friend and enemy.
Pebbles are then placed on the sectors of growth and decline,
Which coincide with these:
Those representing the vitality and constitutional type upon the year sector,
Those representing the body element upon the month sector,
Those representing the destiny element upon the day sector,
And those representing the luck element upon the hour sector.
Those marking the six auspicious sectors [of growth] are white,
And those marking the six inauspicious sectors [of decline] are black.

There is also another tradition, which evolved therefrom,
According to which one hundred and fifty pebbles are deployed,
Symbolising the sectors of growth and decline:
Here, the previously calculated five sub-columns of five aspects,
Starting from the [subject's] vitality,
Are each further subdivided according to the five relationships:
Identity, mother, son, friend and enemy.
[Making one hundred and twenty-five columns.]
These are calculated consecutively
In accordance with the sectors of growth and decline,
Until one hundred and twenty-five pebbles have been placed.
With the further addition of twenty-five 'pebbles of conclusive analyses',
[Placed in the final row of twenty-five columns.]
They altogether number one hundred and fifty.

The divinatory predictions (*kha-dmar*)

The diverse topics analysed according to the natal horoscope, or divination of past lives and actions, are depicted on Plates 3–6. A simplified model has been presented by Philippe Cornu in *Tibetan Astrology*, pp. 216–229, integrating calculations derived from both Chinese elemental divination and Indian astrology. For the more detailed readings that correspond to our manuscript, however, the appropriate predictions or divinatory interpretations are given in *White Beryl*, which states that there are eight pebbles symbolising divine glory (*lha-dpal*), long life (*tshe*) and demonic influence (*bdud*); four pebbles symbolising prosperity and misfortune (*dpal-byur gnyis*); twelve pebbles symbolising the weight of past actions (*rgya-ma*); nine pebbles representing the mother's luck aspect indicated through the four planets (*gza'-bzhi ma-klungs*); and numerous others representing the inauspicious years (*lo-ngan*), the five approaches of bad luck (*ngan-klungs-kyi sgo lnga*), the results of growth and decline (*dar-gud-kyi 'bras-bu*), the birth of children (*bus-pa btas-rtsis*), and so forth.

Prognostications concerning natal years, months, days and hours (*White Beryl*, ff. 163a–177a)

Among the four precious pebbles (see chart 4.1, above), the 'kingly' pebble, indicative of the natal year, suggests if it is white that there will be no imperial punishment and that if the subject is male there will be success in the marketplace, or if the subject is female she will hear good news. If it is black, there will be royal punishment, there will be great sufferings and unremitting retributions for past actions. Similarly, if the 'minister' pebble, indicative of the natal month, is white, there will be no mistaking of friends, and the citizens will hardly speak one word against the subject. If it is black, ministerial rank will be lost, the subject will be loved by the high and mighty but hated by the populace, and will always be susceptible to enemies and disputations. If the 'soldier' pebble, indicative of the natal day, is white, the armed forces will flourish, there will be no obstacles to a person's lifespan, and the subject will be unharmed by demons or humans. However, if it is black, there will be quarrels, compensation claims, and constant disputations. Then, if the 'weapon' pebble, indicative of the natal hour, is white, the resonance of the subject's past actions will be auspicious, and there will be growth in human and material resources. If it is black, the weapons will rust, the lance of glorious reputation will break, and it will be inauspicious for all human and material resources.

The natal years

Prognostications concerning the natal years focus successively on the vitality, body, destiny and luck elemental aspects of the natal year. The first of these includes an abridged interpretation based on the twelve-year cycle and an elaborate interpretation based on the sixty-year cycle. In the case of the twelve-year cycle, the characteristics of the respective subjects are profiled as follows (*White Beryl*, ff. 163a–164a):²⁴

1. Tiger year (*stag-lo*)

Those born in the tiger year are characterised by bravery, endeavour, ferocity, intelligence, stout-heartedness, a sense of superiority, a strong bond of kinship, coarseness of conduct, harshness of speech, audacity, a plethora of ideas, and partiality for business activities and gambling.

2. Hare year (*yos-lo*)

Natives of the hare year are characteristically bachelors or spinsters who avoid idle conversation, favouring instead the renunciation of social activities. Being well suited to the life of a vagabond, they will make do with an inadequate diet, and they will be indifferent to their fathers, whether great kindness is shown to them or not. They will wear clothes simply to ward off the cold and do not expect clothing to be provided through their mothers' kindness. They think only of the present, but despite their meagre diet, they are skilled in deceit. They can set aside their anger and affect a gentle smiling demeanour. They will be susceptible to phlegm, bile and dental disorders.

3. Dragon year (*'brug-lo*)

Natives of the dragon year are not only ferocious, but lacking in breadth, balance and subtlety. Not simply loud-mouthed, they scorn the inadequacies of others. Not merely energetic, they will never procrastinate, asserting that there will be time to relax once their purpose has been achieved at the present moment through rigorous discipline. Short-tempered, kind-hearted and boisterous, they denigrate the advice of others as well as their own limitations. If rare illnesses befall, there will be great danger to the life-essence.

4. Snake year (*sbrul-lo*)

Natives of the snake year are characteristically consumed by their own venom and burning anger, and they have an energetic spirit. If they do not self-destruct, they will be envied by others; and even though they ponderously and stubbornly assert that they will continue to be unharmed, within their darkest thoughts such bland expressions of unanimity cannot be feigned. If smitten by gastric or liver diseases, it will be very critical for the subject's vitality.

5. Horse year (*rta-lo*)

Those born in the horse year are characteristically hyperactive, for the year is one endowed with a magical energy. Even though pursued by a thousand miscreants, they will not fear being overwhelmed, for which reason they will be happy throughout their lives. Horse natives heed the advice of others, and in turn the horse is beloved by others. Swift in motion and playful, they sacrifice their own goals in the interest of others. Yet they are talkative insomniacs, and their health will be subject to great fluctuations.

6. Sheep year (*lug-lo*)

Natives of the sheep year are characteristically taciturn, slow-witted and stubborn, with a great appetite for food. They desist from harming others, but are incapable of helping very much. Nonetheless they display a genuine sense of gratitude for services rendered. Patient, pure-hearted and relaxed, with a tendency to procrastinate, they do not overtly disclose their likes and dislikes, but are extremely loyal and generous.



Above: Detail of Plate 16, fig. 6 (see p. 176), showing inauspicious year-signs of 'widowhood'

Opposite: Detail of Plate 16, fig. 6 (see p. 176), showing inauspicious 'orphan' year-signs

7. Monkey year (*spre-lo*)

Those born in the monkey year are characteristically short-tempered, tense and somewhat garrulous. Their bodies are subject to muscular palpitations and they are faint-hearted. It is uncertain where their thoughts may roam, like a bird's feather blowing over a mountain pass, but they do enjoy amusements. Their words are unreliable, since they will frequently tell tales and esteem lies. Monkeys will eat all sorts of impure foods, as if they were pure. They are hyperactive, and convinced of their own superiority.

8. Bird year (*bya-lo*)

Natives of the bird year will characteristically squander their inherited wealth. Arrogant and haughty, they ponder the limitations of others, while denying their own. Their nature is one of great passion, for which reason they often have no choice when it comes to keeping good or bad company. They like to cleanse themselves and can make do with little sleep. Despite their closed or blinded eyes, they are physically light and agile, the head and body assisting their motion. However, they have a tendency to befriend others with negative ideas.

9. Dog year (*khyi-lo*)

Those born in the dog year are seldom liked, whether at home or abroad, on account of their fierce arrogance and rage. They act in a direct forthright manner, and have no concealed wealth, for which reason they incur few losses. Finding no place for their minds to rest, they will pursue many diverse and even futile ideas, which act as a tinder to ignite their minds. Investing great faith in inferiors, they are swift-footed, extremely passionate, and prone to wanderlust. Yet they will befriend superiors who have come down in the world.

10. Pig year (*phag-lo*)

Natives of the pig year are dull-witted and of poor taste. When it comes to food they have a low level of hygiene, but they have the potential to become excellent yogins. Although they enjoy eating, in their conduct they are somewhat ascetic. They will not fear others, even when harshly addressed. They avariciously bite the hand that feeds them, without considering gratitude and blurring all moral scruples. They will tell many lies if it is to their advantage. This is a year when positive values are becalmed and negative ones aggravated, characterised generally by voracious appetites, dark frowns, anger, quarrels and malice.

11. Mouse year (*byi-lo*)

Those born in the mouse year characteristically covet the wealth of others. Though it is none of their business, they try to move like thieves in the night, and although they hope to achieve their own happiness, their actions have the opposite effect, generating many enemies. Outwardly untidy and inwardly fastidious, they show little generosity to their relatives, even by word of mouth. Yet once their grand designs have faded, they will achieve some minor successes as they scurry around.

12. Ox year (*glang-lo*)

Natives of the ox year are not easily provoked into anger or quarrels. They like to rest and are poor in movement, obdurate, and ponderous. Without placing their trust in anyone – for if they were to do so it would be said that heaven and earth had been agitated – they are completely relaxed. They do not rejoice in anything, nor do they not rejoice! Patient, far-removed from negative actions, and broad-minded, the ox enjoys eating and sleeping. Yet by dint of dependent origination, the impact of this sign is shown by association to be not so different from that of the deluded neighbouring pig sign.

Following this short general description of the characteristics attributed to natives of the twelve year-signs, a more detailed profile is then given for each of the years of the sexagenary cycle (*White Beryl*, ff. 164a–169a). It is important to note that whereas the sexagenary cycle is generally formed by a combination of the twelve animals and the destiny element, here in *White Beryl* the emphasis is placed on the corresponding vitality elements.²⁵

1. Wood male mouse year (*shing-pho byi-lo*)

Natives of the wood mouse year have clear intelligence and they are skilled in arts and crafts. They excel in deceit and lying, and act so as to deceive others through their skilful means. Their share of food will be moderate, they will be prone to many ailments due to serpentine spirits, and their average lifespan will be seventy-five years, while they are likely to have five or three children, and be confronted by seven obstacles.



1

2. Wood female ox year (*shing-mo glang*)

Natives of the wood ox year are inclined to sleep well during the night. They are intelligent and extremely jealous. With an average lifespan of sixty years, they will be confronted by six obstacles but nonetheless amass food and wealth. Their life-spirit will be assaulted by enemies and they will be afflicted by spirit lords of the soil on account of having disturbed the previously exorcised treacherous spirits of affliction (*phung-srī*)²⁶ and excavated the tombs.



2

3. Fire male tiger year (*me-pho stag-lo*)

Natives of the fire tiger year are most ferocious and physically strong, with round eyes and fierce pride. They will be harmful to friends who do not help them, and they will always be susceptible to internal chronic ailments. Weak in faith and short-tempered, they are destined to have two spouses and four children. Their average lifespan will be seventy-nine years and they will be confronted by five obstacles. Born into the educated classes, they may succumb to injuries or leprosy since their pathological type is that of the serpentine spirits and phlegm disorders.



3





4

4. Fire female hare year (*me-mo yos-lo*)

Natives of the fire hare year will have great mental afflictions and unpleasant speech. They will not speak the truth and will act deceitfully, scrutinising the faults of others and extolling their own virtues. They will take great pleasure in the company of the opposite sex, while respecting the names of holy persons, and they will be of an erudite character. Confronted by seven obstacles, they will have an average lifespan of seventy-five years, and an abundance of food, wealth and material resources. They will be afflicted by spirit lords of the soil (*sa-bdag*) and king spirits (*rgyal-po*), and their parents may die of leprosy, their corpses being eaten by birds and dogs. They will be most susceptible to serum and cold diseases and to severe heart and wind disorders.



5

5. Earth male dragon year (*sa-pho 'brug-lo*)

Natives of the earth dragon year will not speak the truth and they will have great faults. They will be extremely indolent, fond of alcohol, and they will commit adultery. Their minds will be joyful, light and most deceitful, while their bodies will be afflicted by few diseases. With an average lifespan of fifty-five years, they will be confronted by six obstacles, and they are destined to have five or seven children. Born into the educated classes, they will have an abundance of food, wealth and material resources.



6

6. Earth female snake year (*sa-mo sbrul-lo*)

Natives of the earth snake year have great mental fortitude and dexterity. They will have an abundance of food, wealth and material resources, but harbour great fear of thieves and enemies. Their prosperity will decline and property will be dissipated. Male natives may die abroad, while spirit lords frequenting water and trees will cause affliction. Proud, angry, dark-complexioned, black-hearted, passionate and jealous, they will take pleasure in the company of indolent and evil friends. Their average lifespan will be seventy-nine years, they will be confronted by four obstacles, and they are destined to have much food and wealth, and six children. Yet they may commit suicide, or be susceptible to injuries, nodes and muscular spasms.



7

7. Iron male horse year (*lcags-pho rta-lo*)

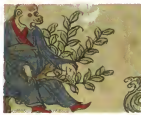
Natives of the iron horse year are extremely indolent and take pleasure in the company of their own relatives. They look out for faults in others, neglecting their own faults, but delight in the company of their spouse. They will have an average lifespan of fifty-seven years and be confronted by nine obstacles, but nonetheless they are destined to have four children, to endure much loss of wealth, and face hardships in raising children. They will be afflicted by spirit lords of the soil on account of their involvement in plastering and masonry trades, and they will largely be susceptible to cold and wind disorders.



8

8. Iron female sheep year (*lcags-mo lug-lo*)

Natives of the iron sheep year are corpulent, with sluggish sense faculties and meagre recollection; they are also prone to eye diseases. Their average lifespan will be eighty-one years, and they will be confronted by four obstacles, many foes, afflictions and disputations. They are destined to have few children, and will be afflicted by serpentine spirits and haunting spirits (*bstan*).



9

9. Water male monkey year (*chu-pho spre-lo*)

Natives of the water monkey year are highly skilled and sensitive, with a high level of recollection and excellent motivational factors. They will have an average lifespan of fifty-seven years, be confronted by seven obstacles, and become property owners in five towns or cities. They will be unharmed, protected by the spirit lords of the soil who frequent land shaped like a fiery mass of flames, and they are destined to have approximately three children. With great material resources and keen intelligence, they may fall victim to blood feuds or muggings.



10

10. Water female bird year (*chu-mo bya-lo*)

Natives of the water bird year are both physically and mentally indolent and distracted. Their minds are unreliable and subject to poor recollection. They enjoy travelling and have a wide circle of friends, but they also take delight in deception. Their average lifespan will be sixty years, they will be confronted by nine obstacles, and fall under the sway of others. They will be afflicted by spirit lords of the soil who frequent trees, as well as by disorders and fevers, while their friends and neighbours may become antagonistic. Destined to have two children, they will be contaminated by *klu-sman* spirits²⁷ who haunt meadows and by bewitchers (*'gong-po*).



11

11. Wood male dog year (*shing-pho khyi-lo*)

Natives of the wood dog year are highly skilled and sensitive, with a high level of recollection and excellent physical appearance. They will have an average lifespan of seventy-nine years, be confronted by five obstacles, and may become the mayor of a town or city. Associating with excellent *klu-btsan* spirits,²⁸ they are destined to have three children, and will be endowed with an abundance of short-term material resources. However, there is a risk of blood feuds or pollution.



12

12. Wood female pig year (*shing-mo phag-lo*)

Natives of the wood pig year are corpulent and muscular, wrathful, fierce and thoughtless. They are harmed due to their diet and sexual relations, and deceived by friends and lovers. With an average lifespan of sixty-four years, they are confronted by five obstacles, and it is generally feared that they will be inauspicious. The prospect of the family line coming to an end will be mitigated by wealth.



13

13. Fire male mouse year (*me-pho byi-lo*)

Natives of the fire mouse year have many thoughts, many recollections, and a great craving for wealth and food. They are skilled at exposing the faults of others, and they strive to steal or kill. Their average lifespan will be sixty-eight years and they will be confronted by five obstacles. But, contaminated by noble *klu-sman* spirits who frequent rocky and snow mountain peaks, they will be smitten by gastric ailments, fevers and heart diseases. Generally speaking, despite being garrulous, in the depths of their heart they are self-controlled.



14

14. Fire female ox year (*me-mo glang-lo*)

Natives of the fire ox year are well-built, but sluggish and fond of over-sleeping. They may come to have defective eyesight, but their houses will be well furnished. With an average lifespan of seventy-one years, they will be confronted by eight obstacles and subjected to afflictions induced by king spirits (*rgyal-po*) who frequent temples. Their supply of grain and servants will increase, and they will be only slightly harmed by enemies and evil spirits. Destined to have one son and two daughters, they will largely succumb to phlegm disorders.



15

15. Earth male tiger year (*sa-pho stag-lo*)

Natives of the earth tiger year will be corpulent and full of anger, and will take delight in killing. On account of their great craving for food, they will be skilled in lies, in letters and in speech. There will incur few afflictions due to enemies and evil spirits, but spirit lords of the soil frequenting agricultural land may cause lameness, and there will be tumours or dropsy. With an average lifespan of seventy-two years, they will be confronted by seven obstacles, and may be harmed by rock-dwelling *klu-btsan* spirits. They are also destined to have approximately two children.



16

16. Earth female hare year (*sa-mo yas-lo*)

Natives of the earth hare year are extremely talkative and intelligent. They will master grammar and various treatises. Their average lifespan will be fifty years, and they will be confronted by six obstacles. Destined to have one child, they will have a meagre share of food and wealth, and few material resources. They will commit adultery, enjoy playing games, and bring many disasters upon their relatives. King spirits (*rgyal-rigs*) and serpentine spirits will be provoked, the parents may die of leprosy, and the subject may eventually die due to chronic pulmonary diseases.



17

17. Iron male dragon year (*lcags-pho 'brug-lo*)

Natives of the iron dragon year are corpulent and strong, with great pride. Skilled in speech, they strive to commit negative deeds, and postpone virtuous actions. They will incur great losses of wealth and, continuing to delight in negativity, will become outwardly and inwardly harsh; for their hearts are evil even when their words appear to be gentle! They enjoy eating and do not speak the truth, resolutely disclosing the faults of others. With an average lifespan of eighty years, they will be confronted by three obstacles, and are destined to have either one or five children and an abundance of material resources. Yet they may be afflicted by king spirits (*rgyal-po*) who cause madness.



18

18. Iron female snake year (*lcags-mo sbrul-lo*)

Natives of the iron snake year are characteristically perceptive and skilled in the arts. They take delight in examining the faults of others; they incite theft, make enemies, and are subjected to many afflictions as they associate with evil friends. With an average lifespan of seventy-eight years, they will be confronted by six obstacles, and their share of food and wealth will be greater in later life than in early life. They will stay with their parents for only a short time, and after they have befriended others, their parents may die due to leprosy or contagious fever. The demons of suicide may cast their afflictions, while angina, muscular spasm and insanity may ensue. It is said they are destined to have three children.



19

19. Water male horse year (*chu-pho rta-lo*)

Natives of the water horse year are said to be extremely intelligent. They do not disclose the faults of others, and they are skilled in arts and crafts. Unencumbered by excessive ignorance or bewilderment, they possess a number of fine virtues and intermittently engage in agriculture. Although they possess little anger or guile, they do understand the faults of others and will not become dependent on others. Their average lifespan will be seventy-seven or fifty-seven years, and they will have an abundance of food, wealth and material resources. Destined to have three or four children, they will be subject to heart and wind disorders and afflictions caused by spirit lords of the soil, bad reputation, ending of the family line, and spirits who have a disastrous impact on wealth, as well as by king spirits (*rgyal-po*) and attachment spirits (*bsen-mo*) who frequent property.



20

20. Water female sheep year (*chu-mo lug-lo*)

Natives of the water sheep year are characteristically of feeble intelligence and they delight in travelling. Endowed with great cravings, they will be confronted by five obstacles and are destined to have few children, but an abundance of food, wealth and material resources. Their average lifespan will be seventy-three years, and they will fear thieves and enemies. However, their prosperity will gradually decline, their horses and cattle being dispersed, and if the subject is male he will die abroad. Plague-causing spirits (*gnyan*) who frequent wood and water will cause afflictions, as will the spirit lords of the soil, and phlegm diseases will predominate.



21

21. Wood male monkey year (*shing-pho spre-lo*)

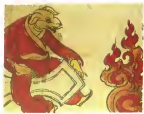
Natives of the wood monkey year are corpulent and endowed with great yearnings. They will be confronted by five obstacles, and delight in the company of evil friends. With an average lifespan of seventy-eight years, they make do with little sleep, and have many foes. Mentally, they are extremely agile. Though they downplay their own ambitions, they will come to possess two homes. Subject to many ailments, they will not engage in disputations, but afflictions will nonetheless ensue due to haunting spirits (*bstan*), spirit lords of the soil and king spirits who all frequent river valleys and mountain slopes. Their share of food will be above average and they are destined to have one or five children.



22

22. Wood female bird year (*shing-mo bya-lo*)

Natives of the wood bird year are characteristically prone to many chronic ailments. The elderly will particularly be disturbed by humoral imbalances and the agitation of the plague-causing spirits (*gnyan*). The average lifespan will be sixty years, friends and relatives will become enemies, and there will be afflictions due to evil spirits who delight in fighting and the ghosts of female murder victims (*gre-mo*) who cannot be controlled. They are destined to have one or three children.



23. Fire male dog year (*me-pho khyi-lo*)

Though subject to many diseases and the ending of the family line, natives of the fire dog year display virtue and patience. There will be afflictions due to spirit lords of the soil who frequent wildernesses, and the subject's house may be incinerated. There will be fevers and bile diseases, and afflictions due to the ghosts of male murder victims (*gre-bo*), haunting spirits (*bstan*) and spirit lords of the soil. With an average lifespan of sixty-eight years, they will be confronted by seven obstacles, and are destined to have three children.



24

24. Fire female pig year (*me-mo phag-lo*)

Natives of the fire pig year have weak bodies that succumb to many ailments. Fevers and bile disorders will predominate, but there will also be afflictions due to the ghosts of male murder victims (*gre-bo*), haunting spirits (*bstan*), and spirit lords of the soil. Superiors will grow hostile and their house will be burnt down. With an average lifespan of sixty-eight years, they will be confronted by seven obstacles, and are destined to have three children.



25

25. Earth male mouse year (*sa-pho byi-lo*)

Natives of the earth mouse year are short in stature and take delight in killing. They are indolent and endowed with severe faults. If they fall ill, phlegm disorders will afflict the stomach, and death may follow due to injuries. Gentle in speech, they are selfishly intent upon achieving their own advantage. Their average lifespan will be sixty-eight years, they will be confronted by seven obstacles and are destined to have one child.



26

26. Earth female ox year (*sa-mo glang-lo*)

Natives of the earth ox year are ponderous, and endowed with excessive pride, but scant food, wealth and material resources. They will be afflicted by spirit lords of the soil who frequent their localities, and they will be slightly susceptible to bad reputation. Their minds will be harsh, quarrelsome and fierce. With an average lifespan of fifty years, they are destined to have one child and will be confronted by seven obstacles.



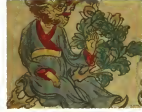
27

27. Iron male tiger year (*lcags-pho stag-lo*)

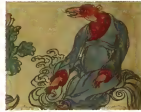
Natives of the iron tiger year are characteristically wrathful, fierce and fond of killing, while being generous at the same time. They have an excellent fair-complexioned physique, and a great craving for meat and wine. They speak harshly, and may be afflicted by haunting spirits (*bstan*) and king spirits who frequent knives and weapons. With an average lifespan of sixty years, they are prone to the ingress of suddenly-arising primordial bewitchers (*ye-'brog*), and will be confronted by five obstacles. Destined to have two or four children, their share of food, wealth and material resources will be unstable.

Opposite Detail of Plate 16, fig. 5 (see p. 174), showing the 'odd-numbered' year-signs according to the Store of Precious Treasure

Below Detail of Plate 16, fig. 5 (see p. 174), showing the even-numbered year-signs according to the Store of Precious Treasure



29



30



32



28



31

28. Iron female hare year (*lcags-mo yos-lo*)

Natives of the iron hare year are broad-minded and indolent. Yet they may also display a great sense of endeavour and keen intelligences, since they are well-educated. They display loving kindness and generosity to others, despite being susceptible to painful diseases and running the risk of accidental death. There will be afflictions due to blood feuds, spirit lords of the soil, and attachment spirits (*bsen-mo*) who frequent temples overlooking fortified places. With an average lifespan of sixty-one years, they will be confronted by five obstacles and are destined to have five children, with an adequate share of food, wealth and material resources.

29. Water male dragon year (*chu-pho 'brug-lo*)

Natives of the water dragon year characteristically have moles on their bodies, and they continuously change their residence. They enjoy archery and other sports, and although they have much wealth and children, their family line may well come to an end, for they have many foolish relatives. With an average lifespan of sixty-two years, they will be confronted by six obstacles and are destined to have one or five children, but it is said they will squander whatever food, wealth or material resources they possess.

30. Water female snake year (*chu-mo sbrul-lo*)

Natives of the water snake year have smouldering anger in their hearts. In friendships they value material resources above people, and they are prepared to indulge in slander, however contrived. With an average lifespan of sixty-eight years, they have many relatives who will bring an end to the family line; they will also be subject to afflictions due to king spirits who frequent property and spirit lords of the soil who haunt red rocks. There is the risk of cold and wind diseases, and they are destined to have few children.

31. Wood male horse year (*shing-pho rta-lo*)

Natives of the wood horse year are most deceitful and are not easily befriended. They are endowed with an angry temperament and dull intellect. Their faith and motivation are meagre, and yet they have considerable strength and ascetic qualities. Delighting in the company of their few friends, they are talkative, but susceptible to wind and phlegm disorders, and afflictions caused by king spirits and the spirit lords of the soil. With an average lifespan of sixty years, they are destined to have one child and will be confronted by three sets of three obstacles.

32. Wood female sheep year (*shing-mo lug-lo*)

Natives of the wood sheep year are corpulent with clear sense-faculties. They will have an average lifespan of sixty years and are destined to have two children and be confronted by three obstacles. Yet they are foolish and enjoy over-eating.





33

33. Fire male monkey year (*me-pho spre-lo*)

Natives of the fire male monkey year will have an average lifespan of sixty-seven years, and they will be susceptible to many wind and bile disorders. They take delight in ornaments and clothes, but will be confronted by five obstacles. They may become the headmen of five villages, enjoying an abundance of food, wealth and material resources, and they are destined to have five children. Rough in speech and physically strong, with intense desires, they proudly scrutinise the faults of others. In all, their wealth will be inauspicious.



34

34. Fire female bird year (*me-mo bya-lo*)

Natives of the fire bird year characteristically have many ideas and great guile. They can assume contrived facial expressions of wrath, and make efforts to excel in theft and killing. With poor recollection and strong desires, they are afflicted by the female ghosts of murder victims (*gre-mo*) who frequent charnel grounds and temples. Their average lifespan will be sixty-five years, and they will be confronted by six obstacles. They live in fear of being wounded, but take great delight in promiscuity.



35

35. Earth male dog year (*sa-pho khyi-lo*)

Natives of the earth male dog year are short-tempered, wrathful, whimsical, garrulous and intensely passionate. They will take delight in cursing others and make efforts in sporting contests, while combined wind and bile disorders will take their toll. They will dream of befriending the dead and, experiencing unhappiness, they will come to possess scant material resources. Destined to have three or four children, they will be afflicted by devouring spirits (*za'-dre*) who haunt the tombs of their great-grandfathers. Their average lifespan will be seventy years and they will be confronted by seven obstacles.



36

36. Earth female pig year (*sa-mo phag-lo*)

Natives of the earth pig year will have little knowledge, but many enemies and afflictions. They will bring little benefit to their relatives and acquaintances, and they will be afflicted by male ancestral spirits (*pho'-dre*) and by spirit lords of the soil who frequent fish-shaped fields. Their average lifespan will be seventy-seven years, and they will be confronted by six obstacles. Destined to have two children, their share of food, wealth and material resources will be abundant.



37

37. Iron male mouse year (*lcags-pho byi-lo*)

Natives of the iron mouse year are corpulent and perceptive. They enjoy playing games and their elegance and beauty enable them to stand out from the crowd. They participate in all sorts of activities with good faith and good will, and despite their ability to harm or help others they meet few enemies or impediments. They will also enjoy fighting and incur great losses of wealth. Yet generally speaking they play down their own ambitions and respect those of others. Their average lifespan will be fifty-seven years and they are destined to have five children and be confronted by six obstacles. Their share of wealth and grain will be secure, and they will not become dependent on potentates, for which reason they will be respected by all persons.

38. Iron female ox year (*lcags-mo glang-lo*)

Natives of the iron ox year are physically light-weight and learned in diverse arts and crafts. They are appreciative of ethical behaviour, and they incur few afflictions due to ill-health or enemies. Prone to sleep and indolence, they enjoy the company of friends and kings. Afflictions may come, however, due to spirit lords of the soil who frequent rivers. Their average lifespan will be fifty-five years, they will be confronted by seven obstacles, and are destined to have two children. In all, they are fierce and extremely stubborn.



39-40

39. Water male tiger year (*chu-pho stag-lo*)

Natives of the water tiger year have a coarse physique, energetic temperament and joyful disposition. Narcissistic and delighting in self-praise, they have flaws which are difficult to rectify. They may speak nobly but hold bad intentions within their hearts, and enjoy promiscuity. Their average lifespan will be seventy-one years, they will be confronted by seven obstacles, be divorced, and have a single child. Also they will largely squander whatever food and wealth they possess.

40. Water female hare year (*chu-mo yas-lo*)

Natives of the water hare year do not place their trust in others; yet their associates will mostly be of a negative disposition. Delighting in business and in over-sleeping, they will allow their paternal home to be snatched away. Overwhelmed by forgetfulness and miserliness, they will be afflicted by king spirits who frequent charnel grounds and temples; and they will dream of falling into a great abyss. Their average lifespan will be seventy-two years, and they are destined to have important children.



41-42

41. Wood male dragon year (*shing-pho 'brug-lo*)

Natives of the wood dragon year are skilled in the arts, refined in speech and easy to befriend. They are susceptible predominantly to bile diseases, and subject to varying inclinations – sometimes wishing to travel and sometimes wishing to stay at home. Their average lifespan will be sixty-six years, they will be confronted by six obstacles, and are destined to have few children. They will be afflicted by spirit lords of the soil who frequent small springs, and although others will envy them greatly, they will possess their rightful share of food and wealth.

42. Wood female snake year (*shing-mo sbrul-lo*)

Natives of the wood snake year are small-minded and physically tall, beloved by superiors and hated by inferiors. They are susceptible to few diseases and they will have sons. Characteristically they will pursue their own interests above others, and will be endowed with an abundance of food, wealth and material resources. Their average lifespan will be seventy-seven years and they will be confronted by four obstacles. Open in speech but actually narrow-minded, they will be inauspicious in matters of wealth, and they are extremely narcissistic.



43–44

43. Fire male horse year (*me-pho rta-lo*)

Natives of the fire horse year are wrathful and fierce, stubborn and fond of fighting. Their share of wealth will diminish in the long-term. They will value horses and dogs, but will have to strive to make friends since they bring harm to people. They will love their spouses, and since their material resources are fleeting, they will permit themselves to indulge only in short-term desires. They will be susceptible to many pulmonary ailments and fevers, as well as to afflictions caused by the ghosts of male murder victims (*gre-bo*) and king spirits. Confronted by seven obstacles, they are destined to have two children, and will have an average lifespan of seventy-eight years.

44. Fire female sheep year (*me-mo lug-lo*)

Natives of the fire sheep year are corpulent, upright and capable of long-standing friendships. They will achieve whatever purpose they have in their minds. Their voices are pleasant, as are their minds; yet they have a great craving for wealth and will be confronted by seven obstacles. Their average lifespan will be seventy-seven years, and they will have many children and grandchildren. However, there will be many afflictions due to foes, demons and spirit lords of the soil frequenting triangular fields. There will also be chronic kidney ailments.



45–46

45. Earth male monkey year (*sa-pho spre-lo*)

Natives of the earth monkey year are easy to befriend. Their conduct is refined, their perception measured, and their speech skilful. All their actions are meaningful, they have little pride and possess a sense of purpose, meriting the respect of all. Their average lifespan will be seventy-eight years, they will be confronted by nine life-threatening obstacles, and they are destined to have three children. Endowed with wealth and cattle, they will succumb to wind and phlegm diseases, and to afflictions due to spirit lords of the soil who frequent circular fields.

46. Earth female bird year (*sa-mo bya-lo*)

Natives of the earth bird year are characteristically light-hearted and perceptive. They will be friendly to others, but have a short temper, combined with great jealousy, miserliness, pride and desire. They will be afflicted by spirit lords of the soil who frequent houses and land. Their vision and sense-faculties will be defective, and they will be susceptible predominantly to bile diseases. Their average lifespan will be seventy years, they will be confronted by seven obstacles, and are destined to have six children.



47–48

47. Iron male dog year (*lcags-pho khyi-lo*)

Natives of the iron dog year are perceptive, refined in conduct, pure-hearted and intent upon virtuous actions. They are skilled in the arts but have little to say. Nonetheless, they possess a worldly intelligence which is extremely deluded. Fond of over-sleeping, their granaries and resources will prosper, and they are destined to have three or four children. Generally speaking, they will be shy and modest, living in fear of thieves. Their average lifespan will be seventy-seven years and they will be confronted by seven obstacles.

48. Iron female pig year (*lcags-mo phag-lo*)

Natives of the iron pig year are perceptive and refined in conduct. If they are male, they will become worthy of veneration and suitable recipients of offering. They will have two spouses and glorious attributes, but afflictions will initially come from the surrounding lands. They are destined to have two or four children, they will be confronted by seven obstacles, and their average lifespan will be seventy years.



49–50

49. Water male mouse year (*chu-pho byi-lo*)

Natives of water male mouse year are extremely elegant, calm and collected. Their average lifespan will be seventy-two years, they will be confronted by seven obstacles and are destined to have two or five children. They may incur great losses of wealth and of food, and will have to strive hard to obtain their fair share. They are full of desires and enjoy promiscuity; their minds are influenced by guile and deceit. Afflictions will come due to spirit lords of the soil and plague-causing spirits (*gnyan*) who frequent woods in the east.

50. Water female ox year (*chu-mo glang-lo*)

Natives of the water ox year are extremely foolish, fond of over-sleeping and indolence. They will have an average lifespan of seventy years, and will be confronted by seven obstacles. They will be evil-minded, harsh in word and unpleasant in speech. They are extremely narcissistic and selfish. Even though they may speak gently to others, ultimately they will engage in many deceitful actions. They will witness the corpses of countless children, and after the cremations they will be afflicted by spirit lords of the soil.



51–52

51. Wood male tiger year (*shing-pho stag-lo*)

Natives of the wood tiger year are wrathful, fierce and fond of fighting. Their average lifespan will be sixty-six years, they will be confronted by five obstacles, and are destined to have three children, with an abundant share of food and wealth. They will have strong desires and are consumed with miserliness. In their hearts they harbour jealousy and are quite selfish and taciturn in dealing with other people. They will be susceptible to tumours and dropsy, and may die of injuries or wounds. There will be ill-health due to angina and muscular spasm, and afflictions due to the spirit lords of the soil. They will get married near the end of their lives, and there will be many illegitimate children, and consequently many step-mothers and step-children, while they will enjoy promiscuity and going out at night. Afflictions will also come due to king spirits and malign goblins (*the'u-brang*) who frequent goats and donkeys.

52. Wood female hare year (*shing-mo yas-lo*)

Natives of the wood hare year are crafty, and they greatly enjoy the company of the opposite sex. They commit adultery and constantly indulge in play, song and dance. Their average lifespan will be sixty-seven years, and they will have many fears due to ill-health and enemies. Members of other families will be cast aside; and there will be step-mothers, step-fathers and illegitimate children. Narcissistic and whimsical, they will be afflicted by *bse-rags* demons²⁹ who pursue goats and donkeys. They will be confronted by six obstacles and they are destined to have children in early and later life.



53-54

53. Fire male dragon year (*me-pho 'brug-lo*)

Natives of the fire dragon year are said to be corpulent and wealthy. They will be combative in the presence of their relatives, and incur many afflictions due to thieves and enemies. If they are householders they will marry a widowed person. They will have good appetites, and great dexterity even when resources are scant. Their average lifespan will be seventy-one years, they will be confronted by seven obstacles and are destined to have two children. They will be susceptible to combined wind and bile disorders and their wealth will be haunted by malign goblins (*the'u-brang*). Nonetheless they will acquire an abundance of food, wealth and material resources.

54. Fire female snake year (*me-mo sbrul-lo*)

Natives of the fire snake year are corpulent, subject to few diseases, and endowed with many friendships. They will marry five or seven spouses and become rich, presiding over a town or city. They will sustain others and be respected by all. Learned in all the artistic treatises, their average lifespan will be seventy-one years, they will be confronted by seven obstacles, and have two children. Nonetheless, wind and bile diseases will take their toll, the graves of their aged parents will be desecrated by birds and dogs, and there will be all sorts of impediments, not to mention afflictions due to serpentine spirits or spirit lords of the soil.



55-56

55. Earth male horse year (*sa-pho rta-lo*)

Natives of the earth horse year are characteristically brave and short-tempered, while their words are unreliable. All those of lesser skills invest their hopes in such persons. However, their merits are impeded by great obstacles, and there will be many afflictions due to enemies and ill-health. Their average lifespan will be seventy-five years, they will be confronted by seven obstacles, and they are destined to have two children. They will be afflicted by anger and by gods or demons who frequent monastic treasures, as well as by bad reputation, king spirits, and spirit lords of the soil who frequent semi-circular fields.

56. Earth female sheep year (*sa-mo lug-lo*)

Natives of the earth sheep year are prone to many diseases and go in fear of enemies. Their average lifespan will be sixty years, and they will be confronted by four obstacles. Enemies will arise to reduce their siblings' wealth, and there will also be bad reputation, and afflictions due to leprosy and injuries. Outsiders will be well-disposed, but family members will become resentful. It is also said that there will be great losses, a single descendent, and mixed fortunes. They will delight in careless speech. If they are male subjects they will be drawn to their daughters and to their sons if they are female. In general, they will be extremely selfish and proud.



57-58

57. Iron male monkey year (*lcags-pho spre-lo*)

Natives of the iron monkey year are loved by all who set eyes upon them. They are extremely beautiful and attractive, and will have an abundance of wealth and material resources. They will be energetic, but may well incur great losses and endure blood feuds. The portents suggest that if they have to strive to obtain their share of food, they will be happy in old age. Their average lifespan will be seventy years, and they will be confronted by eight obstacles. Destined to have one or five children, they will be afflicted by the bad reputation of certain deities, and smitten by anger or strokes. There will be afflictions due to suicidal demons, and fear of wars or enemies.

58. Iron female bird year (*lcags-mo bya-lo*)

Natives of the iron bird year are glorious and masterful, endowed with much wealth, grain, and an abundance of food and drink. They have strong attachments but can love their enemies. They will become leaders of mankind, invariably endowed with material resources. Nonetheless there will be afflictions due to demons associated with blood feuds and leprosy-causing demons. Their average lifespan will be seventy years, they will be confronted by seven obstacles, and are destined to have four children. Their health will eventually succumb to wind diseases and fevers.



59-60

59. Water male dog year (*chu-pho khyi-lo*)

Natives of the water dog year are always miserly, and go in fear of diseases and enemies. Their bodies have many ugly marks, and are generally susceptible to ill-health and injuries. Ignored by relatives and friends, they persevere with negative and non-virtuous actions. Their average lifespan will be seventy-three years, and they will be afflicted by evil spirits, demons, impediments and spirit lords of the soil, as well as by *bse-rags* demons and king spirits. They are destined to have few children and little wealth, and there will invariably be fear of weapons and potentates.

60. Water female pig year (*chu-mo phag-lo*)

Lastly, natives of the water pig year are characteristically perceptive and endowed with firm intelligence. They delight in exposing those who are manifestly proud or jealous, and they are wealthy. Their average lifespan will be sixty years and they will be confronted by five obstacles. Destined to have four children, they will own cows, food, property and grain. Afflictions will come when serpentine spirits are attacked by tomb construction, or due to the spirit lords of the soil who frequent trees, or else due to the maternal relatives. There will be the risk of suicide or fatal falls.

**Prognostications concerning body, destiny
and luck aspects of the years**

When a natal horoscope is cast, the aforementioned readings based on the vitality element of the natal year are not considered sufficient. In order to obtain a clearer impression of the year in question, it will be important to supplement these prognostications with others based on the body element, the type of relationship formed between the vitality and destiny elements, and the luck element.

Among these, prognostications concerning the body elements of the years are both abridged and detailed. In the former case, the characteristics of the five body elements are described sequentially (f. 169a/b). For example, those with a wood body element are unattached drifters with variable shares of food and wealth. Earning official disapproval and befriending thieves, they are ineffectual, dissimulating, and likely to squander their inherited wealth, or allow it to fluctuate. In the latter case, the characteristics of



Above Detail of Plate 16, fig. 2 (see p. 173), showing the 'odd-numbered' and 'even-numbered' year-signs according to the Accurate Tradition

the thirty pairs of year-signs sharing a common body element (*kha-srog sum-cu*) are presented (ff. 169b–172b). For example, the body element of the wood mouse and wood ox years is known as the 'body of iron-ore', which is derived from the hips and thighs of the divination turtle. Birth within this body element may indicate that one's parents of the previous life had defiled an iron utensil, so that they suffered from diarrhoea, podagra or rheumatism, and died due to dropsy or oedemata. The house was ruined and the children neglected. Consequently, owing to the presence of a bewitched water-mill in the house, the subject who has this body element is susceptible to demonic influence which afflicts the bones. If, in addition, the birth coincides with a multiple of nine or with the mother's iron element or Dva trigram, the child will be born under a trigram and numeric square that promote diseases of the lower part of the body. It may be swift-footed but disabled in some way.

Prognostications concerning the destiny elements of the years are set forth according to the five types of relationship that the destiny element may have with the vitality element, namely *kha-yan* (ff. 172b–173b), *khong-nong* (ff. 173b–174a), *se-zhig* (ff. 174a–175a), *'dun-khur* (ff. 175a–176a) and *kha-ral* (f. 176a/b). In the *White Beryl*, each of these five types is discussed in general and then readings are given for the specific wood, fire, water, iron and earth years that typify these relationships – respectively in terms of the subject's paternal relatives, spouse, children or wealth, in-laws and maternal relatives. For example, in the case of the *kha-yan* relationship formed by the wood tiger or hare years, which concerns the subject's paternal relatives, it is said that such a relative may die accidentally or may run the risk of blood feuds as a result of the known reports and eye-witness accounts of him offending the paternal ancestors' domain or tombs. Even though such paternal relatives may be strong, one should not befriend them for long.

Prognostications concerning the luck aspect of the year-signs are arranged according to the four groups of three compatible signs sharing the same luck aspects (ff. 176b–177a), i.e. those of mouse, dragon and monkey; those of tiger, horse and dog; those of bird, ox, and snake; and those of pig, sheep and hare. For example, the luck aspect of the mouse, dragon and monkey years suggests that the subject's father, paternal uncle and grandfather are completely virtuous and powerful, sheltering the subject from the effects of a bad reputation. In this way, a more specific reading for the natal year is gradually constructed.

Prognostications concerning inhibition of the four aspects
(*gcod-'dral kha-dmar*; *White Beryl*, ff. 177a–178a)

Divinations of the natal year may also be undertaken by comparing the subject's elemental aspects of vitality, body, destiny and luck, and determining whether these are identical, or whether there are inhibitions or enhancements present due respectively to enemy- or friend-relationships being formed. Various readings are possible, and the category of inhibitions due to enemy-relationships is expounded in *White Beryl* (ff. 177a–178a).

These may entail the inhibition of the body, destiny or luck element due to the presence of an inimical vitality element; the inhibition of the vitality, destiny or luck element due to the presence of an inimical body element; the inhibition of the body, vitality or luck element due to the presence of an inimical destiny element; the inhibition of the body element due to the presence of both inimical destiny and vitality elements; the inhibition of the destiny element due to the presence of both inimical vitality and body elements; the inhibition of the luck element due to the presence of inimical destiny and vitality elements; the inhibition of the destiny, vitality or luck element due to the presence of all the other three being inimical; or, conversely, the protection or enhancement of the vitality element due to the presence of all the other three in a friend-relationship.

This type of divination is said to derive from a secret and directly 'pointed-out' instruction (*sbas-pa mdzub-tshugs*). Generally nine pebbles are cast, representing the contrast between the subject's vitality and destiny elements (1), body and destiny elements (2), luck and destiny elements (3), body and vitality elements (4), destiny and vitality elements (5), luck and vitality elements (6), vitality and luck element (7), body and luck elements (8) and destiny and luck elements (9).

If the destiny element is inhibited due to an inimical relationship with the vitality, body or luck element, the prediction is known as the 'Khor-lo rab-stongs Star',³⁰ portending that even though one has hundreds of cattle and thousands of bags (*gnag-brgya khug-stong*), one will finally become a beggar. If the vitality element is inhibited due to an inimical relationship with the body, destiny or luck element, the prediction is known as the 'Phe'u sha-ra! Star',³¹ portending that even though one might have accomplished meditation throughout one's life one will finally die of a stab wound. If the luck element is inhibited due to the presence of an inimical relationship with the vitality, body or destiny element, the prediction is known as the 'Bya-dmar me-len Star',³² portending that even though one might have many children and grandchildren, there is a risk of finally having no descendants to continue the family line. However, if any aspect is protected or enhanced by a friend-relationship with one of those three, the prediction is known as the 'gShin-chu rab-bsrung Star',³³ portending that even though a woman may have reached the age of sixty without having a child, she will not finally die without descendants. Model chart 4.9 is employed in respect of a subject born in the earth snake year.

4.9 Exemplary chart

Pebbles representing the secret directly pointed-out divination (<i>sbas-pa mdzub-tshugs rdoñ</i>) – 'earth snake' subject					
destiny contrasted with vitality (<i>srog-dbang</i>): 'Khor-lo rab-stong' prediction	0 X	vitality contrasted with body (<i>lus-srog</i>): 'Phe'u sha-ra! prediction	0 X	luck contrasted with vitality (<i>srog-klung</i>): 'Bya-dmar me-len' prediction	XX
destiny contrasted with body (<i>lus-dbang</i>): 'gShin-chu rab-bsrung' prediction	0 0	vitality contrasted with destiny (<i>dbang-srog</i>): 'gShin-chu rab-bsrung' prediction	0 0	luck contrasted with body (<i>lus-klung</i>): 'gShin-chu rab-bsrung' prediction	0 0
destiny contrasted with luck (<i>klung-dbang</i>): 'Khor-lo rab-stong' prediction	XX	vitality contrasted with luck (<i>klung-srog</i>): 'gShin-chu rab-bsrung' prediction	0 0	luck contrasted with destiny (<i>dbang-klung</i>): 'gShin-chu rab-bsrung' prediction	0 0

On this type of divination, Lo-chen Dharmaśrī writes (*Moonbeams*, ff. 23b–24a):

Moreover, there are the instructions taught by secret direct pointing out. ³⁴	And only the remaining three are actually contrasted with it, [So that nine pebbles are altogether deployed].	The prediction conforms to the 'Phe'u sha-ra! [Star].
One should recognise that there are nine pebbles	If the destiny element is inhibited	If [any elemental aspect] is protected [or enhanced]
Marking the contrast between the subject's four elemental aspects:	[When contrasted] with an [inimical] vitality, body or luck element,	[When contrasted with a friendly elemental aspect]
Vitality/body, destiny and luck,	The prediction conforms to the 'Khor-lo rab-stongs' [Star].	The prediction conforms to the 'gShin-chu rab-bsrung' [Star].
Read [one's] own vitality, destiny and luck elements.	If the subject's vitality element is inhibited	If the luck element is inhibited
One who predicts aspects identical to the contrasting elemental aspect is omitted.	[When contrasted] with an [inimical] body, destiny or luck element,	[When contrasted] with an [inimical] vitality, body or destiny element, The prediction conforms to the 'Bya-dmar me-len' [Star].

Prognostications concerning natal months, days, hours and
derivative year-aspects (*White Beryl*, ff. 178a–180b)

As for prognostications concerning the natal months, these are subdivided according to the seasons of the year: the first seasonal months are those of the tiger, monkey, pig or snake; the mid-seasonal months are those of the mouse, horse, bird and hare; and the last seasonal months are those of the ox, sheep, dog and dragon (ff. 178a–179b).

For example, in the case of natives of the first seasonal months, there is a danger that their siblings and parents might be cursed, which would affect their physical well-being, but they themselves will be utterly fearless. They may get divorced or encounter divorce, their parents may incur the enmity of Bon priests or Buddhist monks, the protector deities may be neglected, sons may cease to maintain their family residence, or else the residence itself will be destroyed.

In the case of natives of the mid-seasonal months, little gratitude will be shown for the parents, and the subject will selfishly put himself or herself above all. Wealth will be squandered in early life but retained in later life. They will have disabled children, or else they will have to sustain two families. Their relatives will be enraged, there will be false accusations, and they will have to pass time abroad.

In the case of natives of the last seasonal months, the family residence will be moved or destroyed, for which reason disputations will arise concerning the land and the household. An unrelated person will become a neighbour, and there will be family dissension. Sons will cease to maintain their fathers' residences, and so forth. More detailed prognoses are then given for each of the four natal seasons in turn.

Prognostications for the natal days and hours are not specified at this juncture (see f. 179b), since they are more clearly expounded in Chapter 30 of the *White Beryl*, which concerns the impact of the hour of divination.³⁵

Finally, a series of further predictions is also given (ff. 179b–180b) for the years of greater penalty (*chad-chen*), lesser penalty (*chad-chung*), mother-relationship (*ma-lo*), identity- or destiny-relationship (*dbang-lo*), son-relationship (*bu-lo*), friend-relationship (*grogs-lo*) and enemy-relationship (*dgra-lo*).

Prognostications concerning natal trigrams (*White Beryl*, ff. 180b–182a)

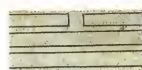
In addition to predictions based on the natal year, month, day and hour, the horoscope may also take into account the subject's natal trigram and numeric square. These are important because the duration of the lifespan may be predicted by determining the relationship between a mother's natal trigram and numeric square and the children's vitality, body, destiny and luck elements. The predictions are detailed, and each of the natal trigrams will be considered in turn.³⁶



Li trigram Those whose birth coincides with the Li trigram enjoy the company of slanderers, steal the homes of their fathers and fathers-in-law, and engage in false accusations. Their heads and sense-organs will have some disability. If the subject is male there will be bloodshed, injuries, retribution due to overboiling stoves, and physical conflict with the father and grandfather, resulting in head injuries. If the subject is female, she will have a disabled child. There is the risk of being infected by plagues due to disturbances of gods (*deva*) and serpentine spirits provoked by an overboiling stove; and of having disabled children. In cases when the grandfather has flourished, the family wealth will be divided into four or five parts. The local tombs will be harsh and face the south-west. The governing deity is rGyal-po tsan-bdud 'go, and harm will be inflicted by the bewitchers (*'gong-po*), for which reason if the spirit lords of the soil cause harm, it will be hard to reverse.



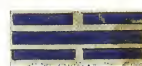
Khon trigram Those whose birth coincides with the Khon trigram are subject to faults associated with the defective construction of ancestral tombs. Their family line will be susceptible to imbecility, dumbness, disturbance of the serpentine spirits, lameness, asphyxia, and accidental death. All the wealth accumulated by two generations of the paternal ancestors will be squandered, and it will be hard to reconstitute it. Harmed by curses, they will constantly be consumed by hatred, it will be difficult for them to raise children, and there will be divorce or widowhood. Gently spoken but wrathful and fierce, they will be rich in early life and poor in later life. The local tombs will be pale yellow in colour and the road in front will be cut by a ravine. The presiding deity is Nag-smug klu-sman 'go, and afflictions will be caused by spirit lords of the soil and female serpentine spirits (*nāgin*).



Dva trigram Those whose birth coincides with the Dva trigram have fathers or grandfathers who were maliciously slain by their retainers on account of a blood feud or injury. There will be afflictions due to demons who haunt turquoise ornaments and armour, and the subject may well die abroad. The paternal ancestors will have three or four generations of descendants, and the local tombs will be yellow or black, facing west or north. Wealth and property will be somewhat scant. Pure-hearted, short-tempered and prone to anger, they will possess little guile, but much ferocity, courage, education and self-sufficiency. However, the maternal relatives will be cursed, while land and property will be squandered, leading eventually to accidental death, colic and afflictions due to haunting spirits (*bstan*), lifelong companion gods (*'go*) and the ghosts of murder victims (*gre-bo*).



Khen trigram Those whose birth coincides with the Khen trigram will have parental ancestors who are lame, deformed, imbecilic, dumb or hunch-backed. They will have some enemies and move home in order to increase their prosperity. But inherited wealth will be squandered, mostly after two or four generations. The local tombs will be reddish yellow and face north-west. They will be proud, overbearing and experience few joys however much they try. They will skilfully assess the inherited wealth of others, but bring harm to their own fathers and uncles. Afflictions will come due to bewitchers (*'gong-po*), lifelong companion gods (*'go*) and king spirits.



Kham trigram Those whose birth coincides with the Kham trigram will have paternal ancestors who had fallen into the grasp of another, or who had an illegitimate child, or a sibling bringing an end to the family line. They will be despised on account of their black-coloured property, while their fathers' reputation will be outweighed by those of their siblings, and there will be a history of divorce. Nonetheless the family line will flourish for four or five generations. The local tombs will be grey and face north or east. Sufferings will be instantly reversed but the subject's poignantly evil heart will find it hard to generate concord. Inwardly bewildered, though outwardly calm, such natives will be aloof and independent. They will have sons, the presiding deity will be Klu-btsan dkar-ma, and afflictions will come due to imprecatory goddesses (*ma-mo*), lifelong companion gods (*'go*) and attachment spirits (*bsen-mo*).



Gin trigram Those whose birth coincides with the Gin trigram will have paternal ancestors who died of leprosy or plague, or who were afflicted by pollution and died accidentally due to the negative spirits present when a stove is overboiled. Alternatively, their families may have had two or three generations who were educated Buddhist monks or Bon priests. The local tombs will face the north or east. They will be heavily built, taciturn and steadfast in word, and if male, there will be a single father with a single son – one of them being slim and refined, and the other obese and coarse. The presiding deity will be dGra-lha drag-po and it is said that afflictions will be due to spirit lords of the soil, including gShin-rje 'go.



Zin trigram Those whose birth coincides with the Zin trigram will have paternal ancestors whose family line has been interrupted. They will be sustained by blood feuds, and incur many injuries due to the plague-causing spirits (*gnyan*) who frequent trees. Yet they will survive for one or three generations in a hostile environment. The local tombs will be green or blue, and face south-east. They will come to possess children and wealth, despite their rough speech and domestic losses. The presiding deity will be Klu-bdud yul-bdag 'go, and there will be afflictions due to demons who haunt the foundations of buildings.



Zon trigram Those whose birth coincides with the Zon trigram will have paternal ancestors who angered their teachers, or provoked the demons of imprecation (*rbad-'dre*). They will have died accidentally or through madness or suicide on account of the afflictions of the serpentine spirits and the spirit lords of the soil; and they may have died abroad. Though the paternal ancestors may have numbered two or four, now the family will be extremely isolated. The local tombs will face inland towards the south-east or south. Though partial to base desires, they will be imbued with a keen sense of equanimity and spirit of rivalry; and they will greatly esteem both mental and physical activities, eventually dying due to sudden ailments. Afflictions will also come due to *smam-'go*,³⁷ king spirits and bewitchers (*'gong-po*).

Prognostications concerning the natal numeric squares (White Beryl, ff. 182a–186b)

Even more detailed readings are given for the natal numeric squares. For example, those whose birth coincides with White One (*gcig-dkar*) will be children blessed by the gods (*deva*). There will be but a single descendent, who strives to work for the sake of others. If male, he will have a broad stature; and if female she will be well-proportioned. The household will be self-sufficient, and the subject will be fond of male children. Yet the subject's perception will be consumed by king spirits, malign goblins (*the'u-brang*) and bewitchers. In particular there will be the risk of bewitchers ingressing into the heart. The presiding deity will be Klu-lcam dkar-mo 'go. In this sector of White One it will be hard to raise children, and the subject's own children may be raised by another outside the family. Lameness, arthritis, defective vision and ailments of the upper body, nose, eyes and ears may arise in consequence of someone falling over a precipice. The subject will have strong dislikes, an unstable mind, and a tendency to squander wealth. There may well be divorce in the home, or the need to raise two children. The family line will be passed on by a single person for three generations. Short-tempered but pure-hearted, the subject will endure great ups and downs in early life, undergoing tribulations, but will become happier in later life. In the immediately preceding lives, the subject will have been born as a king in the human world and then as a god. The subject may have moles on the waist, the right side or the right shoulder, or else have distinguishing physical marks on the left arm or the lower part of the body. The average lifespan will be seventy-one years and there will be four life-threatening obstacles. Delighting in ablution and cleanliness, the subject will nonetheless be overwhelmed by impurities. In childhood he or she may be orphaned and prone to infirmity, while the father or grandfather may die abroad, or else the skull will be fractured, and there will be breathlessness. The subject will encounter wealth of mixed fortune, and in the next life it is said that he or she may be born as a goat, sheep, bird, mountain spirit (*yakṣa*) or serpentine spirit (*nāga*). However, if an image of Avalokiteśvara is constructed, he or she may be born in the next life as a wealthy man, or as a god, or a member of the Brahmin class.

Prognostications concerning lifespan, physique, wealth and reputation (White Beryl, ff. 186b–187b)

This topic is known by the collective name 'divine glory, lifespan and demon prognosis' (*lha-dpal tshe-bdud*), but it actually contains five graded prognostications which can be made concerning the lifespan, physique, wealth and reputation of a child, based on the relationship of the child's elements to the mother's natal trigram or numeric square. Respectively and in declining order, these prognostications are known as 'divine parentage' (*pha-ma lha*), 'glorious offspring' (*bu-tsha dpal*), 'harmonious lifespan' (*mthun-pa tshe*), 'potent spirit' (*thub-pa 'dre*) and 'impotent demon' (*mi-thub bdud*). Lo-chen Dharmasri's summary of this topic in *Moonbeams* (f. 23 a/b) accords with the chart outlined on Plate 3, fig. 5.



Plate 3, fig. 5

Plate 3, fig. 5 (Ms I: ff. 13–15): Prognostications concerning the five qualities of lifespan, physique, family wealth and reputation

Trigram	Zin	Li	Khon	Dva	Kham	
Numeric square	Green 4	Red 9/7	Yellow 5	White 1/6/8	Black 2; Blue 3	mother's trigram indicating portents of 'divine parentage', 'glorious offspring', 'harmonious lifespan', ['potent spirit'] and 'impotent demon' (<i>lha-dpal tshe bdud-rtsi-ba'i ma'i spar-kha bstar</i>) [mother's] numeric square indicating portents of 'divine parentage', 'glorious offspring', 'harmonious lifespan', ['potent spirit'] and 'impotent demon' (<i>lha-dpal tshe bdud-rtsi-ba'i sme-ba bstar</i>)
1 Vitality element indicating 'divine parentage' (<i>srog pha-ma lha</i>)	horse; snake	ox; dragon; sheep; dog	bird; monkey	mouse; pig	tiger; hare	lifespan 'like sunrise', exceeding 73 years (<i>tshe'i nyi-ma 'char-lo bdun-cu rtsa-gsum brga</i>)
Vitality element indicating 'glorious offspring' (<i>bu-tsha dpa</i>)	mouse; pig	tiger; hare	horse; snake	ox; dragon; sheep; dog	bird; monkey	lifespan of 61 years, like an 'unclouded sun' (<i>nyi-ma sprin-bral drug-cu rtsa-gcig thub</i>)
Vitality element indicating 'harmonious lifespan' (<i>mthun-pa tshe</i>)	tiger; hare	horse; snake	ox; dragon; sheep; dog	bird; monkey	mouse; pig	average lifespan: one exceeding 46 years, like the sun on a windswept day (<i>nyi-ma rlung bskyong tshe skal 'bring bzhi bcu zhe-drug 'da'i</i>)
Vitality element indicating 'potent spirit' (<i>thub-pa 'dre</i>)	bird; monkey	mouse; pig	tiger; hare	horse; snake	ox; dragon; sheep; dog	lifespan not exceeding 37 years, like an 'overcast sun' (<i>nyi-ma sprin-sgrub gsum-cu rtsa-bdun mi-brga</i>)
Vitality element indicating 'impotent demon' (<i>mi-thub bdud</i>)	ox; dragon; sheep; dog	bird; monkey	mouse; pig	tiger; hare	horse; snake	lifespan of little fortune: one indicated by post-natal death (<i>tshe-skal chung-ba btas-ma-thag-la 'ch</i>)
2 Body element indicating 'divine parentage' (<i>lus pha-ma lha</i>)	fire	earth	iron	water	wood	physique of lifelong beauty, fine complexion and demeanour (<i>tshe-grugs bzang-la byad-bzhin legs-ste nyams-shed</i>)
Body element indicating 'glorious offspring' (<i>bu-tsha dpa</i>)	water	wood	fire	earth	iron	physique of good fortune: one easy to raise in childhood, and endowed with a pleasant demeanour (<i>lus-skal rgyas chung-dus gso-sla nyams-shed bod</i>)
Body element indicating 'harmonious lifespan' (<i>mthun-pa tshe</i>)	wood	fire	earth	iron	water	physique of average fortune: one of beauty, fine complexion and natural poise (<i>lus-skal 'bring grugs-bzang byad-bzhin legs-rang-lus-rang-gi khyab</i>)
Body element indicating 'potent spirit' (<i>thub-pa 'dre</i>)	iron	water	wood	fire	earth	physique of low fortune: one hard to raise in childhood and prone to ill-health (<i>lus-skal 'pham chung-dus gso-dka' na-tsha mod</i>)
Body element indicating 'impotent demon' (<i>mi-thub bdud</i>)	earth	iron	water	wood	fire	physique without fortune: one like a severed tree, ugly and consumed by chronic diseases (<i>lus-skal chad jon-shing chag-ste grugs-ngan gcong-gis zhi</i>)
3 Destiny element indicating 'divine parentage' (<i>dbang-thang pha-ma lha</i>)	fire	earth	iron	water	wood	destiny of superior fortune: one like a vast lake, endowed with children, wealth and stout retainers (<i>skal-ba lhaq mtsho-rgyas bu-nor-ldan bran-'khor hrags-pa yin</i>)
Destiny element indicating 'glorious offspring' (<i>bu-tsha dpa</i>)	water	wood	fire	earth	iron	destiny of good fortune: one with excellent children, average wealth and persistent good tidings (<i>bang-skal rgyas bu-bzang nor-'bring gYang rlon-la 'bad</i>)
Destiny element indicating 'harmonious lifespan' (<i>mthun-pa tshe</i>)	wood	fire	earth	iron	water	destiny of average fortune: one with wealth, average children, and prosperity, capable of maintaining a secure line of descent (<i>zas-nor-gyi skal-ba 'bring nor-bzang bu-'bring dpa!bskyed-dang srid-phur thogs</i>)
Destiny element indicating 'potent spirit' (<i>thub-pa 'dre</i>)	iron	water	wood	fire	earth	destiny of low fortune: one with children who might break the family line, constantly running out of money (<i>dbang-skal dman bu-tsha lhaq-chad-dang nor-la gang stongs rgyun-mi-chad</i>)
Destiny element indicating 'impotent demon' (<i>mi-thub bdud</i>)	earth	iron	water	wood	fire	destiny without fortune: one like a dry lake, destitute, without family descendants, despite having seven children (<i>skal-chad-kyl mtsho-skams bu bdun btas-kyang mtha' rabs chad-cing dbu</i>)
4 Luck element indicating 'divine parentage' (<i>klung-rta pha-ma lha</i>)	fire	earth	iron	water	wood	luck of highest reputation: an excellent leader, who achieves all higher aspirations and so forth (<i>yid-tshang thob lam sna-'dren klung-skal lhaq-bsam dgu 'grub-pa sogs bzang</i>)
Luck element indicating 'glorious offspring' (<i>bu-tsha dpa</i>)	water	wood	fire	earth	iron	luck of good fortune: one whose reputation is fine (<i>klung-skal rgyas mi-kha byams</i>)
Luck element indicating 'harmonious lifespan' (<i>mthun-pa tshe</i>)	wood	fire	earth	iron	water	luck of average fortune: one acquiring skill and reputation, leading beings on the path to liberation (<i>klung-skal 'bring-thab-dang yig-tshang thob-thar-lam sna-'dren</i>)
Luck element indicating 'potent spirit' (<i>thub-pa 'dre</i>)	iron	water	wood	fire	earth	luck of low fortune: one whose actions are hard to respect, the subject of outside gossip and domestic quarrels (<i>klung-skal 'pham byas-pas 'gu-dka' phyi-byams nang mi-sdang</i>)
Luck element indicating 'impotent demon' (<i>mi-thub bdud</i>)	earth	iron	water	wood	fire	luck without fortune: one experiencing many joys and sorrows, but unsuccessful and inauspicious on account of being the subject of flagrant gossip (<i>klung-skal chad skyid-slug mang don-mi 'grub-mi-kha ldang-bas ngan</i>)

Then, concerning the prognoses called 'divine glory, spirits and demons':³⁸

Pebbles are distinctly arranged,

Marking the contrast between the child's vitality,

body, destiny and luck elements

And the [mother's] own natal trigram and numeric square.

If these form a mother-relationship,

The prediction will be one of 'divine parentage',³⁹

If they form a son-relationship,

The prediction will be one of 'glorious offspring',⁴⁰

If they form a friend-relationship,

The prediction will be one of 'potent spirit',⁴¹

If they form an enemy-relationship,

The prediction will be one of 'impotent demon',⁴²

And if they form an identity-relationship,

The prediction will be one of 'harmonious life'.⁴³

Now, when these five successive prognostications are made in respect of the vitality element of the child, they will respectively portend a lifespan exceeding seventy-three years, sixty-one years, forty-six years, thirty-seven years and post-natal death.⁴⁴ When they are made against the body element of the child, they respectively portend the best physique, an excellent physique, a self-sustaining physique, a frail physique, and a consumptive physique.⁴⁵ When they are made against the destiny element of the child, they respectively portend enormous wealth, prosperity, moderate wealth, meagre resources, and destitution associated with the ending of the family line.⁴⁶ Lastly, when they are made against the luck element of the child, they respectively portend the highest reputation, good reputation, well-earned reputation, poor reputation, and scandalous reputation.⁴⁷

If the prognoses concerning the vitality and luck elements are both inauspicious, the lifespan will certainly be short; if those concerning the body and luck elements are both inauspicious, there will be much illness and suffering in old age; whereas if those concerning the destiny and luck elements are both inauspicious, one's children will be poor and the family line will end.⁴⁸ The various predictions can be made against the mother's natal trigram or numeric square. Generally speaking eight pebbles will be deployed if both the natal trigram and numeric square are utilised, as shown in chart 4.10 (based on a chart from the sMan-rtsis-khang in Lhasa).

4.10 Exemplary chart

Divination of 'divine parentage', 'glorious offspring', ['harmonious lifespan'], 'potent spirit' and 'impotent demon' (<i>lha-dpal 'dre-bdud</i>) based on mother's natal trigram Gin			Divination of 'divine parentage', 'glorious offspring', ['harmonious lifespan'], 'potent spirit' and 'impotent demon' (<i>lha-dpal 'dre-bdud</i>) based on mother's natal numeric square White 6		
Child's vitality: earth	'harmonious lifespan' (<i>mthun-pa tshé</i>)	0	Child's vitality: earth	'glorious offspring' (<i>bu-tsha dpal</i>)	0 X
Child's body: earth	'harmonious lifespan' (<i>mthun-pa tshé</i>)	0	Child's body: earth	'glorious offspring' (<i>bu-tsha dpal</i>)	0 X
Child's destiny: fire	'glorious offspring' (<i>bu-tsha dpal</i>)	0 X	Child's destiny: fire	'potent spirit' (<i>thub-pa 'dré</i>)	0 0
Child's luck: wood	'potent spirit' (<i>thub-pa 'dré</i>)	0 0	Child's luck: wood	'impotent demon' (<i>mi-thub bdud</i>)	XX

Prognostications concerning prosperity and misfortune

Prosperity and misfortune can also be predicted by contrasting the child's vitality and luck elements with those of the child's father, or the child's body and destiny elements with those of the mother. Five prognostications can consequently be made, namely: 'prosperity' (*dpal-babs*), 'misfortune' (*byur-babs*), 'status quo' (*rang-rkang*), 'loss of complexion' (*mdangs-shor*) and 'lifetime extension' (*tshé-len*). So Lo-chen asserts (*Moonbeams*, f. 23b):

Alternatively, prosperity and so forth may be examined:
There are four pebbles, marking the contrast between
the vitality and luck elements of a child
and the vitality and luck elements of the father;
Or between the body and destiny elements [of a child]
and those of the mother.
If these form a mother-relationship,
The prediction will conform to the 'five prosperities'.⁴⁹

Likewise, if they form an enemy-relationship,
The prediction will conform to the 'five misfortunes'.⁵⁰
If they form an identity-relationship,
The prediction will conform to the 'five status quo'.⁵¹
If they form a son-relationship,
The prediction will conform to the five 'losses of complexion'.⁵²
And if they form a friend-relationship,
The prediction will conform to the five 'lifetime extensions'.⁵³

In *White Beryl*, ff. 187b–188b, the various readings based on these predictions are enumerated. For each of the five categories – prosperity, misfortune, status quo, loss of complexion and lifetime extension – four distinct readings are given, corresponding to the father's vitality and luck elements and the mother's body and destiny elements. For example, 'loss of complexion' in relation to the vitality element portends a short lifespan, in relation to the body element it portends ill-health, in relation to the destiny element it portends scant food and material wealth, and in relation to the luck element it portends the flaring up of rumours. 'Lifetime extension' in relation to the vitality element portends an average lifespan, in relation to the body element it portends rare diseases, in relation to the destiny element it portends an abundance of food and material wealth, and in relation to the luck element it portends containment of rumours. Four pebbles are deployed, as in chart 4.11.

4.11 Exemplary chart

Divination of prosperity and misfortune (<i>dpal-byur brtag-pa</i>)			
Basis of the contrast	Subject	Prediction	Pebble
father's vitality: earth	vitality: earth	misfortune (<i>byur-babs</i>)	XX
mother's body: earth	body: water	loss of complexion (<i>mdangs-shor</i>)	0 X
mother's destiny: iron	destiny: iron	loss of complexion (<i>mdangs-shor</i>)	0 X
father's luck: fire	luck: fire	status quo (<i>rang-rkang</i>)	X

Prognostications concerning the weight of past actions (*rgya-ma las-grub rtsis*; *White Beryl*, ff. 188b–196a)

Past actions (*karma*) carry weight into the present life. On analysis, these may be categorised according to three types: (1) ascending, virtuous or 'upwardly mobile' (*gyen-'phar*) past actions; (2) descending, non-virtuous, or 'decadent' (*thur-babs*) past actions; and (3) horizontal, neutral or 'upwardly aspiring' (*gyen-lta*) past actions. As expounded in *White Beryl* (ff. 188b–196a), these three calculations are made to determine the prospects for a newly born child of a given natal year-sign in relation to the father's natal year-sign. To this end, the father's twelve sectors of growth and decline⁵⁴ are juxtaposed with the cycle of the twelve year-signs, commencing with the father's natal year-sign. The 'upwardly mobile' calculation is made in an anti-clockwise direction, starting from the father's sector of foetus; the 'decadent' calculation is made in a clockwise direction, starting from the father's sector of conception; and the 'upwardly aspiring' calculation is made in a clockwise direction, starting from the father's sector of birth. It should then be determined which of the father's twelve sectors of growth and decline coincide with the child's onerous sectors of ill-health, death, weak tomb-sign (*dur-chung*),⁵⁵ and adversarial tomb-sign (*dur-gshed*),⁵⁶ which in this context are known respectively by the technical terms: *tshoms*, *stongs*, *sdong* and *kha-ra*.

Lo-chen Dharmasri adds that when the calculation suggests a coincidence with the father's sectors of ablution, birth, growth and work, the prediction will correspond respectively to the child's sectors of ill-health, death, weak tomb-sign and adversarial tomb-sign in the 'upwardly mobile' chart. Similarly, when the calculation coincides with the father's sectors of conception, embryo, foetus and decline, the prediction will correspond respectively to the child's sectors of ill-health, death, weak tomb-sign and adversarial tomb-sign in the 'upwardly aspiring' chart. Lastly, if the calculation coincides with the father's sectors of ill-health, death, adversarial tomb-sign⁵⁷ and tomb, the prediction will correspond respectively to the child's sectors of ill-health, death, weak tomb-sign and adversarial tomb-sign in the 'decadent' chart. For example (Plate 3, fig. 6; see p. 162), in the case of the 'decadent' chart, when a father is born in the horse or snake year and has a child born in the monkey year, the calculation will coincide with the father's sector of ill-health, corresponding to the child's sector of ill-health (*tshoms*), whereas if his child is born in the bird year it will coincide with the father's sector of death, corresponding to the child's sector of death (*stongs*). However, if the child is born in the dragon year the calculation will coincide with the father's sector of tomb, corresponding to the child's sector of the weak tomb-sign (*sdong*), and if the child is born in the dog year, it will coincide with the father's adversarial tomb-sign, corresponding to the child's own adversarial tomb-sign (*kha-ra*).

⁴⁹Opposite Detail of Plate 16, fig. 8 (see p. 189), showing prognostications concerning model children of the average type



Various predictions can then be made, such as the negative impact of not having prepared a natal horoscope, the odd or even ages at which the child is susceptible to ill-health, the ages at which a child's development is naturally healthy, the mother's expertise in raising the child taking this information into account, the years during which a child is susceptible to death, and the ritual charms (*gto*) in the form of *gtor-ma* offerings which are made to avert these and enable the lifespan to increase, as expounded in the *Gathering of All Secrets* (*gSang-ba kun-'dus*).

Plate 3, fig. 6 (Ms I. ff. 13–15): Prognostications concerning the weight of past actions

1. Calculation of the ascending [or 'upwardly mobile'] weight of past actions (*rgya-ma gyen*)

Father's natal year (<i>pha-mes ld</i>)	horse; snake	tiger; hare	bird; monkey	mouse; pig	ox	sheep	dog	dragon	Predictions
Child's natal year corresponding to the weight of ill-health (<i>rgya-ma tshoms</i>)	hare	mouse	horse	bird	bird	bird	bird	bird	charm (<i>gto</i>) of the <i>Gathering of All Secrets</i> to be made on account of ill-health in the ascending chart (<i>rgya-ma gyen-du tshoms-pas gto-gsang-ba kun 'dus-bya</i>)
Child's natal year corresponding to the weight of death (<i>rgya-ma stongs</i>)	tiger	pig	snake	monkey	monkey	monkey	monkey	monkey	charm (<i>gto</i>) of <i>Nine Swift Circles</i> to be made, on account of the luck sector of death in the ascending chart being transferred to a girl (<i>rgya-gyen stongs-pa'i klung bu-mor 'gro</i> ! 'khor-lo dgu mgyogs-kyi gto-bya)
Child's natal year corresponding to the weight of weak tomb-sign (<i>rgya-ma sdong</i>)	sheep	dragon	dog	ox	ox	ox	ox	ox	charm (<i>gto</i>) of the Spirit Lord gYul-'khrug to be made to avoid death and avert the dwindling of existence, and ending of the family line, on account of the weak tomb-sign in the ascending chart (<i>rgya-ma gyen sdod-pa'i srid-skams skye-sgab-chad bzlog-pa-dang shi-kha bye 'ol sa-bdag gYul-'khrug gto-btang</i>)
Child's natal year corresponding to the weight of adversarial tomb-sign (<i>rgya-ma kha-ra</i>)	ox	dog	dragon	sheep	sheep	sheep	sheep	sheep	charm (<i>gto</i>) of the <i>Five Swift Circles</i> to be made on account of the adversarial tomb-sign in the ascendant chart indicating that the recurrence of death is not cut off (<i>rgya-ma gyen kha-rai shi-sgab mi-chod 'khor-lo lnga mgyogs-kyi gto-btang</i>)

2. Calculation of the descending [or 'decadent'] weight of past actions (*rgya-ma thur*)

Father's natal year (<i>pha-mes ld</i>)	horse; snake	tiger; hare	bird; monkey	mouse; pig	ox	sheep	dog	dragon	Predictions
Child's natal year corresponding to the weight of ill-health (<i>rgya-ma tshoms</i>)	monkey	snake	pig	tiger	tiger	tiger	tiger	tiger	charm (<i>gto</i>) of the <i>Gathering of All Secrets</i> to be made on account of obstructive ill-health in the descending chart (<i>rgya-ma thur-du tshom-bas mi-'phel gto-gsang-ba kun 'dus-bya</i>)
Child's natal year corresponding to the weight of death (<i>rgya-ma stongs</i>)	bird	horse	mouse	hare	hare	hare	hare	hare	charm (<i>gto</i>) of <i>Nine Swift Circles</i> to be made on account of the luck sector of death in the descending chart being transferred to a girl (<i>rgya-thur stongs-pa'i klung bu-mor 'gro</i> ! 'khor-lo dgu mgyogs-kyi gto-bya)
Child's natal year corresponding to the weight of weak tomb-sign (<i>rgya-ma sdong</i>)	dragon	ox	sheep	dog	dog	dog	dog	dog	charm (<i>gto</i>) of the Spirit Lord gYul-'khrug to be made to avoid death and avert the dwindling of existence, and cutting of the family line, on account of the weak tomb-sign in the descending chart (<i>rgya-ma thur sdod-pa'i srid-skams skye-sgab-chad bzlog-pa-dang shi-kha bye 'ol sa-bdag gYul-'khrug gto-btang</i>)
Child's natal year corresponding to the weight of adversarial tomb-sign (<i>rgya-ma kha-ra</i>)	dog	sheep	ox	dragon	dragon	dragon	dragon	dragon	charm (<i>gto</i>) of the <i>Five Swift Circles</i> to be made on account of the adversarial tomb-sign in the descendent chart indicating that the recurrence of death is not cut off (<i>rgya-ma thur kha-rai shi-sgab mi-chod 'khor-lo lnga mgyogs-kyi gto-btang</i>)

3. Calculation of the horizontal [or 'upwardly aspiring'] weight of past actions (*rgya-ma phred*)

Father's natal year (<i>pha-mes ld</i>)	horse; snake	tiger; hare	bird; monkey	mouse; pig	ox	sheep	dog	dragon	Predictions
Child's natal year corresponding to the weight of ill-health (<i>rgya-ma tshoms</i>)	pig	monkey	tiger	snake	snake	snake	snake	snake	charm (<i>gto</i>) of the <i>Gathering of All Secrets</i> to be made on account of obstructive ill-health in the horizontal chart (<i>rgya-ma phred tshoms-pas mi-'phel gto-gsang-ba kun 'dus-bya</i>)
Child's natal year corresponding to the weight of death (<i>rgya-ma stongs</i>)	mouse	bird	hare	horse	horse	horse	horse	horse	charm (<i>gto</i>) of <i>Nine Swift Circles</i> to be made on account of the luck sector of death in the horizontal chart being transferred to a girl (<i>rgya-ma phred stongs-pa'i klung bu-mor 'gro</i> ! 'khor-lo dgu mgyogs-kyi gto-btang)
Child's natal year corresponding to the weight of weak tomb-sign (<i>rgya-ma sdong</i>) ⁵⁸	sheep	dragon	dog	ox	ox	ox	ox	ox	charm (<i>gto</i>) of the Spirit Lord gYul-'khrug to be made to avoid death and avert the dwindling of existence, and cutting off of the family line, on account of the weak tomb-sign in the horizontal chart (<i>rgya-ma phred sdod-pa'i srid-skams skye-sgab-chad bzlog-pa-dang shi-kha bye 'ol sa-bdag gYul-'khrug gto-btang</i>)
Child's natal year corresponding to the weight of adversarial tomb-sign (<i>rgya-ma kha-ra</i>)	ox	dog	dragon	sheep	sheep	sheep	sheep	sheep	charm (<i>gto</i>) of the <i>Five Swift Circles</i> to be made on account of the adversarial tomb-sign in the horizontal chart indicating that the recurrence of death is not cut off (<i>rgya-ma phred kha-rai shi-sgab mi-chod 'khor-lo lnga mgyogs-kyi gto-btang</i>)

When these calculations are actually made, twelve pebbles are employed, as indicated in model chart 4.12.

4.12 Exemplary chart

Divination of the weight of past actions based on calculating the father's luck		
'Upwardly mobile' past action (<i>gyen-'pha</i>)	ill-health (<i>tshoms</i>)	0
	death (<i>stongs</i>)	0
	weak tomb-sign (<i>sdong</i>)	X
	adversarial tomb-sign (<i>kha-ra</i>)	0
'Upwardly aspiring' past action (<i>gyen-'lta</i>)	ill-health (<i>tshoms</i>)	0
	death (<i>stongs</i>)	0
	weak tomb-sign (<i>sdong</i>)	0
	adversarial tomb-sign (<i>kha-ra</i>)	0
'Decadent' past action (<i>thur-babs</i>)	ill-health (<i>tshoms</i>)	X
	death (<i>stongs</i>)	0
	weak tomb-sign (<i>sdong</i>)	0
	adversarial tomb-sign (<i>kha-ra</i>)	0

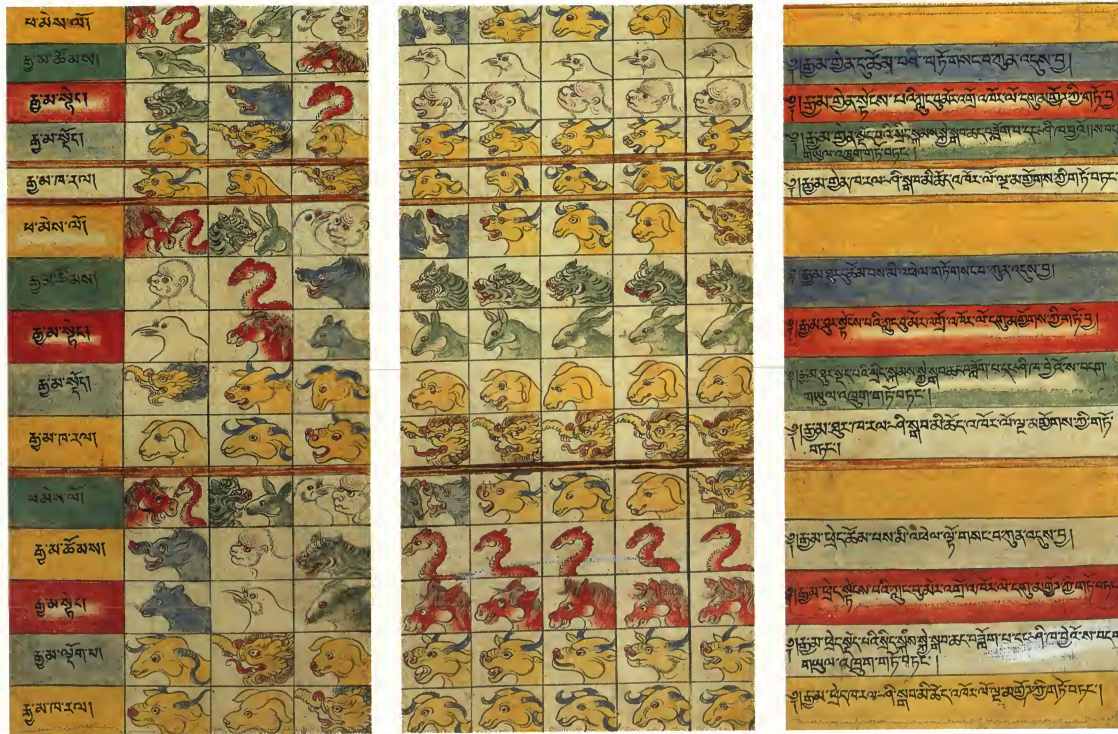


Plate 3, fig. 6

Lo-chen Dharmaśrī summarises this topic as follows (*Moonbeams*, f. 24b):

Then, as for the luck aspects pertaining to the weight [of past actions]:⁵⁹
 There are three types: 'upwardly mobile',⁶⁰ 'upwardly aspiring'⁶¹ and 'decadent'.⁶²
 The parents' [twelve] sectors of growth and decline
 Are counted through to the one coinciding with the year-sign of the child.
 And the [child's] vitality element is then taken into account.⁶³

Firstly, as for the 'upwardly mobile' computational chart:
 The [father's] sectors of ablution, birth, growth and work
 Respectively coincide with [the child's] sectors
 of ill-health (*tshoms*), death (*stong*),⁶⁴ weak tomb-sign (*sdong*)⁶⁵
 and adversarial tomb-sign (*kha-ral*).

Secondly, as for the horizontal [or 'upwardly aspiring'] computational chart:
 The [father's] sectors of conception, foetus, embryo and decline
 Respectively coincide with [the child's] sectors
 of ill-health, death, weak tomb-sign, and adversarial tomb-sign.

Thirdly, as for the inauspicious or 'decadent' computational chart:
 The [father's] sectors of ill-health, death, funeral and tomb
 Respectively coincide with [the child's] sectors
 of ill-health, death, weak tomb-sign and adversarial tomb-sign.⁶⁶

Prognostications concerning the impact of the father's trigram and coincidental actions on childbirth (*spar-brgyad rgya-ma*, *White Beryl*, ff. 196a–197b)

There are certain actions coinciding with the birth of a child (*bya-las-dang mthun-par bu-tsha bisas-pa*) and the current trigram of the father (*pha-mes babs-spar*) which provoke negative consequences (*'bras-bu*). These and the rites by which they may be averted are described in *White Beryl*, ff. 196a–197b, and illustrated on Plate 4, fig. 5.

For example, it is said that if the father's current trigram is Li (fire) and twin girls are born, they will resemble a wingless or featherless bird. In particular, if the father, brothers and sisters all gather at the time of that birth, and the children are born in a horse or snake year, the impact limits the age of the children (*rgya-ma 'thems*). Consequently, one twin will live and the other will die; and the vigilant demons will inflict harm, as if seizing a bird by its feathers. To avoid this outcome, various charms (*gto*) should be made and specific rites performed.

Similarly, if the father's current trigram is Khon (earth), and a child is born during a sheep year, while people are quarrelling and the father-in-law is also present, the impact can be fatal (*rgya-ma sdod*), and the vigilant demons will launch an unavoidable assault, as if one were unable to escape across a wide river. To avoid this outcome, a five-storied stūpa should be constructed, along with charms (*gto*), and so forth.

If the father's current trigram is Dva (iron), and a child is born during a bird or monkey year, coinciding with a blood feud or the gathering of murderous weapons, the impact will provoke ill-health (*rgya-ma tshoms*). The offspring will be girls,⁶⁷ there will be a blood feud likened to rusting iron, and harm reminiscent of tarnished gold will be inflicted by the vigilant demons. To remedy this, various charms (*gto*) should be made and specific rituals performed.

If the father's current trigram is Khen (space), and an oath is sworn, particularly by one born in an iron dog year, it is said that the family line will be impeded and the impact will turn growth into decline (*rgya-ma ldog*). Vigilant demons will inflict their harm by a process of attrition, like the hem of a dress being worn down. Consequently, various rites should be performed and charms (*gto*) should be made.

If the father's current trigram is Kham (water), and a child is born out of wedlock or through incest, particularly when another household member has reached a mother-relationship year (*ma-lo*), the impact is terrifying (*rgya-ma 'jig-pa*). Fathers and brothers will crush each other, and the bastard child will be called 'spear of darkness' (*mun-nag mdung-thung*). The vigilant demons will inflict their harm, as if one were pierced by a sharp spear in a dungeon. Various counteracting rites should therefore be performed.

If the father's current trigram is Gin (mountain), and the birth coincides with the scattering of bones, particularly those of a monk born in an ox year, the impact will be one which delimits the age (*rgya-ma 'thengs*), while ancestor spirits (*mtshun*) and subterranean ogres will diminish wealth and property. To avoid this outcome various specified rites should be performed.

If the father's current trigram is Zin (wood), and a daughter is born, the impact is one of frailty (*rgya-ma zhud*) because there will be no basis for continuity of the family line. Various rites should therefore be performed to avoid this circumstance.

Lastly, if the father's current trigram is Zon (air), and cooking pots are burnt or boil over at the time of a child's birth, the impact will be obscuring (*rgya-ma 'grib-pa*). The glory of a brother will be transferred to a sister; while the vigilant demons will provoke leprosy. To counteract this outcome various specified rites should be performed.



Plate 4, fig. 6

Figure 6 (Ms I: ff. 16–19): Prognostications concerning the impact of the father's trigram and coincidental actions on child/birth

If the father's trigram is as follows (<i>pha-mes baabs-spar</i>)	Li	Khon	Dva	Khen	Kham	Gin	Zin	Zon
and the following activity coincides with the birth of the child (<i>bya-las-dang mthun-par bu-tsha btsas-pa</i>)	child of horse or snake year, coinciding with the birth of twin girls and the gathering of paternal relatives	child of sheep year, coinciding with quarrelling and the presence of father-in-law	child of bird or monkey year, coinciding with blood feuds or the gathering of murderous weapons	child whose birth coincides with the false swearing of an oath, particularly by one born in an iron dog year	child born out of wedlock or through incest, particularly at a time when another person has a year-sign in a mother-relationship	child/birth coincides with the scattering of bones, particularly those of a monk born in an ox year	birth of a daughter	child/birth coinciding with the burning or overboiling of cooking pots
the predicted result will be as follows (<i>'bras-bu</i>)	impact limiting the age of children (<i>rgya-ma 'them</i>), in consequence of which one twin will live and the other will die; and the vigilant demons will inflict harm, as if seizing a bird by its feathers	potentially fatal impact (<i>rgya-ma sdog</i>). The vigilant demons will launch an unavoidable assault, as if one were unable to escape across a wide river	impact provoking ill-health (<i>rgya-ma tshoms</i>), in consequence of which one's offspring will be girls; there will be a blood feud likened to rusting iron, and harm reminiscent of tarnished gold will be inflicted by the vigilant demons	impact turning growth into decline (<i>rgya-ma ldog</i>), in consequence of which the family line will be impeded, and vigilant demons will inflict their harm by a process of attrition, like the hem of a dress being worn down	terrifying impact (<i>rgya-ma 'jig-pa</i>), in consequence of which fathers and brothers will crush each other, and the bastard child will be called 'spear of darkness' (<i>mun-nag mdung-thung</i>). The vigilant demons will inflict their harm, as if one were pierced by a sharp spear in a dungeon	impact delimiting the age (<i>rgya-ma 'thengs</i>), while ancestor spirits and subterranean ogres diminish wealth and property	impact of frailty (<i>rgya-ma zhud</i>) because there is no basis for continuity of the family	obscuring impact (<i>rgya-ma 'grib-pa</i>). The brother's glory (<i>ming-dpa</i>) is transferred to a sister, while the vigilant demons provoke leprosy

Prognostications concerning triple planetary conjunctions (White Beryl, ff. 203b–205b)

Predictions concerning the direst circumstances and even premature death may be made by calculating the subject's luck aspect in relation to the four main planets: Mars, Saturn, Jupiter and Mercury. The calculations determine the different 'triple conjunctions' (*sum-'dom*) of destiny element, year-sign and trigram, which may coincide respectively with each of these four planets, and which vary in the case of male and female subjects. These are also known as major planetary conjunctions (*gza' che-ba*). If the destiny element differs, and only the year-sign and trigram coincide, the calculation is known as a lesser planetary conjunction (*gza' chung-ba*). The chart on Plate 4, fig. 6, illustrates this mode of divination.

Plate 4, fig. 6 (Ms I: ff. 16–19): Prognostications concerning planetary triple conjunctions

fire destiny element of male subject	wood destiny element of male subject	earth destiny element of male subject	water destiny element of male subject	fire destiny element of female subject	earth destiny element of female subject	wood destiny element of female subject	water destiny element of female subject
mouse; dragon; monkey	bird; ox; snake	tiger; horse; dog	pig; sheep; hare	mouse; dragon; monkey	tiger; horse; dog	bird; ox; snake	pig; sheep; hare
Dva; Zin	Khon; Zon	Li; Kham	Khon; Gin	Kham; Li	Dva; Zin	Khon; Gin	Khon; Zon
Triple Mars	Triple Jupiter	Triple Saturn	Triple Mercury	Triple Mars	Triple Saturn	Triple Jupiter	Triple Mercury

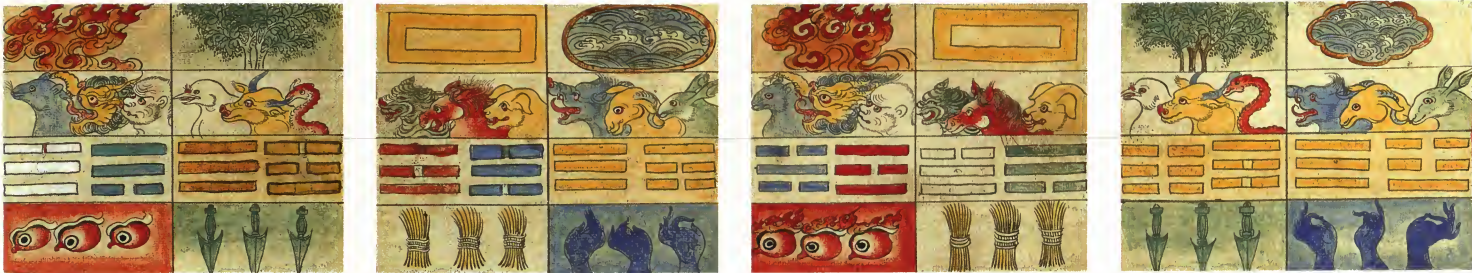


Plate 4, fig. 6

Lo-chen Dharmasrī summarises this topic as follows (*Moonbeams*, f. 24a):

Then, there is the calculation of luck in relation to the four planets:
A male subject may well die [prematurely]
If he is born in an earth tiger, horse or dog year
In conjunction with the trigram Li or Kham,
This is called a 'Triple Saturn Conjunction'.⁶⁸
A female subject may do so if she is born
In an earth tiger, horse or dog year,
In conjunction with the trigram Dva or Zin,
In which case it is also called a 'Triple Saturn Conjunction'.

The same is true for a male or female subject
Born in a fire bird, dragon or monkey year,
The former under the trigram Dva or Zin,
And the latter under the trigram Li or Kham,
In which case it is called a 'Triple Mars Conjunction'.⁶⁹
And also for male and female subjects born in a wood bird, ox or snake year,
The former under the trigram Khen or Zon,
And the latter under the trigram Gin or Khon,
In which case it is called a 'Triple Jupiter Conjunction'.⁷⁰
And lastly for male and female subjects born in a water pig, sheep or hare year,
The former under the trigram Gin or Khon,
And the latter under the trigram Khen or Zon,
In which case it is called a 'Triple Mercury Conjunction'.⁷¹

In *White Beryl*, ff. 203b–205b, predictions are made concerning the types of birth coincident with these triple conjunctions. For example, those born under a triple Mars conjunction are said to have exhausted their human resources and wealth, as if their inner organs were consumed by vermin. Though they will be happy in the latter part of their lives, malignant demons will take their toll, and they will eventually die due to accidental injury or fever. Similarly, in the face of a triple Jupiter conjunction, the foundations are shaken by demonic spirits, in the face of a triple Saturn conjunction the various burial sites are disturbed, and in the face of a triple Mercury conjunction, obstacles emerge as if leaked through a sieve. As for the basis of these calculations, Lo-chen Dharmasrī states (*Moonbeams*, f. 24a):

It is said that since these calculations are made
On the basis of the mother's trigram,
The parents' year-signs,⁷² and the subject's own year-sign.
This prediction is known as the 'Gathering of a Single Household'.⁷³

The actual divination then calculates the luck of the child based on the relationship between the outer, intermediate and inner planetary aspects⁷⁴ in positive and negative terms. Nine pebbles are employed altogether, the first three respectively representing the destiny element of the outer planetary aspect, the vitality of the intermediate planetary aspect, and the constitutional type of the inner planetary aspect. The remaining six pebbles represent the positive or friend- and negative or enemy-relationships formed between each of the first three and the others. Model chart 4.13, using the example of a subject with an earth outer planetary aspect, a wood intermediate planetary aspect, and an earth inner planetary aspect, will serve to clarify this point.

In the words of Lo-chen Dharmasrī (*Moonbeams*, f. 24b):

4.13 Exemplary chart

Divination of luck in relation to the planetary aspects	
Outer planetary aspect (<i>phyi-gza</i>) = earth	Saturn
Intermediate planetary aspect (<i>dar-gza</i>) = wood	Jupiter
Inner planetary aspect (<i>nang-gza</i>) = earth	Saturn
Pebble symbolising contrast between the outer and intermediate planetary aspects	XX
Pebble symbolising contrast between the outer and inner planetary aspects	0
Pebble symbolising contrast between the intermediate and outer planetary aspects	0 0
Pebble symbolising contrast between the intermediate and inner planetary aspects	0 0
Pebble symbolising contrast between the inner and outer planetary aspects	0
Pebble symbolising contrast between the inner and intermediate planetary aspects	XX

The outer planetary aspects form three compatible groups
Corresponding to their [luck] elements,
As in the case of the earth tiger, horse and dog years.⁷⁵
Then, having ascertained the destiny element of the outer planetary aspect,
The vitality element of the intermediate planetary aspect,
And the constitutional type of the inner planetary aspect,⁷⁶
Six further pebbles should then be placed
Representing the negative and positive attributes⁷⁷ [of these three aspects]
Enhancement and inhibition⁷⁸ [due respectively to friend- and enemy-relationships]
Should be examined in relation to these,
Since the outer planetary aspect is contrasted with the intermediate and inner aspects,
The intermediate planetary aspect is contrasted with the outer and inner aspects,
And the inner planetary aspect is contrasted with the outer and intermediate aspects.⁷⁹

Prognostications concerning the impact of the mother's planetary luck aspects on childbirth (White Beryl, ff. 197b–203b)

This topic is summarised by Lo-chen Dharmaśrī as follows
(*Moonbeams*, f. 24b):

Another method supplementing these basic [calculations]
Derives from the cycle of secretly 'pointed-out' instructions.⁸⁰
When a child is born in a year
Belonging to a naturally compatible intermediate planetary aspect
At a time when the mother's *log-men*,
Coinciding with this intermediate planetary aspect,
Encounters a [compatible] inner planetary aspect,
The prediction is called a 'Triple Planetary Alliance'.
If the birth lacks this naturally compatible [factor],
But takes place in conjunction with the mother's planetary aspect,
The prediction is called 'Birth under an Extraneous Planetary Aspect'.

Particular predictions can be made concerning the future of a child and its well-being on the basis of the mother's natal sign, trigram and the age at which she gives birth. If the natal sign of the child belongs to a compatible intermediate planetary aspect, this prediction is known as a 'triple planetary alliance' (*gza'-spun gsum*), and if it belongs to one of the other groups of intermediate planetary aspects, only two planetary aspects are present, the prediction being called 'birth under an extraneous planetary aspect' (*gza'-gzhon skyes*). In *White Beryl*, ff. 197b–203b, these distinctions are made in detail for women who give birth between the ages of fifteen and fifty, and clearly illustrated in tabular form (Plate 4, fig. 7).

For example, when a mother's natal sign is the earth horse, iron dog, water tiger, wood horse or fire dog, and her trigram is Zin (wood), and she gives birth respectively at the age of 15, 23, 31, 39 or 47, if her child is born in a compatible tiger, horse or dog year, the prediction is known as a 'Triple Saturn Alliance'. On this basis, it is said that kings and ministers will have an uninterrupted succession, trees will flourish, and the child will have long life free from ill-health, dying in old age and with average wealth. However, if her child is born in a year with an extraneous planetary luck aspect the predictions differ. If birth occurs in the mouse, dragon or monkey year, there is a Mars–Saturn conjunction, predicting that there will continuously be inauspicious factors, the family line will end due to blood feuds, the father's brothers will prosper and the child will have long life and average wealth, eventually dying through accidental injury. Similarly, if her child is born in a bird, ox or snake year, there is a direct Saturn–Jupiter conjunction, predicting that the child will have wondrous attributes, but that the spirit lords of the soil will still cause affliction to the dead and the living, inducing suicide and fatalities due to spears. Or else, in early life, the child will flourish, holding onto wealth, but still become impoverished in later life, and eventually die due to possession by primordial bewitchers (*ye-'brog*). Similarly, if her child is born in a pig, sheep or hare year, there is a direct Saturn–Mercury conjunction, predicting that wealth will be dissipated, spirit lords of the soil will cause affliction from the maternal uncle's domain, the paternal relatives will be dispersed, and their wealth diminished. In early life and mid-life, there will be good prospects, but impure diseases will eventually take their toll, and the subject will be widowed.

Figure 4, fig. 7



Plate 4, fig. 7 (Ms I. ff. 16–19): Prognostications concerning the impact of the mother's planetary luck aspects on childbirth

When a mother's natal sign is the earth horse, iron dog, water tiger, wood horse or fire dog and her trigram is Zin and she gives birth respectively at the age of 15, 23, 31, 39 or 47 if her child is born in a tiger, horse or dog year	When a mother's natal sign is the fire snake, earth bird, iron ox, water snake or wood bird and her trigram is Gin and she gives birth respectively at the age of 16, 24, 32, 40 or 48 if her child is born in a bird, ox or snake year	When a mother's natal sign is the fire dragon, earth monkey, iron mouse, water dragon or wood monkey and her trigram is Kham and she gives birth respectively at the age of 17, 25, 33, 41 or 49 if her child is born in a mouse, dragon or monkey year	When a mother's natal sign is the wood hare, fire sheep, earth pig, iron hare or water sheep and her trigram is Khen and she gives birth respectively at the age of 18, 26, 34, 42 or 50 if her child is born in a pig, sheep or hare year	When a mother's natal sign is the wood tiger, fire horse, earth dog or iron tiger and her trigram is Dva and she gives birth respectively at the age of 19, 27, 35 or 43 if her child is born in a tiger, horse or dog year	When a mother's natal sign is the water ox, wood snake, fire bird or earth ox and her trigram is Khon and she gives birth respectively at the age of 20, 28, 36 or 44 if her child is born in a bird, ox or snake year	When a mother's natal sign is the water mouse, wood dragon, fire monkey or earth mouse and her trigram is Li and she gives birth respectively at the age of 21, 29, 37 or 45 if her child is born in a mouse, dragon or monkey year	When a mother's natal sign is the iron pig, water hare, wood sheep or fire pig and her trigram is Zon and she gives birth respectively at the age of 22, 30, 38 or 46 if her child is born in a pig, sheep or hare year
there is a Triple Saturn alliance predicting that kings and ministers will have an uninterrupted succession, children will take care of their parents, the foliage of trees will flourish, and the child will have long life free from ill-health, dying of an injury in old age and with average wealth.	there is a Triple Jupiter alliance predicting that the child will have many ordinary but few special relatives, problems will arise due to the infringement of the spirit lords of the soil and plague-causing spirits (<i>gyar</i>), the land will be deserted due to Bon or Buddhist imprecations, and if the subject is a king the people will rebel, the house will be afflicted by the spirit lords of the soil, and death will come due to contagious diseases. Demons will also beset maternal relatives, yet the child will have great wealth and a pleasant old age.	there is a Triple Mars alliance predicting that property and persons will be cursed, the child's parents will get divorced, there will be blood feuds, much misfortune, and the squandering of resources, while the home will be abandoned due to Bon or Buddhist imprecations. Although in later life wealth will increase, death will eventually come through drowning, tumours, dropsy or some other type of pollution.	there is a Triple Mercury alliance predicting that property and persons will be cursed, servants will surpass their lords, a high peak will be overgrown by a single artemisia plant, a single soldier will subdue the border lands, medicinal herbs will grow on dry grassland, and the child will have long life, prospering in later years. Afflictions will come due to Bon or Buddhist ritual daggers (<i>kila</i>), and due to king spirits or demons. Death will be accidental.	there is a Triple Saturn alliance predicting that the family line will be noble and heroic, paternal relatives will instigate a blood feud, and the enmity of a maternal uncle will cause the child to move home. The child will have a long life, while its wealth will fluctuate, prospering in later life, and it will eventually die in a fire accident.	there is a Triple Jupiter alliance predicting that there will be wounds, harmful spirit lords of the soil, and an interruption to the family line, bringing demonic curses of the king spirits and attachment spirits in its wake, there will be death due to avalanches, a secure home will become a wilderness, and the child will be prone to serpentine spirits and lake-dwelling mermaids (<i>sman-mq</i>). The spirit lords will afflict the house and land, and leprosy will be provoked, yet nonetheless the child will be rich.	there is a Triple Mars alliance predicting that mountains will be burnt and gardens flooded, persons and property will both be inauspicious, and the family line will end due to a curse, the father's friends will not be steadfast, and he will be subjected to scandalous rumour, but his two children will have average wealth, eventually dying of a head injury.	there is a Triple Mercury alliance predicting that persons and property will be exhausted due to great curses, there will be heavy misfortunes, and the child will endure many ups and downs, being unable to maintain its father's and grandfather's homes. There will be affliction due to king spirits or spirit lords of the soil, and madness associated with heart and wind disorders, the environment will become hostile, and the child will be afflicted by ingressing demons and ritual daggers (<i>kila</i>).
However, if her child is born in a mouse, dragon or monkey year there is a Mars–Saturn conjunction predicting that there will continuously be inauspicious factors, the family line will end due to blood feuds, the father's brothers will drift apart, and enemies will arise, yet there will be two sons with long life and average wealth, eventually dying accidentally after brandishing a firebrand (<i>phyags-shing klad-skor gri-khar 'chi</i>)	However, if her child is born in a mouse, dragon or monkey year there is a Mars–Saturn conjunction predicting that successive generations will be stronger, that high mountain grasslands will be burnt, that vultures will hover, chieftains and senior goatherds will become unlucky, dying due to a blood feud, yet there will be two who prosper with long life. Eventually, however, bad reputation will incur the enmity of Buddhist monks, and death will follow due to plague.	However, if her child is born in a tiger, horse or dog year there is a Mars–Saturn conjunction predicting that birth will take place in an ignoble family, there will be flattering of superiors and despising of inferiors, which provokes the hostility of Bon and Buddhist priests. However, the child will have long life and be well educated, becoming proficient in the practices of Bon or Buddhism, and eventually dying due to diseases of the muscle tissue (<i>hog-pa</i>).	However, if her child is born in a mouse, dragon or monkey year there is a Mars–Mercury conjunction predicting that there will be curses, sons will maintain their fathers' houses, and grandsons their grandfathers' houses, relatives will become hostile, and the generations will be successively stronger. There will be inauspicious afflictions due to attachment spirits (<i>bsen-md</i>), but two children will have great authority and long life, eventually dying due to fever.	However, if her child is born in a mouse, dragon or monkey year there is a Saturn–Mars conjunction predicting that the child will be born in a noble and heroic family going back many generations, but severe compensations will be levied, the property of father and brother will be cursed, tombs will be desecrated, and the child will die of knife-wounds. In short, wealth will be squandered, relatives will be estranged, and the family line broken, save for the father himself.	However, if her child is born in a tiger, horse or dog year there is a Jupiter–Saturn conjunction predicting that kings will be well counselled for many generations, while father and brothers will die accidental deaths. Wealth will be fine, and there will be long life, in which one incurs the wrath of Buddhist monks, eventually dying of angina and muscular spasms.	However, if her child is born in a tiger, horse or dog year there is a Mars–Jupiter conjunction predicting that the child will be born into an unbroken noble family of high education, there will be long life, and great consumption of wealth, but the child will die while travelling and the skull will be lost. The paternal relatives will be subjected to blood feuds, and affliction due to the spirit lords of the soil.	However, if her child is born in a mouse, dragon or monkey year there is a Mercury–Mars conjunction predicting that there will be onerous misfortune, the parents will get divorced, and there will be rumours and disastrous imprecations invoked by Bon priests and Buddhists. The house will be afflicted by demons, the country will become divided, and people will commit suicide, the skulls being scattered by spirit lords of the soil and serpentine spirits. There will be a bastard child of average wealth and long life, eventually dying due to the contagious diseases of attachment spirits (<i>bsen-md</i>).
However, if her child is born in a bird, ox or snake year there is a Saturn–Jupiter conjunction predicting that there will be childlessness and afflictions to the house and land caused by the spirit lords of the soil. Secure homes will be abandoned and evil spirits will emerge, inducing suicide and fatalities due to spears. In early life, the child will flourish, holding onto wealth, but still become impoverished in later life, and eventually die due to possession by primordial bewitchers (<i>ye-'brog</i>).	However, if her child is born in a tiger, horse or dog year there is a Jupiter–Saturn conjunction predicting that the child's parental relatives will have many protectors, but the child will be kind to itself, showing little regard for its parents' kindness, and despite family friction, it will enjoy happiness and a ripe old age, eventually dying an accidental death.	However, if her child is born in a bird, ox or snake year there is a Saturn–Jupiter conjunction predicting that the child will be cursed so as to exhaust the bodies of three lives in a single lifetime, it will be subjected to gossip, and many misfortunes. The spirit lords of the soil and plague-causing spirits (<i>gyar</i>) will cause affliction, but wealth will be adequate, the child eventually dying due to a drowning accident.	However, if her child is born in a tiger, horse or dog year there is a Mercury–Saturn conjunction predicting that there will be wild ass flesh in the mouths of wolves; the foliage, fruits and flowers of the wish-granting tree will ripen; and paternal relatives will die due to a blood feud, or fall from a high building, or suffer head injuries. The child will travel abroad, and die an untimely death due to infectious diseases.	However, if her child is born in a bird, ox or snake year there is a Saturn–Jupiter conjunction predicting that kings will become commoners, and good fathers will have inferior children and servants, unable to maintain the status of their forefathers. One son will have the destiny to lead a dog, the spirit lords of the soil will cause affliction, the family line will be interrupted, the house and land beset by spirit lords, yet there will be excellent wealth and food, the child eventually dying abroad.	However, if her child is born in a mouse, dragon or monkey year there is a Jupiter–Mars conjunction predicting that two kings will reign simultaneously, while the house, land and tombs will be strewn with <i>gra-mu</i> bushes, corpses of trees and boulders. A green turquoise will appear in a narrow square, fires will blaze on the grasslands, and noble families will experience many ups and downs. The family will be educated, but incur the enmity of Bon or Buddhist priests, and the subject will die of a riding accident or asphyxiation, the two children being rich in early life and impoverished in mid-life.	However, if her child is born in a bird, ox or snake year there is a Mars–Jupiter conjunction predicting that the child will be born into a noble family and travel widely, befriended by important persons, yet the estates will be divided, wealth and property being minimal in early life, and improving in later life. If the subject does not move house in early life, there will be afflictions causing disability, and despite long life, he or she will die due to miasma diseases induced by the spirit lords of the soil.	However, if her child is born in a tiger, horse or dog year there is a Mercury–Saturn conjunction predicting that the child will be an educated aristocrat, respecting both Bon and Buddhism, yet susceptible to many ups and downs. The family line will be interrupted and the child will die abroad. Paternal relatives will disagree, kings will give punishment, important persons will grow hostile, while house and land will be afflicted by serpentine spirits and lake-dwelling mermaids (<i>sman-mq</i>). The child will die due to a blood feud, despite having excellent wealth and long life.
However, if her child is born in a pig, sheep or hare year there is a Saturn–Mercury conjunction predicting that wealth will be dissipated, spirit lords will cause affliction from the maternal uncle's domain, the family line will be ended, paternal relatives will be scattered and their wealth diminished. In early and mid-life, there will be excellent property; however, diseases will eventually take their toll, and the subject will be widowed.	However, if her child is born in a pig, sheep or hare year there is a Jupiter–Mercury conjunction predicting that the child will be exposed to all sorts of good and bad people, wealth will be spent, there will be physical disability, and the house and land will be afflicted by the spirit lords of the soil. Compensation will have to be paid, and after many misfortunes, the relatives will grow hostile, scattering the skulls of the ancestors. The subject will eventually die due to dropsy, and will have two children who prosper in later life.	However, if her child is born in a pig, sheep or hare year there is a Mars–Mercury conjunction predicting that wealth will be squandered and rumours rife, and the actions of many lives will be carried through in a single lifetime. Befriended by aristocrats but cut off from paternal relatives, the subject will die abroad, luck will diminish and the children will break the family line, eventually dying due to drowning, wounds, injury or tumours.	However, if her child is born in a bird, ox or monkey year there is a Mercury–Jupiter conjunction predicting that the child will be born into an educated family, and with strength if a male subject. The subject will have children in early and later life, but the skulls of the ancestors will not be properly buried, he or she will move house, and although there are many paternal relatives, few will be special. The children will die due to infectious diseases, and their domain will become hostile, despite their having great wealth.	However, if her child is born in a pig, sheep or hare year there is a Saturn–Mercury conjunction predicting that the child will endure great degeneration, spirit lords of the soil will cause affliction in the house and land, the paternal relatives will be dispersed, and the subject will die due to dropsy. There will be many children, but two of them will live long prosperous lives before dying accidentally. The prospects will improve if Bon and Buddhist rites are performed.	However, if her child is born in a pig, sheep or hare year there is a Jupiter–Mercury conjunction predicting that the child will endure many ups and downs, misfortunes, and flagrant rumours. There will be six twins disabled at birth, and death will come through drowning. Many spirits will cause affliction and childlessness, and death will ensue due to an avalanche or due to infectious diseases. In short, luck will diminish, and the subject will be befriended by the mighty and despised by the lowly.	However, if her child is born in a pig, sheep or hare year there is a Mars–Mercury conjunction predicting that the child will enjoy the wealth of three lives in a single lifetime, but many enemies will appear. Spirit lords of the soil from the maternal uncle's domain will cause affliction, bringing misfortunes and interruption to the family line. Despite having long life, the subject will move house and die accidentally.	However, if her child is born in a bird, ox or snake year there is a Mercury–Jupiter conjunction predicting that the child will be able to maintain the family line, but it will be exiled owing to religious disenchantment. There will be childlessness, the tombs will be desecrated, and although the child may have three estates and excellent wealth, the paternal line will be interrupted.

Prognostications concerning auspicious and inauspicious nativity luck aspects (skyes-klung bzang-ngan; White Beryl, ff. 209b–210a)

Based on the father's natal sign, predictions may be made concerning the auspicious or inauspicious factors associated with a child's birth. Auspicious factors generally occur when the mother's luck aspect is properly secured, and inauspicious ones when the father's sign has an enemy-relationship with that of the child. For example, when the father's natal year is the tiger or hare, and the child's is either the horse or snake, the auspicious prediction is known as 'great luminosity' (*snang-gsal 'od-po che*). However, when the father's natal sign is the tiger or hare, and the child is born in a bird or monkey year, there is an utterly inauspicious prediction of a short lifespan (*tshe-thung 'phral phugs-ngan*). See Plate 5, fig. 5, where these divinations are fully presented in tabular form.



Plate 5, fig. 5

Figure 5.1 (Ms I ff. 20–24): Prognostications concerning auspicious and inauspicious nativity luck aspects

If the father's natal year	tiger, hare	horse, snake	ox, sheep,	bird, monkey	mouse, pig
is as follows (<i>pha-ma'i lo</i>)					
and the child's natal year	horse, snake	ox, sheep,	bird, monkey	mouse, pig	tiger, hare
is as follows (<i>bu-tsha'i lo</i>)		dog, dragon			
there will be an auspicious	'great luminosity'	'high fortress	'spear at the top and	'bottomless ocean'	'flourishing wish-
prediction named	(<i>snang-gsal</i>)	construction'	sister at the bottom'	(<i>gya-mtsho</i>)	granting tree'
(<i>bzang-po'i ming de'i ming</i>)	'od-po che)	(<i>mtsho-ba mkhar-du</i>	(<i>mdung-rtse</i>)	(<i>dpaq-bsam</i>)	(<i>sdong-rgyas</i>)
		<i>brtsigs</i>)	<i>sring-mo rkang</i>)		
If the father's natal year is	tiger, hare	horse, snake	ox, sheep,	bird, monkey	mouse, pig
as follows (<i>pha-ma'i lo</i>)			dog, dragon		
and the child's natal year is	bird, monkey	mouse, pig	tiger, hare	horse, snake	ox, sheep,
as follows (<i>bu-tsha'i lo</i>)				dog, dragon	
there will be the following	short lifespan,	short lifespan,	short lifespan,	short lifespan,	short lifespan,
inauspicious result	the short and long	the short and long	the short and long	the short and long	the short and long
(<i>ngan-ba'i 'bras-bu</i>)	term (<i>tshe-thung</i>	term (<i>tshe-thung</i>	term (<i>tshe-thung</i>	term (<i>tshe-thung</i>	term (<i>tshe-thung</i>
	' <i>phral phugs-ngan</i>)	' <i>phral phugs-ngan</i>)	' <i>phral phugs-ngan</i>)	' <i>phral phugs-ngan</i>)	' <i>phral phugs-ngan</i>)

Concerning the five categories of inauspicious signs in particular, Lo-chen Dharmaśrī (*Moonbeams*, f. 25a) adds:

When a child's [natal year] is in an enemy-relationship
With the vitality element of four successive generations of paternal ancestors,
Exemplified by a child born in a mouse or pig year
When its four successive generations of paternal ancestors
were of the horse or snake year,
The prediction is called the 'Fixing of Bondage and Impediments'.⁸¹

In general, it is said that when the mother's luck element secures the sector, the sector of the natal month associated with the trigram and that of the mother's destiny element will both be auspicious. However, the mother will have difficulty in raising a child when the sector of the trigram is inauspicious. For example, when a child is born in a tiger or hare year under the natal trigram Dva (iron), the sector of the trigram is deemed to be inauspicious because it is in an enemy-relationship with the natal sign. See the complete chart on Plate 5, fig. 6.

Plate 5, fig. 6



Plate 5, fig. 6 (Ms I ff. 20–21): Prognostications concerning the mother's difficulty in raising a child

If the child's natal year is the following (<i>bu-tsha'i lo</i>)	tiger, hare	horse, snake	bird, monkey	ox, sheep, dog, dragon	mouse, pig
and combined with the following natal trigram (<i>skyes-spar</i>)	Dva	Kham	Li	Zin	Khon
the inauspicious luck aspect of the year (<i>lo-yi klungs-ngan-ni</i>)	portends that if a child is born under such a trigram in an enemy-relationship with the year-sign, the sector of the trigram will be inauspicious (<i>lo dgra'i spar-kha skyes-na spar-kha'i gdan-sa ngan-pa zer-rd</i>)				

As for the natal months coinciding with the inauspicious sectors of ill-health, death and tomb, it is said that the season of the year coinciding with these sectors is determined by the element in a mother-relationship with the vitality element of the natal sign. For example, the fire element, which is in a mother-relationship with the ox, sheep, dog or dragon natal signs, portends a divination coinciding with the three autumn seasonal months. Among these, the first autumn month (monkey) coincides with the sector of ill-health, the mid-autumn

month (bird) with the sector of death, and the last autumn month (dog) with the sector of tomb. One whose birth occurs during these months under the given year-sign is susceptible to ill-health or death during that period, or else the father may be susceptible. See the full chart on Plate 5, fig. 10.



Plate 5, fig. 10

Plate 5, fig. 10 (Ms t. ff. 22–24): Natal months coinciding with ill-health, death, or tomb sectors of growth and decline

Natal sign of child and element in mother-relationship with its vitality element (<i>bu'i lo-rtags-dang srog-gi ma gzugs</i>)	ox, sheep, dog or dragon year, in relationship with fire element, indicating calculation pertains to the autumn seasonal months	bird or monkey year, in relationship with earth element, indicating calculation pertains to the spring seasonal months	mouse or pig year, in relationship with iron element, indicating calculation pertains to the winter seasonal months	horse or snake year, in relationship with wood element, indicating calculation pertains to the summer seasonal months	tiger or hare year, in relationship with water element, indicating calculation pertains to the spring/autumn seasonal months	Starting point for computational sequence based on season indicated by the element in a mother-relationship with the child's vitality element (<i>srog-ma'i skor-'gd</i>)
The following natal months coincide with the sector of ill-health (<i>zla-ba 'di-rnams rang-rang-gi na-sar skyes-po</i>)	monkey	tiger	pig	snake	tiger	First seasonal month coinciding with the sector of ill-health, inauspicious to oneself and one's father (<i>rab na-sar rang-dang pha-mar ngar</i>)
The following natal months coincide with the sector of death (<i>skyes-sa 'di-rnams shi-sa</i>)	bird	hare	mouse	horse	hare	Mid-seasonal month coinciding with the sector of death, inauspicious to oneself and one's father (<i>'bring-po shi-sa rang-ngam pha-mar ngar</i>)
The following natal months coincide with the sector of tomb (<i>skyes-zla 'di-rnams dur-sa</i>)	dog	dragon	ox	sheep	dragon	Last seasonal month coinciding with the sector of tomb, inauspicious to oneself and one's father (<i>tha-chung dur-sa rang-ngam pha-mar ngar</i>)

Prognostications concerning auspicious coincidences of destiny elements and natal trigrams, and inauspicious coincidences of natal trigrams and natal years (*White Beryl*, f. 210a)

Predictions may be made concerning the auspicious and inauspicious types of relationship that a child will have with maternal and paternal relatives, and so forth. For example, it is predicted that a child born with an earth destiny element and the natal trigram Li (fire), will show kindness to maternal relatives. However, a child born under the Khon (earth) trigram in a tiger year is predicted to be afflicted by the spirit lords of the soil. The full correspondences are given on Plate 5, fig. 8.



Plate 5, fig. 8

Plate 5, fig. 8 (Ms t. ff. 20–24): Prognostications concerning auspicious and inauspicious coincidences of element or year-sign and natal trigram

If the [destiny] element is as follows (<i>kham-s-bzh</i>) and the natal trigram is as follows (<i>skyes-spar</i>)	earth	water	fire	wood	If the natal trigram is as follows (<i>skyes-spar</i>) and the natal year is as follows (<i>skyes-lo</i>)	Khon	Gin	Khen	Zon
the following auspicious result is predicted (<i>'bras-bu</i>)	kindness will be shown to maternal relatives (<i>mo-phyogs-la byams</i>)	maternal estates and mansions will be excellent (<i>ma phyi'i yul mikhar-bzang</i>)	gratitude will be shown to paternal relatives (<i>pha-khu'i drin-lan yod</i>)	merits will be accumulated by the subject (<i>rang-gis bsod-nams bsags</i>)	the following inauspicious result is predicted (<i>'bras-bu</i>)	there will be affliction by spirit lords of the soil (<i>sa-bdag gnod</i>)	the wife, mother-in-law and brother-in-law will be afflicted by spirit lords of the soil (<i>chung-ma yams-dgra-dang god-kha skur-la sa-bdag gnod</i>)	there will be enemies and losses, inauspicious to the paternal uncle (<i>dgra-dang god-kha 'ong khu-bor ngar</i>)	it will be inauspicious for the wealth of relatives (<i>nye-'khor nor-la ngar</i>)

On the inauspicious category, Lo-chen Dharmaśrī also writes (*Moonbeams*, f. 25a):

When children are born under the trigram Khon in a tiger or hare year,
Under the trigram Gin in a bird or monkey year,
Under the trigram Khen in a horse or snake year,
And under the trigram Zon in an ox, dragon, sheep, dog, mouse or pig year.
The prediction is known as Weighty Slingshot of Past Actions.⁸²

Prognostications concerning times of childbirth inauspicious to parents or relatives (*White Beryl*, f. 210b)

In general, it will be inauspicious if males are born under the four cardinal trigrams, and females under the four intermediate trigrams, since this can have a negative impact on the father or brother, even if the son or daughter should prosper. It is said that when a son is born the father will die early if his trigram is Zin and the mother's trigram is Dva, but that when a daughter is born, the mother will die early if her trigram is Gin and the father's is Zin.

Opposite Detail of Plate 5, fig. 7 (see below), showing the inauspicious and auspicious luck aspects of the years

In particular, if the child's natal sign or trigram has an enemy-relationship (*dgra-bdud*) with that of the mother, father or elder sibling, it will be inauspicious. For example, any son born to a mother of the dog or dragon year under the Khen trigram will be inauspicious for the father, and conversely, a child born in a dog or dragon year under the trigram Khen will also be inauspicious for the father, regardless of the mother's year-sign. The outcome is also inauspicious for the father when his natal trigram is Khen and the son's is Li, and so forth; or when an elder son has the natal trigram Khon and the younger has the trigram Kham, and so forth.

The time of childbirth may similarly be inauspicious for the mother, as when a mother of the sheep or ox sign has a daughter under the Khon trigram, or for the sister, as when a mother of the dog or dragon sign has a son born under the Zon trigram. The prognosis is inauspicious for the brother when a woman of any year-sign has a daughter of the ox or sheep year under the Gin trigram. Lastly, it is inauspicious for the grandfather when a mother of any year-sign has a daughter born, for example, in the tiger, hare, bird or monkey year under the trigram Dva or Zin. The full chart illustrating these relationships is given in Plate 5, figs 11–12.



Plate 5, fig. 11

Plate 5, fig. 11 (Ms I, ff. 20–22): Childbirth inauspicious for the father

If the mother's year-sign and trigram are as follows	dog; dragon	[any year-sign]	It will be inauspicious if the father's natal trigram is	Khen	It will be inauspicious if the natal trigram of the first son is	Li	Khon	Dva	Khen	Kham	Gin	Zin	Zon
(<i>ma'i lo-dang babs-spar</i>)	Khen	Khen	(<i>pha'i skyes-spar</i>)		(<i>bu snong-ma'i skyes-spar</i>)								
the following childbirth will be inauspicious for the father	a son	a child born in dog or dragon year	and the son's natal trigram is	Li	and the natal trigram of the next son is		Khon	Kham	Zin	Li	Khon	Zon	Dva
(<i>bu-skyes phar-ngan</i>)			(<i>bu'i skyes-spar</i>)		(<i>rjes-ma'i skyes-spar</i>)								Gin



Plate 5, fig. 12

Plate 5, fig. 12 (Ms I, ff. 20–22): Childbirth inauspicious for the mother and other relatives

If the mother's year-sign and trigram are as follows	sheep; ox	[any year-sign]	dog; dragon	[any year-sign]	ox; sheep	[any year-sign]	[any year-sign]	[any year-sign]	[any year-sign]	[any year-sign]
(<i>ma'i lo-dang babs-spar</i>)	Khon	Khon	Zon	Zon	Gin	Gin	Kham	Dva; Zin	Khon; Gin	Zon; Khen
and the year-sign of her son or daughter is as follows	daughter of any sign	daughter of sheep or ox sign	son of any sign	son of dog or dragon sign	son of any sign	daughter of ox or sheep sign	daughter of horse; snake; mouse; or pig sign	daughter of tiger; hare; bird; or monkey sign	daughter of ox or sheep sign	daughter of dog or dragon sign
it will be inauspicious for the following person	inauspicious for the mother (<i>mar-ngan</i>)	inauspicious for the mother (<i>mar-ngan</i>)	the sister should not be invited (<i>sring-mor 'bod rgyu- med</i>)	the sister should not be invited (<i>sring-mor 'bod rgyu- med</i>)	the sister should not be invited (<i>sring-mor 'bod rgyu- med</i>)	inauspicious for the brother	inauspicious for the grandfather	inauspicious for the grandfather	inauspicious for the grandfather	inauspicious for the grandfather
(<i>di-la ngan</i>)						(<i>ming-par ngan</i>)	(<i>sgyed-po bgrang</i>)	(<i>sgyed-po bgrang</i>)	(<i>sgyed-po bgrang</i>)	(<i>sgyed-po bgrang</i>)

Prognostications concerning inauspicious luck aspects of the years (*lo-yi klungs ngan*, White Beryl, f. 211b)

The years of the sexagenary cycle are grouped into eights, and these are subdivided into pairs endowed with antagonistic luck aspects, as partially illustrated on Plate 5, fig. 7. For example, the fire tiger is said to 'kill' the luck aspect of the iron dragon, and so forth. Other years are said to protect or 'save' the luck aspect, as well as the vitality, body and destiny aspects. For example, the earth tiger protects the luck aspect of the iron snake, the iron snake protects that of the water dragon, and so forth.



Plate 5, fig. 7 (Ms I, ff. 20–24): Inauspicious and auspicious luck aspects of the years

fire tiger kills	earth tiger kills	fire hare kills	earth hare kills	iron horse kills	earth horse kills	wood ox kills	water ox kills	earth tiger saves	iron snake saves	wood snake saves	iron mouse saves	earth horse saves	wood horse saves	wood monkey saves	earth bird saves
iron dragon	water dragon	iron dog	water dog	wood monkey	water monkey	earth pig	fire pig	iron snake	water dragon	fire dragon	water hare	iron ox	fire ox	water mouse	fire mouse



Prognostications concerning greater, middling and lesser degrees of ill-omen (*Itas-ngan che-'bring-chung gsum, White Beryl, ff. 211b–212a*)

The years harbour ill-omens of varying degrees, the most severe being the conjunction of the body and luck elements of the sheep and snake, the middling being the conjunction of those same elemental aspects of the horse and snake, and the lesser being those of ox, sheep, dog or dragon, with mouse or pig. Accordingly, if a mother has the snake as her year-sign, and her child is born in a sheep year, it is called a year of 'great defect'; if her sign is the horse and the child's sign is the dragon, the year is one of 'middling defect'; and if her year is the mouse or pig, and the child's is the ox, sheep, dog or dragon, it is one of 'lesser defect'. See the chart on Plate 5, fig. 9. These distinctions are considered important since marriage undertaken at such times can be inauspicious for the father, the parents and so forth.⁸⁵



Plate 5, fig. 9

Plate 5, fig. 9 (Ms I, ff. 20–21). Greater, middling and lesser degrees of ill-omen

Greater ill-omen is indicated by the following conjunctions of body and luck elements (<i>lus-klung Itas-ngan che-ba</i>)	sheep and snake	body and luck elements forming a mother-relationship (<i>ma'i lo</i>)	snake	horse	mouse and pig
Middling ill-omen (<i>Itas-ngan 'bring-po</i>) is indicated by the following conjunctions	horse and snake	body and luck elements forming a son-relationship (<i>bu'i lo</i>)	sheep	dragon	ox, sheep, dog or dragon
Lesser ill-omen (<i>Itas-ngan chung-ba</i>) is indicated by the following conjunctions	ox, sheep, dog, dragon, mouse or pig	defective year (<i>lo skyon-gyi ming</i>)	year of great defect (<i>lo skyon che-ba</i>)	year of middling defect (<i>lo-skyon 'bring-ba</i>)	year of less defect (<i>lo-skyon chung-ba</i>)

Prognostications concerning even- and odd-numbered year-signs and trigrams (*White Beryl, f. 212a*)

The year-signs and trigrams may be utilised for calculating the age and the auspicious or inauspicious years of human life. According to *White Beryl*, f. 212a (Plate 5, fig. 13), the tiger and hare, the bird and monkey and the horse and snake are considered to be even-numbered 'goat-horns', along with their respective trigrams Dva, Zin and Zon; whereas the ox, sheep, dog, dragon, mouse and pig are considered to be odd-numbered 'rhino-horns', along with their trigrams, which are respectively Khen, Khon, Khon, Kham, Gin and Gin.

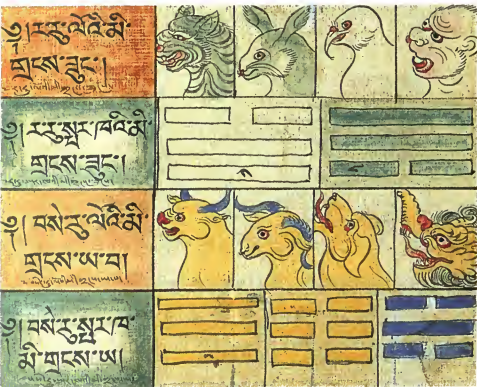


Plate 5, fig. 13

Plate 5, fig. 13 (Ms I, ff. 23–24). Even- and odd-numbered years and trigrams (*White Beryl, f. 212a*)

The even-numbered or 'goat-horn' years are as follows (<i>ra-ru lo'i mi-grangs zung</i>)	tiger and hare		bird and monkey		horse and snake	
The even-numbered or 'goat-horn' trigrams are as follows (<i>ra-ru spar-kha'i mi-grangs zung</i>)	Dva		Zin		Zon	
The odd-numbered or 'rhino-horn' years are as follows (<i>bse-ru lo'i mi-grangs ya-ba</i>)	ox	sheep	dog	dragon	mouse	pig
The odd-numbered or 'rhino-horn' trigrams are as follows (<i>bse-ru spar-kha mi-grangs ya</i>)	Khen	Khon	Khon	Kham	Gin	Gin

A more detailed presentation (not mentioned in *White Beryl*) is given on Supplementary Plate 16, figs 2–5, following four distinct traditions. First (fig. 2), according to the accurate tradition of the Phug-pa school (*rnam-dag lugs*), the even-numbered category comprises the trigrams Li, Dva, Zin and Zon, and the year-signs ox, tiger, dragon, snake, sheep, monkey, dog and pig, along with the destiny elements fire and earth; while the odd-numbered category comprises the trigrams Khen, Khon, Gin and Zon, and the year-signs mouse, horse, bird and hare, along with the destiny elements wood, water and iron.



Plate 16, fig. 2

Plate 16, fig. 2 (Ms II. f. 1): The accurate tradition concerning even and odd numbers

The accurate tradition concerning even and odd numbers (<i>ra bse mam dag lugs</i>)	
The even-numbered class of trigrams (<i>spar-kha'i na-ru</i>) comprises	Li, Dva, Zin, Zon
The odd-numbered class of trigrams (<i>spar-kha'i bse-ru</i>) comprises	Khen, Khon, Gin, Kham
The odd-numbered class of years (<i>lo'i bse-ru</i>) comprises	mouse, horse, bird, hare
The even-numbered class of years (<i>lo'i ra-ru</i>) comprises	ox, tiger, dragon, snake, sheep, monkey, dog, pig
The odd-numbered class of [destiny] elements (<i>dbang 'byung ba'i bse-ru</i>) comprises	wood, water, iron
The even-numbered class of destiny elements (<i>dbang 'byung ra-ru</i>) comprises	fire, earth

Second (fig. 3), according to the *Mottled Turtle* (*Rus-sbal khra-mo*) tradition, the even-numbered trigrams are Li, Zon, Dva and Khon; the odd-numbered trigrams are Khen, Gin and Kham; while the irregular or indefinite trigram is Zin.

Plate 16, fig. 3

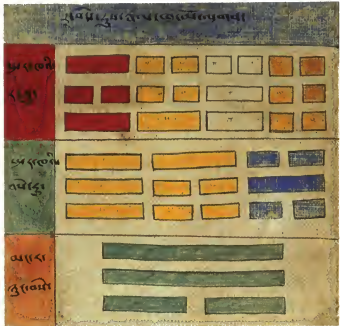


Plate 16, fig. 3 (Ms II. f. 2): The mottled turtle tradition concerning even- and odd-numbered [trigrams]

The mottled turtle tradition concerning even- and odd-numbered [trigrams] (<i>rva-bse rus-sbal khra-mo lugs</i>)	
The even-numbered class of trigrams (<i>spar-kha'i na-ru</i>) comprises	Li; Zon; Dva; Khon
The odd-numbered class of trigrams (<i>spar-kha'i bse-ru</i>) comprises	Khen; Gin; Kham
The trigram which is mostly even-numbered but partly odd-numbered (<i>mang-ra nyung-bse</i>) is	Zin

Third (fig. 4), according to the *Gathering of All Precious Elements* (*'Byung-ba rin-chen kun-'dus*), the even-numbered trigrams are Khon, Khen, Gin, Zon and Li while the odd-numbered ones are Dva, Kham and Zin, the last named also belonging to the irregular or indefinite category.

Plate 16, fig. 4

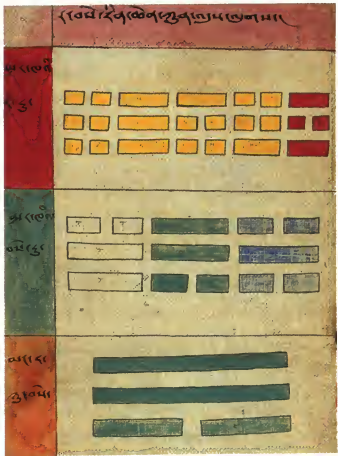


Plate 16, fig. 4 (Ms II. f. 2): The tradition concerning even- and odd-numbered [trigrams] according to the *Rin-chen kun-'dus*

The tradition concerning even- and odd-numbered [trigrams] according to the <i>Rin-chen kun-'dus</i> (<i>rva-bse rin-chen kun-'dus lugs</i>)	
The even-numbered class of trigrams (<i>spar-kha'i na-ru</i>) comprises	Khon; Khen; Gin; Zon; Li
The odd-numbered class of trigrams (<i>spar-kha'i bse-ru</i>) comprises	Dva; Zin; Kham
The trigram which is mostly even-numbered but partly odd-numbered (<i>mang-ra nyung-bse</i>) is	Zin

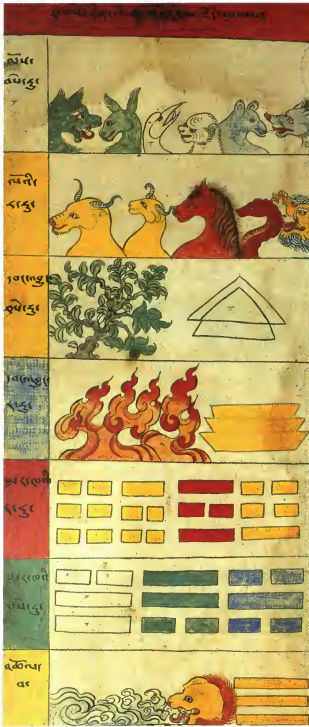


Plate 16 fig. 5

Fourth (fig. 5), according to the *Astrological Commentary entitled Store of Precious Treasure* (*rTsis-'grel rin-chen gter-mdzod*), the even-numbered category comprises the trigrams Khon, Gin, Li and Zon, and the year-signs ox, sheep, horse, snake and dragon, along with the destiny elements fire and earth; whereas the odd-numbered category comprises the trigrams Dva, Zin and Kham, and the year-signs tiger, hare, bird, monkey, mouse and pig, along with the destiny elements wood and iron. The irregular or indefinite numbered category comprises the trigram Khen, the year-sign dog and the destiny element water.

Plate 16, fig. 5 (Ms II, f. 3): The *Store of Precious Treasure's* tradition concerning even-and odd-numbered [signs and trigrams]

The Store of Precious Treasure's tradition concerning even-and odd-numbered [signs and trigrams] (<i>ra-bse rin-chen gter-mdzod lugs</i>)	
The odd-numbered class of years (<i>lo'i bse-ru</i>) comprises	tiger, hare, bird, monkey, mouse, pig
The even-numbered class of years (<i>lo'i ra-ru</i>) comprises	ox, sheep, horse, snake, dragon
The odd-numbered class of [destiny] elements (<i>dbang' byung-ba'i bse-ru</i>) comprises	wood, iron
The even-numbered class of destiny elements (<i>dbang' byung-ra-ru</i>) comprises	fire, earth
The even-numbered class of trigrams (<i>spar-kha'i ra-ru</i>) comprises	Khon, Gin, Li, Zon
The odd-numbered class of trigrams (<i>spar-kha'i bse-ru</i>) comprises	Dva, Zin, Kham
The irregular [element, year-sign and trigram] (<i>chol-ba</i>) comprise	water, dog, Khen

The calculation will generally result in a preponderance of odd or even numbers, indicating predictions of ill-health particularly during inauspicious years. An odd number will not be advantageous in the context of an even-numbered category and vice versa. On this topic, Lo-chen Dharmasri adds (*Moonbeams*, f. 25a/b):

It is predicted that by ascertaining the terms
'Goat-horns', 'rhino-horns' and 'all-sorts'
In relation to the years, numeric squares and trigrams.⁸⁴
Human age can be calculated respectively
As an even number, odd number or indefinite number.⁸⁵

Prognostications concerning the categories of inauspicious years (*White Beryl*, f. 212a/b)

The various categories of inauspicious years have already been enumerated.⁸⁶ At this juncture, the *White Beryl* commentary remarks on some of the inauspicious factors associated with those years. The accursed eight fire years and four iron years, which are illustrated below, Plate 6, fig. 7, are deemed to be inauspicious in that they generate continuous sufferings. For example, the iron mouse and ox years are associated with the carrying of corpses, the iron dog and pig years with incomplete actions, the fire tiger and hare years with interruption of the family line, and so forth. The seven malign years (*gdug-ba-can-gyi lo bdun*), including the fire and water tiger, are unsuitable for marriages.

As for the seven 'years of bad omen' (*ltas-ngan lo*), illustrated on Plate 6, fig. 8, the fire snake is indicated by a traceless fire, the water bird by a trackless flight-path, and so forth. The years of the 'six lesser stars' (*skar-chung drug*), iron bird and so forth, are considered similar to the aforementioned four iron and eight fire years in their inauspicious potential (Plate 6, fig. 8), while the 'seven years of drought' (*than-pa lo bdun*), headed by the earth dragon (Plate 6, fig. 9), are associated with the dwindling of the maternal relatives' wealth and so forth. The fire horse and water mouse years, known respectively as the 'heavenly sentinel' (*gnam-gyi bya-ra*) and the 'earthly sentinel' (*sa'i bya-ra*), suggest misunderstandings and exhaustion (Plate 6, fig. 10). The twelve iron years between the iron mouse and iron pig (Plate 6, fig. 10) are known as the 'years promoting drought' (*than-skyes lo*), while the iron ox and so forth (Plate 6, fig. 11) are known as the 'four black undertakers' (*dur-mi nag-po bzhi*), and the water tiger and so forth (Plate 6, fig. 11) as the 'three soaring black sons' (*lding-nag bu gsum*). The four 'black fanged years' (*lo-nag mche-ba-can*), illustrated on Plate 5, fig. 15, and labelled on Plate 6, fig. 11, coincide with a Black Two natal numeric square, while the eleven 'years susceptible to ogres' (*srin-khyer lo*) include the water mouse (Plate 5, fig. 16) and so forth. The four years known as 'naked demons' (*ther-'dre mi bzhi*), starting with the fire horse (Plate 5, fig. 17) are associated with misfortunes due to possession by ogres and *nāgas*. The eight 'years endowed with the five elements' and coinciding with the three rows of numeric squares (see Plate 6, fig. 12) bring many fluctuations of growth and decline, while the ten 'years endowed with two elements' (Plate 6, fig. 13) suggest that the family line will eventually be interrupted even if one has a hundred children! Other categories, illustrated on Supplementary Plate 16, fig. 6, include the 'eight years of widowhood' (*yugs-sa lo brgyad*), such as that of the iron monkey, and the eight 'orphan years' (*dva-phrug lo*), such as that of the wood tiger. It is said that widowhood or orphanhood may occur if a parent born under a year-sign of widowhood has a child born under a year-sign of orphanhood.



Plate 6, fig. 7 (Ms I, ff. 27–30): Four iron and eight fire inauspicious years (*lo-ngan lcags-bzhi me-brgyad*)
Four iron and eight fire inauspicious years (*lo-ngan lcags-bzhi me-brgyad*)

iron dog iron pig iron mouse iron ox fire tiger fire hare fire dragon fire snake fire horse fire sheep fire monkey fire bird



Plate 6, fig. 13



Plate 6, fig. 13 (Ms I: ff. 27–30); Ten 'years endowed with two elements' ('byung-ba gnyis-ldan)

Ten 'years endowed with two elements' as found in the three rows of numeric squares (sme phreng gsum-gyi 'byung-ba gnyis-ldan)

fire hare, water bird, [earth sheep],⁸⁸
and iron monkey in top row

water snake in
middle row,⁸⁹

[fire hare],⁹⁰ iron tiger, iron dog,
water mouse and water pig in bottom row



Plate 16, fig. 6



Plate 16, fig. 6 (Ms II: ff. 4–5); Prognostications concerning the categories of inauspicious years (White Beryl, I, 212b)

The eight inauspicious year-signs of the orphan and widow classes (dva-phrug-dang yugs-sa'i lo-ngan brgyad)

The eight 'year-signs of widowhood' (yugs-sa'i lo-brgyad) comprise iron monkey; iron pig; fire dragon; iron snake; earth sheep; iron mouse; wood snake; fire bird

The eight 'orphan year-signs' (dva-phrug-gi lo brgyad) comprise wood tiger; iron monkey; water dog; water monkey; fire tiger; water snake; earth dog; water pig

As far as the analysis of these categories of inauspicious years is concerned, Lo-chen Dharmasāṃ adds (*Moonbeams*, f. 25b):

After examining carefully and in detail
Births coinciding with the inauspicious years,
Such as the accursed four iron and eight fire years,⁹¹
As well as the [corresponding] combined calculation of trigram and numeric square,⁹² and so forth,
The sequence of predicted results pertaining to these calculations
Should be determined without error,
Since they comprise the authentic supernormal cognition of past signs
Which will continue to emerge in the future,
According to the scholarly texts,
Such as the *Twenty Verse [Auto] Commentary on the Root Tantra*,⁹³
The dMar-ston stag-mgo and sGang-sgril.⁹⁴

Prognostications concerning the number of children based on the coincidence of the parents' destiny elements (White Beryl, ff. 224b–225a)

The number of children a couple will have is said to be predictable on the basis of the coincidence of their destiny elements. For example, if the parents' destiny elements are wood and fire, it is predicted that they will have five children (two wood, one earth, and two fire), or else ten children (five wood, two fire, two earth and one iron); whereas if the parents' destiny elements are both wood, they should have two children (one wood and one fire), but only one useful child (one wood). The full chart is given on Plate 5, fig. 14, running over onto Plate 6, fig. 6.

Plate 5, fig. 14, and Plate 6, fig. 6 (Ms I: ff. 24–26); Presentation of the numbers of children predicted on the basis of the coincidence of the parents' destiny elements (pha-ma'i dbang-thang 'phrad-pa'i sgo-nas mi-grangs-kyi mtshan-nyid bstan-pa-n)

If the parents' destiny elements are wood and fire	If the parents' destiny elements are fire and earth	If the parents' destiny elements are water and wood	If the parents' destiny elements are fire and iron	If the parents' destiny elements are iron and wood	If the parents' destiny elements are water and earth	If the parents' destiny elements are wood and wood	If the parents' destiny elements are wood and earth
they will have 5 children (2 wood, 1 earth and 2 fire) or else 10 children (5 wood, 2 fire, 2 earth and 1 iron).	they will have 6 children (4 fire, 1 earth and 1 iron) or else 12 children (3 fire, 2 water, 3 earth, 2 fire and 2 iron).	they will have 4 children (4 wood) or else 8 children (1 water, 2 fire, 1 iron, 4 wood).	they will have 5 children (2 earth, 1 iron, 1 fire and 1 water) or else 10 children (2 iron, 2 fire, 1 earth, 3 fire, 1 earth and 1 water).	they will have 4 children (1 water, 2 wood and 1 iron) or else 3 useful children (1 iron, 1 earth and 1 wood).	they will have 3 children (1 water, 1 earth and 1 fire) or else 6 children (1 iron, 2 earth, 2 fire, and 1 water), 2 of whom are useful.	they will have 2 children (1 wood and 1 fire) but only 1 useful child (1 wood).	they will have 2 children (1 wood and 1 earth) or else 4 children (2 wood, 1 fire, 1 iron), 1 of whom is useful.



Plate 5, fig. 14 and Plate 6, fig. 6

Prognostications concerning the five coincidences of son or daughter ending the family line (White Beryl, ff. 212b–213a)

It is said that a son or daughter born in a month or year when there are certain coincidences between the age, *log-men* and trigram of the father and those of the mother will die prematurely, ending the family line. To determine the coincidences, the calculation begins from the trigram Li and the *log-men* tiger in the case of males and from the trigram Kham and *log-men* monkey in the case of females. Then, for example, when parents bring forth a son, and the father is aged twenty-four with the *log-men* earth ox and the trigram Zin, while the mother is aged nineteen with the *log-men* tiger and trigram Dva, the prediction is that the boy will die prematurely or accidentally, ending the family line. Similarly, when parents bring forth a daughter, and the father is aged eighteen with the *log-men* water sheep and trigram Khon, while the mother is aged fifteen with the *log-men* horse and trigram Zin, it is predicted that the daughter will die prematurely or accidentally, thus ending the family line. The full chart is given on Plate 5, fig. 18.

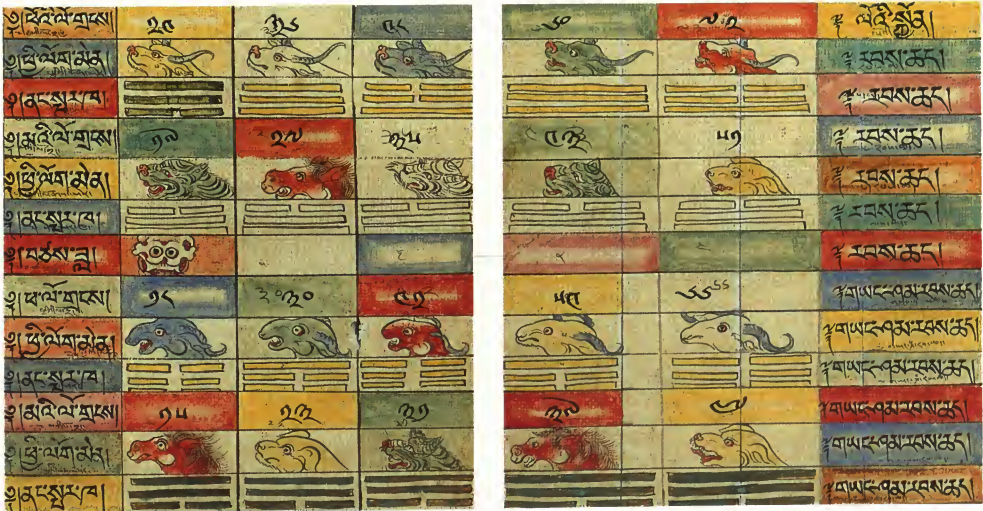


Plate 5, fig. 18

Plate 5, fig. 18 (Ms I: ff. 20–21): Five coincidences of a son or daughter ending the family line (*pho'i rabs-chad sgo lnga-dang mo'i rabs-chad sgo lnga*)

If the age of the father is (<i>pha'i lo-grangs</i>)	24	36	48	60	72	The following defect of the year (<i>lo'i skyor</i>) is predicted
while his outer <i>log-men</i> is (<i>phyl log-men</i>)	earth ox	iron ox	water ox	wood ox	fire ox	the son will bring an end to the family line (<i>rabs chad</i>)
and his inner trigram is (<i>nang spar-kha</i>)	Zin	Khen	Zon	Khen	Zon	the son will bring an end to the family line (<i>rabs chad</i>)
If the age of the mother is (<i>ma'i lo-grangs</i>)	19	27	35	43	51	the son will bring an end to the family line (<i>rabs chad</i>)
while her outer <i>log-men</i> is (<i>phyl log-men</i>)	tiger	horse	tiger	tiger	dog	the son will bring an end to the family line (<i>rabs chad</i>)
and her inner trigram is (<i>nang spar-kha</i>)	Dva	Dva	Dva	Dva	Dva	the son will bring an end to the family line (<i>rabs chad</i>)
the natal month (<i>btsas-zia</i>) portends	death	?	?	?	7 ⁹⁵	the son will bring an end to the family line (<i>rabs chad</i>)
If the age of the father is (<i>pha'i lo-grangs</i>)	18	30	42	54	66	the daughter will bring an end to the family line (<i>g'yang-gsham rabs chad</i>)
while his outer <i>log-men</i> is (<i>phyl log-men</i>)	water sheep	wood sheep	fire sheep	earth sheep	iron sheep	the daughter will bring an end to the family line (<i>g'yang-gsham rabs chad</i>)
and his inner trigram is (<i>nang spar-kha</i>)	Khon	Gin	Khon	Gin	Khon	the daughter will bring an end to the family line (<i>g'yang-gsham rabs chad</i>)
If the age of the mother is (<i>ma'i lo-grangs</i>)	15	23	31	39	47	the daughter will bring an end to the family line (<i>g'yang-gsham rabs chad</i>)
while her outer <i>log-men</i> is (<i>phyl log-men</i>)	horse	dog	tiger	horse	dog	the daughter will bring an end to the family line (<i>g'yang-gsham rabs chad</i>)
and her inner trigram is (<i>nang spar-kha</i>)	Zin	Zin	Zin	Zin	Zin	the daughter will bring an end to the family line (<i>g'yang-gsham rabs chad</i>)

Prognostications concerning the five coincidences of inauspicious luck (*White Beryl*, f. 214a)

There are 101 predictions that can be made by deploying pebbles in relation to the elemental aspects of vitality, body, destiny and luck. Each of these aspects is examined in terms of its five possible relationships: identity, mother, son, enemy and friend; and different outcomes are suggested by the coincidence of white and black pebbles on these sectors.⁹⁶ For example, if the pebble representing the identity-relationship of the vitality element is white, there will be long life, but if it is black the lifespan will be short.

On this basis the five coincidences of inauspicious luck can be examined. For example, if one's natal trigram is Dva or Zin and the natal numeric square Red Seven or Blue Three, the birth coincides with a period of decline in vitality, particularly when the element in an enemy-relationship with it is dominant. The prediction accordingly is that the child will die accidentally. On Plate 5, fig. 19, all the five coincidences of inauspicious luck influencing the outcome of a child's birth are charted. If the inverse trigrams and numeric squares appear, however, the predicted result is said to be auspicious.



Plate 5, fig. 19

Plate 5, fig. 19 (Ms I: ff. 20–21): Five coincidences of inauspicious luck (*ngan-klungs sgo-nga*)

If the natal trigram is (<i>skyes spar-kha</i>) and the natal numeric square is (<i>skyes sme-ba</i>)	Dva, Zin	Gin, Zin	Gin	Li; Khon; Khen	Khon; Khen; Gin; Zin
	Red 2; Blue 3	Black 2; Red 7/9	White 1/6/8	Black 2; Red 7/9	Green 4; Yellow 5
the following elemental aspects of vitality, body, destiny (and luck) (<i>srog-lus dbang-thang</i>) will be analysed by means of the following predictive pebbles (<i>kha-dmar rdel-dpyad</i>)	vitality element (<i>srog</i>), symbolised by crossed vajra	body element (<i>lus</i>), symbolised by wheel	destiny element (<i>dbang</i>), symbolised by svastika	body element (<i>lus</i>) symbolised by wheel	luck element (<i>klung</i>), symbolised by lotus
portending the following predicted result (<i>'bras-bu</i>)	the birth coincides with a decline in vitality, while the element in an enemy-relationship with the vitality element is flourishing (<i>srog-gud srog-la dgra-dar-dus btsas-pa</i>)	the birth coincides with a decline in the body, while the element in an enemy-relationship with the body element is flourishing (<i>lus-gud lus-kyi dgra-dar-dus btsas-pa</i>)	the birth coincides with a decline in destiny, while the element in an enemy-relationship with the destiny element is flourishing (<i>dbang-thang</i> <i>gud-cing dbang-thang dgra-dar-dus skyes-pa</i>)	the birth coincides with a decline in body, while the element in an enemy-relationship with the body element is flourishing (<i>lus-gud lus-kyi dgra-dar-dus btsas-pa</i>) ⁹⁷	the birth coincides with a decline in luck, while the element in an enemy-relationship with the luck aspect is flourishing (<i>klung-rta gud klung-rta'd dgra-dar-gud btsas-pa</i>)
	accidental death (<i>gri-ru 'chil</i>)	end of family line	destitution even if presently rich	ploughing without help	ill-health eventually provoked by ill-luck associated with dog-riding

Prognostications concerning birth according to the sectors of growth and decline in relation to the five relationships formed by the elemental aspects of vitality, body, destiny and luck (*White Beryl*, ff. 214b–221a)

The future status of a child is said to be determinable at birth by inspecting the conjunction of the twelve sectors of growth and decline (*dar-gud bcu-gnyis*) with the vitality, body, destiny and luck elements of the new-born child, thereby forming relationships of identity, mother, son, friend or enemy types (f. 216a/b).

The twelve sectors of growth and decline are divided into the six best categories (*bzang-drug*) and the six worst categories (*ngan-drug*), each of which has three graded subdivisions, as explained above.⁹⁸ The sectors of clothing and growth are the best of the best, those of birth and work are the mediocre of the best, and those of embryo and ablution are the worst of the best. The sectors of conception and foetus are the best of the worst, those of tomb and ill-health are the mediocre of the worst, and those of death and decline are the worst of the worst.

Predictions are then made for the conjunction of these six pairs of sectors with the vitality element, first in an identity-relationship, followed by the mother-, son-, friend- and enemy-relationships. The same conjunctions are then made in respect of the child's body, destiny and luck elements.⁹⁹ For example, when the best of the best sectors of clothing and growth coincide with the child's vitality element in an identity-relationship, the child is said to have supreme longevity. When the six best sectors are in a positive mother-relationship with the child's vitality element the prediction is that the child will show gratitude to paternal relatives, but little gratitude when in a negative mother-relationship. The full charts depicting these correspondences are found on Plate 5, fig. 20 and Plate 6, fig. 14, on the basis of the text entitled *Dar-gud mig-tshugs*.

Plate 5, fig. 20 (Ms I: ff. 22–24): Predictions of birth according to the sectors of growth and decline in relation to the four aspects of vitality, body, destiny and luck (White Beryl, ff. 214b–217a)

If the following sectors coincide with the vitality element (<i>srog</i>)	Clothing and Growth sectors; best of best category (<i>gos-gyon dar-gnyis rab-kyi rat</i>)	Birth and Work sectors; mediocre of best category (<i>btsas-pa las-byed rab-kyi 'bring</i>)	Embryo and Ablution sectors; worst of best category (<i>lus-rdzogs khrus-byed rab-kyi mtha'</i>)	Conception and Foetus sectors; best of worst category (<i>dbugs-len mngal-gnas ngan-gyi rat</i>)	Tomb and Ill-health sectors; mediocre of worst category (<i>dur-zhur na-ba gnyis ngan-pa'i 'bring</i>) the	Death and Decline sectors; worst of worst category (<i>shi-gud tha-ma gnyis ngan-pa'i mtha'</i>)
the predicted results of birth pertaining to the vitality element are as follows	the child will have longevity like peach-treasures of long life arrayed on trees, exhausting the resources of parents and siblings, as if brandishing a sword over them.	the child will have long life and be endowed with unimpeded resources, like a steadfast mountain.	the child will be impervious to the threats of demons, like a hard ball of iron; and there will be no obstacles to long life, which will resemble a continuous stream of water.	the child will nearly die in early life, but live an average lifespan.	child will have an average lifespan, susceptible to cold diseases, as if wounded by weapons.	the child will have a weak lifespan, prone to ingressing primordial bewitchers (<i>ye-'brog</i>), and it will be important to perform longevity rites.
If the following sectors coincide with the body element (<i>lus</i>)	Clothing and Growth sectors; best of best category (<i>gos-gyon dar-gnyis rab-kyi rat</i>)	Birth and Work sectors; mediocre of best category (<i>btsas-pa las-byed rab-kyi 'bring</i>)	Embryo and Ablution sectors; worst of best category (<i>lus-rdzogs khrus-byed rab-kyi mtha'</i>)	Conception and Foetus sectors; best of worst category (<i>dbugs-len mngal-gnas ngan-gyi rat</i>)	Tomb and Ill-health sectors; mediocre of worst category (<i>dur-zhur na-ba gnyis ngan-pa'i 'bring</i>)	Death and Decline sectors; worst of worst category (<i>shi-gud tha-ma gnyis ngan-pa'i mtha'</i>)
the predicted results of birth pertaining to the body element are as follows	the child will have the treasure of body, like a turquoise gem, and exhaust the resources of siblings, as if cutting a willow tree with a sickle.	the child will be able-bodied, strong and subject to few ailments, but experience homesickness.	the child will be handsome and hold its head high, like a lotus flower.	the child will be subject to ill-health from childhood, particularly to degenerating rare diseases and cold disorders.	the child will be prone to many diseases, like a worm-eaten radish. Many Bon or Buddhist rites should be performed at all times.	the child will be in constant pain, sighing and subject to many diseases.
If the following sectors coincide with the destiny element (<i>dbang-thang</i>)	Clothing and Growth sectors; best of best category (<i>gos-gyon dar-gnyis rab-kyi rat</i>)	Birth and Work sectors; mediocre of best category (<i>btsas-pa las-byed rab-kyi 'bring</i>)	Embryo and Ablution sectors; worst of best category (<i>lus-rdzogs khrus-byed rab-kyi mtha'</i>)	Conception and Foetus sectors; best of worst category (<i>dbugs-len mngal-gnas ngan-gyi rat</i>)	Tomb and Ill-health sectors; middling of worst category (<i>dur-zhur na-ba gnyis ngan-pa'i 'bring</i>)	Death and Decline sectors; worst of worst category (<i>shi-gud tha-ma gnyis ngan-pa'i mtha'</i>)
the predicted results of birth pertaining to the destiny element are as follows	the child will be manifestly wealthy, like a hoisted flag, and own many cattle of high quality, as if his cattle were born in the grasslands.	the child will be comfortable and endowed with prosperity, as if bringing warmth to the land, happy in later life.	the child will be wealthy, as if having visited a treasure island.	the child will always use his or her wealth.	the child will always lose its wealth.	the child will constantly be impoverished, 'giving away what is in the mouth with the tongue' and 'that which is in the hand through the door'.
If the following sectors coincide with the luck element (<i>klung-rta</i>)	Clothing and Growth sectors; best of best category (<i>gos-gyon dar-gnyis rab-kyi rat</i>)	Birth and Work sectors; mediocre of best category (<i>btsas-pa las-byed rab-kyi 'bring</i>)	Embryo and Ablution sectors; worst of best category (<i>lus-rdzogs khrus-byed rab-kyi mtha'</i>)	Conception and Foetus sectors; best of worst category (<i>dbugs-len mngal-gnas ngan-gyi rat</i>)	Tomb and Ill-health sectors; mediocre of worst category (<i>dur-zhur na-ba gnyis ngan-pa'i 'bring</i>)	Death and Decline sectors; worst of worst category (<i>shi-gud tha-ma gnyis ngan-pa'i mtha'</i>)
the predicted results of birth pertaining to the luck element are as follows	the child will be a living treasure of admiration, like gold bedecked by turquoise, and have a solid reputation like a hut fashioned of iron.	the child will be eloquent, befriended by the high and mighty, and resplendent as a calm painted tiger.	the child will accomplish all things, like a fox eating a tiger's heart.	the child will dislike bad persons and be kind to good persons.	the child will be censured for squandering food and drink, and will be harmed when trying to help.	the child will be subject to scandals and rumours at home and abroad.



Plate 5, fig. 20



ལུས་གྱི་གྲོགས་བཟང་པ་རྒྱག།



ལུས་གྱི་གྲོགས་དམ་རྒྱག།



ཁར་གྱི་གྲོགས་བཟང་རྒྱག།



དཔར་གྱི་གྲོགས་དམ་རྒྱག།



Plate 6, fig. 14 (Ms I: ff. 25–28): Predictions of birth according to the sectors of growth and decline in relation to the four aspects of vitality, body, destiny and luck (continued from Plate 5, fig. 20; *White Beryl*, ff. 217a–219a)

The Six Best Categories in Mother-Relationship with Vitality (<i>srog-ma bzang-ba drug</i>)	The Six Worst Categories in Mother-Relationship with Vitality (<i>srog-ma ngan-pa drug</i>)	The Six Best Categories in Son-Relationship with Vitality (<i>srog-bu bzang-ba drug</i>)	The Six Worst Categories in Son-Relationship with Vitality (<i>srog-bu ngan-pa drug</i>)	The Six Best Categories in Friend-Relationship with Vitality (<i>srog-grogs bzang-ba drug</i>)	The Six Worst Categories in Friend-Relationship with Vitality (<i>srog-grogs ngan-pa drug</i>)	The Six Best Categories in Enemy-Relationship with Vitality (<i>srog-dgra bzang-ba drug</i>)	The Six Worst Categories in Enemy-Relationship with Vitality (<i>srog-dgra ngan-pa drug</i>)
portend the child will be good-mannered, showing gratitude to paternal relatives.	portend the child will seldom associate with paternal relatives and show little gratitude.	portend the child will bring good fortune to siblings.	portend the child will seldom associate with siblings and bring little fortune to them.	portend the child will become an expert cattle-herder.	portend the child will become a poor cattle-herder.	portend the child will die accidentally.	portend the child will die an extremely violent death.
The Six Best Categories in Mother-Relationship with Body (<i>lus-kyi ma bzang-drug</i>)	The Six Worst Categories in Mother-Relationship with Body (<i>lus-ma ngan-drug</i>)	The Six Best Categories in Son-Relationship with Body (<i>lus-bu bzang-drug</i>)	The Six Worst Categories in Son-Relationship with Body (<i>lus-bu ngan-drug</i>)	The Six Best Categories in Friend-Relationship with Body (<i>lus-grogs bzang-drug</i>)	The Six Worst Categories in Friend-Relationship with Body (<i>lus-grogs ngan-drug</i>)	The Six Best Categories in Enemy-Relationship with Body (<i>lus-dgra bzang-drug</i>)	The Six Worst Categories in Enemy-Relationship with Body (<i>lus-dgra ngan-drug</i>)
portend the child will show great gratitude to maternal relatives.	portend the child will have scant regard for maternal relatives.	portend the child will be intelligent.	portend the child will be hard to raise, with many wants or excesses.	portend a son will have a dominant wife, and a daughter will have fortunate children.	portend a son will have a wife of low fortune, and a daughter will have more daughters than sons.	portend a son will be hard to raise, while a daughter will have a husband of good fortune.	portend a son will surpass his parents and have many children, while a daughter will get divorced.
The Six Best Categories in Mother-Relationship with Destiny (<i>dbang-ma bzang-drug</i>)	The Six Worst Categories in Mother-Relationship with Destiny (<i>dbang-ma ngan-drug</i>)	The Six Best Categories in Son-Relationship with Destiny (<i>dbang-bu bzang-drug</i>)	The Six Worst Categories in Son-Relationship with Destiny (<i>dbang-bu ngan-drug</i>)	The Six Best Categories in Friend-Relationship with Destiny (<i>dbang-grogs bzang-drug</i>)	The Six Worst Categories in Friend-Relationship with Destiny (<i>dbang-grogs ngan-drug</i>)	The Six Best Categories in Enemy-Relationship with Destiny (<i>dbang-dgra bzang-drug</i>)	The Six Worst Categories in Enemy-Relationship with Destiny (<i>dbang-dgra ngan-drug</i>)
portend the child will have a wise and helpful sister.	portend the child will have an estranged and unhelpful sister.	portend the child will have a helpful daughter.	portend the child will have an unhelpful daughter of low destiny.	portend the child will have great harvests and need loyal servants to manage the household.	portend the child will have poor harvests, inferior servants, and a loud-mouthed wife.	portend the child will incur great loss of wealth.	portend the child will incur little loss of wealth.
The Six Best Categories in Mother-Relationship with Luck (<i>klung-ma bzang-drug</i>)	The Six Worst Categories in Mother-Relationship with Luck (<i>klung-ma ngan-drug</i>)	The Six Best Categories in Son-Relationship with Luck (<i>klung-bu bzang-drug</i>)	The Six Worst Categories in Son-Relationship with Luck (<i>klung-bu ngan-drug</i>)	The Six Best Categories in Friend-Relationship with Luck (<i>klung-grogs bzang-drug</i>)	The Six Worst Categories in Friend-Relationship with Luck (<i>klung-grogs ngan-drug</i>)	The Six Best Categories in Enemy-Relationship with Luck (<i>klung-dgra bzang-drug</i>)	The Six Worst Categories in Enemy-Relationship with Luck (<i>klung-dgra ngan-drug</i>)
portend the child will be good to paternal relatives and parents.	portend the child will be bad to paternal relatives and parents, and so forth.	portend the child will become a soldier.	portend the child will have average opportunities (<i>sgo 'bring</i>).	portend the child will enjoy travelling and have many business associates.	portend the child will not enjoy travelling and have few business associates.	portend the child will always be subjected to foes and accusations.	portend the child will neither fear nor heed what it is told.



Plate 6, fig. 14

Opposite Detail of Plate 6, fig. 14, showing the categories of birth in a friend-relationship with the vitality, body and destiny elements



Plate 6, fig. 5

Plate 6, fig. 5 (Ms I, ff. 25–30): Similes indicative of the twelve sectors of growth and decline in relation to vitality, body, destiny and luck elements (White Beryl, ff. 214b–215b)

Symbolic forms of the sectors of Growth and Decline (<i>dar-rigud-rnams-kyi gzugs</i>)	Growth (<i>dar-ba</i>) has the following four similes, called 'four treasures' (<i>gter-bzhñ</i>)	Clothing (<i>gos</i>) has the following four similes, called 'four sustenances' (<i>gso-thub bzhñ</i>)	Birth (<i>btsas-pa</i>) has the following four similes, called 'four resources' (<i>longs-spyod bzhñ</i>)	Fetus (<i>lus-rdzogs</i>) has the following four similes, called 'four comforts' (<i>bde-idan bzhñ</i>)	Abiution (<i>khruś</i>) has the following four similes, called 'four wish-fulfillments' (<i>bsam-grub bzhñ</i>)	Work (<i>las-byed</i>) has the following four similes, called 'four continuities' (<i>rgyun-rim bzhñ</i>)	Conception (<i>dbugs-ten</i>) has the following four similes, called 'four cessations of fortune' (<i>skal-zad bzhñ</i>)	Embryo (<i>mgal-gnas</i>) has the following four similes, called 'four great misfortunes' (<i>byur-chen bzhñ</i>)	Decline (<i>gud</i>) has the following four similes, called 'four separations' (<i>bye-bral bzhñ</i>)	Ill-health (<i>na-ba</i>) has the following four similes, called 'four calamities' (<i>'phung-gyod bzhñ</i>)	Death (<i>shñ-ba</i>) has the following four similes, called 'four losses of luck' (<i>phyva-nyams bzhñ</i>)	Tomb (<i>dur-zhugs</i>) has the following four similes, called 'four interruptions' (<i>rgyun-chad bzhñ</i>)
Vitality element, symbolised by crossed vajra	tree of longevity (<i>tshe'i gter jon-shing gram-legs</i>)	flow of river (<i>chu-bo'i gzhung-chen</i>)	temple on steadfast mountain (<i>mi-'gyur bñtan-pa'i ri-ba</i>)	crossed vajra (<i>tshe-srog bñra</i>)	vajra or iron ball (<i>lcags-kyi sñan-ma</i>)	waterfall (<i>chu-bo gzhung-chen 'bab-pa</i>)	crushed flower bouquet (<i>me-tog tshom-bu bñoms-pa</i>)	throwing boulders from a mountain top (<i>ri-gzar rtse-nas rñab-bñang</i>)	insects at the season's end (<i>ñam-zla zad-pa'i 'bod-ma rang-bñon</i>)	committing suicide (<i>rang-gñzu-bas rang-bñon</i>)	ice cutting through vajra (<i>khyag-pa'i rdo-ñe bcag-pa</i>)	tree rotten at roots (<i>ñdong-po rñsa-ba rñi-ba</i>)
Body element, symbolised by wheel	cutting a willow-tree with a sickle (<i>lcug-phñan zor-gñis bñab</i>)	flower (<i>me-tog</i>)	wish-granting tree (<i>dpag-bsam ñdong-pa</i>)	great strength (<i>shed-mo-che</i>)	lotus flower (<i>me-tog padma</i>)	flourishing tree (<i>ñdong-po yal-mgal rgyas-pa</i>)	flowers smitten by frost (<i>me-tog sad-kyis bsad-pa</i>)	worm-eaten radish (<i>la-phug sñin-gñis khyer-ba</i>)	fish and frogs emerging on dry land (<i>ñya-sñal skam-la bñon-pa</i>)	flies contaminating gold paint (<i>ñbrang-bu gñer-rtñis zin-pa</i>)	colour diminished by sunshine (<i>kha-dog nyi-mas gdñungs-pa</i>)	dog or goat falling in ash-pit (<i>khyi-ra thañdong bor-ba</i>)
Destiny element, symbolised by svāstika	treasure with flagpole in front (<i>zas-nor gñer mdun-na ba-dañ</i>)	waves of an ocean of gems (<i>ñor-rdzas rgya-mñsho'i rñba-rñab</i>)	flies gathering whatever there is, however little (<i>'bong-tshad tsags-pa'i 'bong-ma</i>)	prosperity (<i>longs-spyod 'phañ</i>)	fox eating tiger's heart (<i>va-yis stag-sñying zos-bañ</i>)	fetching gems from a treasure-island, a painted striped tiger, and pearl necklace	ten deer emerging at close range (<i>sha-bcu drung-nas phñung-bañ</i>)	flies swarming at the end of autumn (<i>ñam-mjug zad-pa'i ñbrang-bu</i>), or a bowl kept by a dog (<i>ñder-ma khyis 'dags-pa</i>)	bird picking grain (<i>gñum-bu bya-yis bñzhus-bañ</i>)	deer meeting dog (<i>sha-khyi rang-la bñabs-pa</i>), or a mouse squeaking having entered a murderous trap (<i>byi-ba 'dzol-'og shñit</i>)	seeing mirages or castles in the sky (<i>ñri-za grong-khyer mñthong-bañ</i>)	skin placed in flames (<i>ñkyid-kar me-lcñer bñzhag-pa</i>) = loss of wealth
Luck element, symbolised by lotus	gold bedecked with turquoise (<i>gñer-gñyus spras-pañ</i>), or bird rushing into water (<i>bye'u chu-larub-pañ</i>)	gold necklace (<i>gñer-gñi dra-bañ</i>)	painted tiger (<i>stag-gñi ri-mañ</i>)	reliance on the wise (<i>mdzangs-la bññerñ</i>)	enjoyment of gold or wealth (<i>ñin-chen gñer-la spyod-pañ</i>)	pitching a splendid tent (<i>mdzangs-kyi gur-khyim phub-pañ</i>)	blind man scattering ox-tails (<i>long-ba gñang-mjug stor-bañ</i>)	chaff covering a horse (<i>'og-rñ sga-bños byas-pañ</i>)	saddle slipping from a horse (<i>'og-rñ sga-bños byas-pañ</i>)	water-hole under a cave (<i>phug-ma 'ñog-gñi chu-dong</i>), or partially to eating lungs but finding only empty intestines filled with air (<i>gñlo-gñad rgyu-ma phus-gñat</i>)	rainbow fading from the east (<i>'ja-'tshon shar-nas yal-bañ</i>)	sun setting in the sky (<i>nyñ-ma kmkha'-la nub-pañ</i>), or gold and iron dust mixed together (<i>gñer-dang lcags-phñe 'dres-pañ</i>)



A series of similes (*White Beryl*, ff. 214b–215b) graphically illustrates the twelve sectors of growth and decline in relation to the four aspects of vitality, body, destiny and luck, as depicted on Plate 6, fig. 5. Among these, growth (*dar-ba*) has four similes, called four ‘treasures’ (*gter-bzhi*); clothing (*gos*) has four similes, called four ‘sustenance’ (*gso-thub bzhi*); birth (*btsas-pa*) has four similes, called four ‘resources’ (*longs-spyod bzhi*); embryo (*lus-rdzogs*) has four similes, called four ‘comforts’ (*bde-ltan bzhi*); ablation (*khrus*) has four similes, called four ‘wish-fulfillments’ (*bsam-grub bzhi*); work (*las-byed*) has four similes, called four ‘long-lasting continuities’ (*rgyun-rim bzhi*); conception (*dbug-len*) has four similes, called four ‘cessations of good fortune’ (*skal-zad bzhi*); foetus (*mngal-gnas*) has four similes, called four ‘great misfortunes’ (*byur-chen bzhi*);¹⁰⁰ decline (*gud*) has four similes, called four ‘separations’ (*bye-bral bzhi*); ill-health (*na-ba*) has four similes, called four ‘calamities’ (*phung-gyod bzhi*); death (*shi-ba*) has four similes, called four ‘losses of luck’ (*phyva-nyams bzhi*); and tomb (*dur-zhugs*) has four similes, called four ‘interruptions’ (*rgyun-chad bzhi*).

Now, when the predicted results pertaining to the sectors of growth and decline are considered (*White Beryl*, f. 215b) there are five possible outcomes, as depicted on Supplementary Plate 16, fig. 7. The prediction known as ‘backward luck’ (*klung-rta’i rgyab*), which is recognised in the sectors of ill-health, death and decline, portends that a child will be prone to disease and hard to raise, provoking the animosity of friend and stranger alike. The prediction known as ‘void luck’ (*klung stongs-pa*), which is recognised in the sectors of tomb, conception and foetus, portends that there will be great losses and that however much the child tries to till the fields there will be no contentment. The prediction known as the ‘flourishing of the enemy aspect of the luck element’ (*klung-rta dgra-dar*) portends that the child will doubt the possibility of success, and then, when travelling, will encounter enemies. The prediction known as ‘forward luck’ (*klung-rta mdun*), which is recognised in the sectors of embryo, birth and ablation, portends that the child will be easy to raise, unharmed by impediments, and will be liked by all for its skill and renown. Lastly, the prediction known as ‘established forward luck’ (*klung-rta mdun-tshugs*), which is recognised in the sectors of work, clothing and growth, portends the most auspicious outcome.



Plate 16, fig. 7

Figure 11, fig. 7 (Ms II, ff. 4–5). Prognostications concerning nativity luck in relation to the sectors of growth and decline (White Beryl, f. 215b)

	The prediction known as 'backward luck' (<i>klung-rta'i rgyab</i>)	The prediction known as 'void luck' (<i>klung stongs-pa</i>)	The prediction known as the 'flourishing of the enemy aspect of the luck element' (<i>klung-rta dgra-dar</i>)	The prediction known as 'forward luck' (<i>klung-rta mdun</i>)	The prediction known as 'established forward luck' (<i>klung-rta mdun-tshugs</i>)
which is recognised in the sectors of (<i>ngos-'dzin</i>)	ill-health, death and decline	tomb, conception and foetus	[not referred to in <i>White Beryl</i>]	embryo, birth and ablation	work, clothing and growth
predicts the following result (' <i>bras-bu</i>)	portends that a child will be prone to disease and hard to raise, provoking the animosity of friend and stranger alike.	portends that there will be great losses and however much the child tries to till the fields there will be no contentment.	portends that the child will doubt the possibility of success, and encounter enemies while travelling.	portends that the child will be easy to raise, unharmful by impediments, and will be appreciated by all for its skill and renown.	portends the most auspicious outcome.

When all the aforementioned calculations have been made, contrasting the twelve sectors of growth and decline with each one of the five relationships formed with the child's vitality, body, destiny and luck elements, and determining whether the pebbles employed are black or white, a collective tally of the pebbles is then made (f. 219a/b). If the birth of the child coincides with all six inauspicious sectors of decline the child will not fear whatever is said and will not listen; but if the birth coincides with all six auspicious sectors, there will constantly be enemies and accusations, while enemies will turn out to be friends, for which reason one should persevere with the rite known as *dgra-sri dgra-sgrub*.

Then, as depicted on Supplementary Plate 16, fig. 11, if the four mother-relationships represented by the vitality, body, destiny and luck elements are all white (*ma-bzhi dkar-po*), it portends that the paternal ancestors will flourish and the child will have a well-educated family background. Conversely, if the four mother-relationships are black (*ma-bzhi nag-po*), it portends that the paternal ancestors will decline, and the child will show the father little gratitude and will have to seek an outside supporter. Then, if the mother-relationship pebbles are half black and half white (*dkar-nag phyed*), it portends that the paternal ancestors will endure great ups and downs. If all the four pebbles representing the vitality, body, destiny and luck elements are white (*srog-lus dbang-klung rdel dkar*), it portends that the child will be respected by others, endeavours will be successful, and the child will be an independent thinker. However, if these four pebbles are predominantly black (*rdel-nag mang-ba*), it portends that merits will diminish from the east. It will be better if the child adopts Buddhism as a support, but it will have to serve others. If all four son-relationship pebbles are white (*bu-bzhi dkar-ba*), it portends that the child will be better than the father and can maintain the ancestral home. However, if all four son-relationship pebbles are black (*bu-bzhi nag-pa*), it portends that the child will be hard to raise and will be unsuccessful in life. Then, if the son-relationship pebbles are half black and white (*bu-bzhi dkar-nag phyed*), it portends that only half the children can be raised.

If all four friend-relationship pebbles are white (*groggs-bzhi dkar-ba*), it portends that the child's share of wealth and food will be great, likened to the drawing of a tiger; whereas if they are black (*groggs-bzhi nag-pa*) it portends that there will be ups and downs, living from hand to mouth, and if they are half black and half white (*groggs-bzhi phyed-ma*), it portends that the child will be of average wealth, neither truly rich nor truly poor. If the pebbles representing vitality coincide with the sectors of growth and those representing the enemy-relationship with the sectors of decline (*srog-dar dgra-gud*), it portends good auspices; the same applies when the pebbles representing the body, destiny or luck elements have such a coincidence. Conversely, if the pebbles representing vitality and so forth coincide with the sectors of decline and those representing the enemy-relationship with the sectors of growth (*srog-gud dgra-dar*), there will be an accidental death. Similar outcomes are predicted if the pebbles representing the body, destiny or luck elements have such a negative coincidence.

Opposite Detail of Plate 16, fig. 7, showing the predictions known as 'flourishing of the enemy aspect of the luck element', 'forward luck' and 'established forward luck'



Plate 16, fig. 11



Plate 16, fig. 11 (Ms II, ff. 1–5). Prognostications concerning the collective tally of the pebbles representing the relationships between the child's vitality, body, destiny and luck elements and the twelve sectors of growth and decline (*dar-gud rdel-gyi 'dorns-dgyad*, *White Beryl*, I, 219a/b)

If the four pebbles representing the mother-relationships of the vitality, body, destiny and luck elements are all white (<i>ma-bzhi dkar-po</i>)	If the four pebbles representing these mother-relationships are all black (<i>ma-bzhi nag-po</i>)	If the pebbles representing these mother-relationships are half black and half white (<i>dkar-nag phyed</i>)	If the four pebbles representing the vitality, body, destiny and luck elements are all white (<i>srog-lus dbang-klung rdel dkar</i>)	If these four pebbles are predominantly black (<i>rdel-nag mang-ba</i>)	If all four pebbles representing son-relationships are white (<i>bu-bzhi dkar-ba</i>)	If all four pebbles representing son-relationships are black (<i>bu-bzhi nag-po</i>)
it portends that the paternal ancestors will flourish and the child will have a well-educated family background.	it portends that the paternal ancestors will decline, and the child will show the father little gratitude and will have to seek an outside supporter.	it portends that the paternal ancestors will endure great ups and downs.	it portends that the child will be respected by others, endeavours will be successful, and the child will be an independent thinker.	it portends that merits will diminish from the east. It will be better if the child adopts Buddhism as a support, but he or she will have to serve others.	it portends that the child will be better than the father and can maintain the ancestral home.	it portends that the child will be hard to raise and will be unsuccessful in life.

Prognostications concerning the seven model children of superior, average and inferior types, according to the *gSang-ba Yang-tig* (*White Beryl*, ff. 219b–221a)

The text known as the *Further Secret Point* (*gSang-ba Yang-tig*) enumerates twenty-one types of children who are grouped into superior, average and inferior types, as depicted on Supplementary Plate 16, fig. 8. Among them, the seven superior types are respectively known as follows: (1) The 'naturally born superior child' (*rang-bzhin chags*) is born in the early evening or early morning in the waxing phase of the lunar month, under an auspicious planet and constellation, untainted by bad luck, and with a year-sign suggesting that the child will be sustained by its father and a month-sign suggesting it will be supported by its mother. (2) The 'child which has found a fortunate family' (*las-can rigs-rnyed*) will have auspicious faculties resulting from the time of birth at the new moon and when the constellation is fully risen, and this is said to indicate auspicious past actions and deeds. (3) The 'child of spontaneously achieved merit' (*bsod-nams lhun-grub*) has an auspicious accumulation of past acts, an exuberant destiny, and has accrued glory despite wrong-doings. (4) The 'child which sustains the elements' (*'byung-ba gso-bskyed*) will have elements which do not fall into inauspicious relationships, and are free from hostile, adversarial aspects, and seventh-removed year aspects (*bdun-zur*), with a year-sign and month-sign which are uninhibited, and devoid of the cutting influence of demons in respect of trigram and numeric square. (5) The 'child which has a family endowed with auspicious coincidences' (*rtan-'brel rus-pa'i bu*) is one whose mother is rich, lacking in hostile or adversarial aspects, uninhibited in respect of trigram and numeric square, and free from inauspicious planetary forces or spirit lords of the soil. (6) The 'child which associates with most glorious gods and spirits' (*dpal-chen tha-'dre'i bu*) is one to whom offerings are made by fierce gods and spirits, and although the male spirits (*pho-lha*)¹⁰¹ ingress upon the paternal ancestors, causing reversals and turbulent dreams, the luck of the subject remains auspicious without the need for divination. (7) The 'child which has long life endowed with intelligence' (*rigs-can tshé-yi bu*) has a birth compatible with divine glory and coincident with auspicious omens, at sunrise during the mid-period of the month, for which reason its actions will be auspicious.



<p>If the pebbles representing son-relationships are half black and half white (<i>bu-bzhi dkar-nag phyed</i>)</p>	<p>If the four pebbles representing friend-relationships are all white (<i>grogs-bzhi dkar-ba</i>)</p>	<p>If the four pebbles representing friend-relationships are all black (<i>grogs-bzhi nag-pa</i>)</p>	<p>If the pebbles representing friend-relationships are half black and half white (<i>grogs-bzhi phyed -ma</i>)</p>	<p>If the pebbles representing the vitality element coincide with the sectors of growth, and those representing the enemy-relationship with the sectors of decline (<i>srog-dar dgra-gud</i>)</p>	<p>If the pebbles representing the body element coincide with the sectors of growth, and those representing the enemy-relationship with the sectors of decline (<i>lus-dar dgra-gud</i>)</p>	<p>If the pebbles representing the destiny element coincide with the sectors of growth, and those representing the enemy-relationship with the sectors of decline (<i>dbang-dar dgra-gud</i>)</p>	<p>If the pebbles representing the luck element coincide with the sectors of growth, and those representing the enemy-relationship with the sectors of decline (<i>klung-dar dgra-gud</i>)</p>	<p>If the pebbles representing the vitality element coincide with the sectors of decline, and those representing the enemy-relationship with the sectors of growth (<i>srog-gud dgra-dar</i>)</p>	<p>If the pebbles representing the body element coincide with the sectors of decline, and those representing the enemy-relationship with the sectors of growth (<i>lus-gud dgra-dar</i>)</p>	<p>If the pebbles representing the destiny element coincide with the sectors of decline, and those representing the enemy-relationship with the sectors of growth (<i>dbang-gud dgra-dar</i>)</p>	<p>If the pebbles representing the luck element coincide with the sectors of decline, and those representing the enemy-relationship with the sectors of growth (<i>klung-gud dgra-dar</i>)</p>
<p>it portends that only half the children can be raised.</p>	<p>it portends that the child's share of wealth and food will be great, likened to the drawing of a tiger.</p>	<p>it portends that there will be ups and downs, and living from hand to mouth.</p>	<p>it portends that the child will have an average wealth, neither truly rich nor truly poor.</p>	<p>it portends good auspices for the vitality element, symbolised by the vajra surmounted by the Sun/Moon symbol.</p>	<p>it portends good auspices for the body element, symbolised by the wheel and gem motif.</p>	<p>it portends good auspices for the destiny element, symbolised by the svastika.</p>	<p>it portends good auspices for the luck element, symbolised by the lotus.</p>	<p>it portends there will be an accidental death.</p>	<p>it portends ill-health.</p>	<p>it portends poverty.</p>	<p>it portends defamation.</p>

The seven average types are respectively known as follows: (1) The 'child which obtains its own lifespan of its own accord' (*rang-tshe rang-gis rnyed-pa*) is not born at an inauspicious time, and so is naturally auspicious, protected by the guardian deities, unharmed by evil spirits or diseases, liked and sustained by people, and will inherit the legacies of others. (2) The 'child which obtains its own body in accordance with its own past actions' (*rang-lus rang-gis rnyed-pa*),¹⁰² is well-built, with a navel cord resembling a meditation belt, fine hair, and born during the night. (3) The 'child which has a most glorious father' (*dpal-chen pha-yi bu*) is endowed with most glorious skilful means and auspicious coincidences, able to receive the Buddhist teachings or empowerments and sustain the blessings, and, also known as a 'child of the dākinis', it will protect its father, since the luck aspect of its elements is not adverse. (4) The 'child which has a supportive mother' (*rtan-can ma-yi bu*) is one devoid of all unfortunate luck aspects, its divine glory uninhibited by evil spirits and malevolent forces (*bdud*). (5) The 'child which has great athletic prowess' (*rtsal-chen stobs-kyi bu*) is born under a turbulent planetary conjunction, takes delight in negative actions, associates with women of inauspicious background, and has a great but misdirected intelligence. (6) The 'child which is endowed with material wealth' (*nor-can rdzas-kyi bu*) will be wealthy, and have extensive business interests, friends and guests. Though the child might fall it will land on its feet, and wealth like that of Vaiśravaṇa will be accrued. Bad reputation will be quelled and enemies vanquished even if the child associates long with those of inauspicious background. (7) The 'child endowed with the signs of being supported' (*brten-pa rtags-kyi bu*) is born when the elements are in a relationship of balance (*khod-snyoms*), and it will be supported by its father and sustained with food, wealth and material resources, as well as by *zhang-lha* and female spirits (*ma-lha*).¹⁰³

The seven inferior types are respectively known as follows: (1) The 'child beset by butchers and malevolent forces' (*bshan-pa bdud-bebs bu*) is one of inauspicious birth, with an inhibited year-sign and month-sign, coinciding with enemy-relationships, tomb-signs, and a triple planetary conjunction. (2) The 'child which reverses into the depths of cyclic existence' (*'khor-ba gting-nas log-pa*)



Plate 16, fig. 8

is born in conjunction with the nine inauspicious omens (*ngan-dgu 'dzom*),¹⁰⁴ and with enemy or adversarial aspects. (3) The 'child whose place of birth is adverse in cyclic existence' (*skye-gnas 'khor-ba ru-log*) is born on Thursday or Friday, in conjunction with a black month, a black body element, and the numeric square Black Two. (4) The 'child endowed with the spear-wound and claw-marks of an ogress' (*mdung-shul srin-mo spar-rjes*) is born in a fire month of a monkey year to a mother born in a tiger year, giving rise to inauspicious omens. (5) The 'child whose father is smitten by an ogre of ill-omen' (*ltas-ngan srin-po pha-gcod*) is born disabled at noon or midnight when the year-sign of the child oppresses that of the father, the month is in a seventh-removed *bdun-zur* aspect and the day in an adversarial aspect. (6) The 'child whose mother is smitten by a malignant ogress' (*gnod-sbyin srin-mo ma-gcod*) is one whose adversarial year-sign oppresses the mother's natal year and month, and until death is unwell, lacking in wealth, and subject to both defamation and accusations. (7) The 'child whose own life is vanquished by an ogre' (*srin-po rang-tshe rgyal*) is one who should be cast aside at birth because it is strongly inhibited by the parent's year and natal signs, slain by its own year-sign, and has its month, hour, planet and constellation all in enemy-relationships.

The indications of the luck aspect associated with these superior, average and inferior types of child are clearly depicted (Supplementary Plate 16, fig. 8). Among them, the superior type is specifically indicated by signs likened to the gemstones of the gods and serpentine spirits. All that is needed or desired will emerge, the child will have long life, material wealth, great merit, a kind and well-educated character, with good reputation; it will be raised as a child by friend and foe alike, and will be successful in Buddhist practice, prosperous and healthy. At birth the child will lie face-up, with the head to the north and the face to the west, with a high hair-line, fine hair and a deep voice, the upper part of the body resembling a lion.

The average type of child is specifically indicated by signs likened to the material wealth of men and kings, and to the sunlight appearing through the clouds of merit. In the first and middle parts of life the child will have material wealth likened to gold. But, like a pool which is never emptied, there will be many sudden infectious diseases, and the child will not show gratitude, or else there will be disability, many fatalities, incompatible foods will be stored together, and there will be bloodshed. Daughters will dispossess sons, and at birth the child will face south with its head to the east, the head will be reddish like copper, the body thin, and the voice like that of a donkey. The eyes will resemble flower-buds or the eyes of a mountain spirit (*yakṣa*), and it will have a decrepit posture, as if the navel were being eaten by the mouth!¹⁰⁵ The child will curse the paternal relatives, be inimical to Buddhism and delight in negative actions, and will be a liar associating with all sorts of inauspicious persons. There will be much loss of life among horses, donkeys and mules, and there will be unanswered accusations.

Lastly, the inferior type of child is specifically one whose birth is indicated by physical disability, cleft palate, weak voice, poor complexion, dark birth marks and moles. There will be rumours and demonic influences, and the child will be prone to childhood diseases. Property will be carried off by windstorms. During life there will be sorrows and disputations, insufficient food or drink, the subject's actions will not be respected, and he or she will repeatedly move house. At birth, the child will lie face down, with a navel cord resembling a sheep's intestine. Eventually, the child will die accidentally as a homeless pauper, or else it will be afflicted by spirit lords of the soil or leprosy. Even if the child has many sons the family line will come to an end, and family property will be divided, so that there will be no happiness.

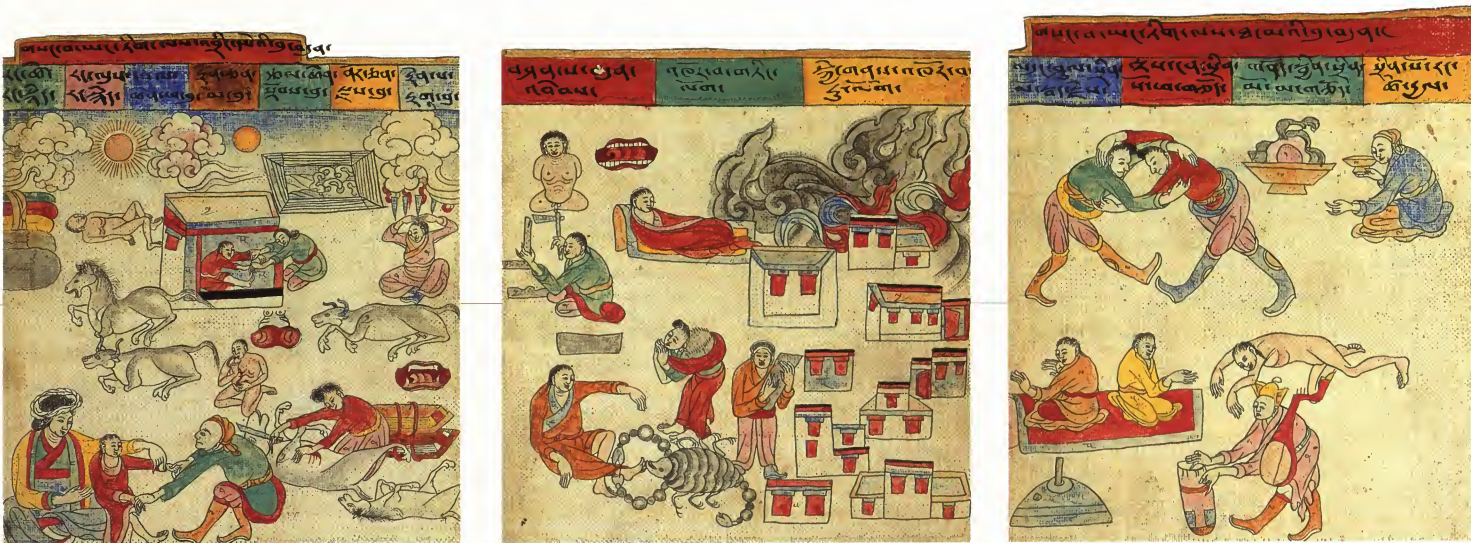


Plate 16, fig. 8 (Ms II: ff. 1–5): Prognostications concerning the seven model children of superior, average and inferior types, according to the *gSang-ba Yang-tig* (White Beryl, ff. 219b–221a)

The following seven model children of the superior type, according to the <i>Further Point of Secrets</i> (<i>gSang-ba yang-tig-las bzang-dpe'i bu-bdun</i>) have the following indications	The 'naturally born superior child' (<i>rang-bzhin chags</i>)	The 'child which has found a fortunate family' (<i>las-can rigs-myes</i>)	The 'child of spontaneously achieved merit' (<i>tsod-nams lhun-grut</i>)	The 'child which sustains the elements' (<i>byung-ba gso-bskyed</i>)	The 'child which has a family endowed with auspicious coincidences' (<i>ten-brel rus-pa'i bu</i>)	The 'child which associates with most glorious gods and spirits' (<i>dpal-chen lha-dre'i bu</i>)	The 'child which has long life endowed with intelligence' (<i>rigs-can tshe-yi bu</i>)
The seven following model children of the average type, according to the <i>Further Point of Secrets</i> (<i>gSang-ba yang-tig-las 'bring-dpe'i bu-bdun</i>) have the following indications	The 'child which obtains its own lifespan of its own accord' (<i>rang-tshe rang-gis myed-pa</i>)	The 'child which obtains its own body through its own accord' (<i>rang-lus rang-gis myed-pa</i>)	The 'child which has a most glorious father' (<i>dpal-chen pha-yi bu</i>)	The 'child which has a supportive mother' (<i>rtan-can ma-yi bu</i>)	The 'child which has great athletic prowess' (<i>rtsal-chen stobs-kyi bu</i>)	The 'child which is endowed with material wealth' (<i>nor-can rdzas-kyi bu</i>)	The 'child endowed with the signs of being supported' (<i>brten-pa rtags-kyi bu</i>)
The seven following model children of the inferior type, according to the <i>Further Point of Secrets</i> (<i>gSang-ba yang-tig-las tha-ma'i dpe'i bu-bdun</i>) have the following indications	The 'child beset by butchers and malevolent forces' (<i>bzhan-pa bdud-'bebs bu</i>)	The 'child which reverses into the depths of cyclic existence' (<i>'khor-ba gting-nas log-pa</i>)	The 'child whose place of birth is adverse in cyclic existence' (<i>skye-gnas 'khor-ba ru-log</i>)	The 'child endowed with the spear-wound and claw-marks of an ogress' (<i>mdung-shul srin-po spar-rjes</i>)	The 'child whose father is smitten by an ogre of ill-omen' (<i>ltas-ngan srin-po pha-gcod</i>)	The 'child whose mother is smitten by a malignant ogress' (<i>gnod-styin srin-mo ma-gcod</i>)	The 'child whose own life is vanquished by an ogre' (<i>srin-po rang-tshe rgya</i>)
The inferior type of child is specifically one whose birth is indicated by physical disability, cleft palate, weak voice, poor complexion, dark birth-marks and moles. There will be rumours and demonic influences, and the child will be prone to childhood diseases. Property will be carried off by windstorms. During life there will be sorrows and disputations, insufficient food or drink, the subject's actions will not be respected, and he will repeatedly move house. At birth, the child will be face down, with a navel cord resembling a sheep's intestine. Eventually, the child will die accidentally as a homeless pauper, or else it will be afflicted by spirit lords of the soil or leprosy. Even if the child has many sons the family line will come to an end, and family property will be divided, so that there will be no happiness.							

Supplementary divinations concerning nativity luck (*byis-pa btsas-klung rtsis*; White Beryl, ff. 221a–223a)

Before this technique can be applied, one must first ascertain the resulting life-support associated with the vital energy (*rlung*)¹⁰⁶ at the moment when the consciousness of the child enters the womb. As depicted on Plate 16, fig. 9, the vital energy of the earth element (*sa-rlung*) moves vertically from the central 'pillar' or bridge of the nose (*sna-'i ka-ba*), the vital energy of the water element (*chu-rlung*) moves in the direction of the upper lip, the vital energy of the wood element (*shing-gi rlung*) moves sideways from the nostrils, the vital energy of the fire element (*me-rlung*) moves upwards from the nostrils, and the space which is an element inherent in each of the other elements, assisting each of them, is here identified with the vital energy of the iron element (*lcags-rlung*) because it has a particular affinity with the father's family line. Consciousness may not enter the mother's womb except at times when both the father and mother have a balanced vital energy sharing an identical element, and it is this which is to be recognised as the vital energy of the child's vitality (*bu'i srog-rlung*).

Plate 16, fig. 9



Plate 16, fig. 9 (Ms II: f. 1). Divinations concerning nativity luck (*byis-pa btsas-klung rtsis*; White Beryl, ff. 221a–223a)

The five types of vital energy that move through the nostrils (*sna-bug-nas rgyu-ba'i rlung-rigs lnga*)

The vital energy of the earth element (*sa-rlung*) moves vertically from the central 'pillar' or bridge of the nose (*sna-'i ka-ba*)

The vital energy of the water element (*chu-rlung*) moves in the direction of the upper lip

The vital energy of the wood element (*shing-gi rlung*) moves sideways from the nostrils

The vital energy of the fire element (*me-rlung*) moves upwards from the nostrils

The vital energy of the iron element (*lcags-rlung*) is inherent in the space of the nasal cavity

At that time the element in question should be compared with those of the year, month, day and hour of conception, each in terms of an identity-, mother-, son-, friend- or enemy-relationship. This examination should be conducted when sexual intercourse first takes place following the cessation of menstruation.

However, if that moment passes and the element in question is not recognised, one should know that the vital energy of the child's life-essence or vitality element is also identical to whichever of the mother's five vital energies is in motion at the time of the child's birth, and one should apply the divination process to determine identity-, mother-, son-, friend- or enemy-relationships at that time. Alternatively, since the same element continues to be present within the mother's womb for up to 270 days following conception and prior to the child's birth, the comparison may also be made during a specific hour, day, month and year coinciding with that period.

However, if that moment passes and recognition has still not been made, one should know that the element associated with that initial vital energy of the child's vitality element is also present in the characteristic elemental human types ('byung-ba'i mi-rigs'), which are discussed below in the context of the 'pine-tree' divination technique concerning ill-health.¹⁰⁷ As such, on Plate 16, fig. 10, the wood constitutional type is identified as an active person dressed in green, the fire constitutional type as a sedentary person dressed in red, the iron constitutional type as an armour-clad soldier, the water constitutional type as a lover dressed in blue, and the earth constitutional type as a sleeper.



Plate 16, fig. 10

Plate 16, fig. 10 (Ms II, ff. 2–5) Recognition of the five elemental human types if the vitality is not recognised at conception, pregnancy or birth

If these five vital energies of the vitality are unrecognised [at the moments of conception, pregnancy or birth], one should recognise the five characteristic elemental human types depicted below and contrast [the element in question with the appropriate hour, day, month and year] (srog-rlung inga'i ngos ma-zin-na 'byung-ba'i mi-rigs inga'i ngos-'dzin 'thabs)					
the following elements ('byung-ba)	wood	fire	iron	water	earth
have the following characteristic elemental	physically active person	mentally active person	armour-clad soldier	lover dressed in blue	sleeper dressed in yellow
human types ('byung-ba'i mi-rigs)	dressed in green	dressed in red			

Having identified the element in question by one means or another, the detailed methodology and predictions are given in *White Beryl*, ff. 221a–223a.

Prognostications based on the destiny elements of four generations (*White Beryl*, I, 227a/b)

Lastly, there are techniques for predicting the future prosperity or otherwise of sons and grandsons, based on the coincidence of certain sequences of destiny elements over four generations. For example, if the grandfather's destiny element is wood, the father's fire, the son's earth and the grandson's earth, it is predicted that the family will have good fortune and achievements of long life, whereas if the grandfather's destiny element is fire, the father's is wood, the son's water, and the grandson's iron, the family will experience misfortunes and the family line will be interrupted within five generations. The full chart is given on Plate 6, fig. 15.

Plate 6, fig. 15 (Ms I, ff. 29–30): Predictions of family fortune based on the destiny elements of four generations

Grandfather's year element (mes-po'i lo)	Father's year element (pha'i lo)	Son's year element (bu'i lo)	Grandson's year element (tsha-ba'i lo)	Inspection of son and grandson's elements on basis of father and grandfather's elements (pha-dang mes-po gnyis-nas bu-dang tshar rtag)
wood	fire	earth	earth	good fortune, and achievement of long life (dpal-babs mi-la tshe-yi dngos-grub thot)
water	water	earth	earth	fluctuating misfortune, and family line maintained by one person (byur-babs 'phel-nyang mi-'phel rabs-kyang mi char gcig bgyud 'dzin)
fire	wood	water	iron	misfortune, and family line interrupted within five generations (byur-babs mi-rabs inga-la rabs chad)
earth	water	fire	iron	misfortune, and children dying of post-natal fever (rbyur-babs bu-tsha skyes-tshad 'chi)
water	earth	wood	iron	misfortune, short life, poor environment, and eventual ending of family line (byur-babs tshe-thung 'khor-dbul tha-rab chad)



Above Detail of Plate 16, fig. 10 (see opposite), showing the water constitutional type



Plate 6, fig. 15

V

Divinations concerning marriage





Divinations concerning marital prospects (Tib. *bag-rtsis*, Ch. *gi-gong*) may be made on the basis of three diverse systems of divinatory chart: the hidden point of heaven, which utilises the eight trigrams (*spar-brgyad gnam-gyi gab-tshe*) to determine the degree of marital compatibility; the hidden point of earth, which utilises the nine numeric squares (*sme-dgu sa-yi gab-tshe*) to determine the time for the bride to set out on the road (*lam-du 'jug-pa*); and the hidden point of the offspring of heaven and earth, which utilises the twelve year-signs (*lo-skor bcu-gnyis sras-kyi gab-tshe*) to determine remedial methods.

Compatibility determined through the hidden point of heaven, utilising the eight trigrams

This system of divination determines the following calculations: the rejection of a partner who has been subjected to unlawful sex and the selection of one of compatible year-sign (*byi-spangs lo-gros sdeb-tshul*); the recognition of the inauspicious and favourable natal year-signs for a partner (*lo-ngan-rung ngos-'dzin tshul*); the individual elemental aspects and particular outcomes based on the destiny element (*rkyang-pa dbang-thang sgos-kyi 'bras*); the nine permuted marriage calculations (*khug-pa*) and further permuted marriage calculations (*yang-khug*); the importance of seniority (*ni-sha*); the collective tally of the elements (*spun-grangs*); the constitutional types of the parents (*pha-dang ma'i rus*); the trigram indicative of the natal month (*skyes-zla*); luck aspects of the trigrams and numeric squares (*spar-kha-dang sme-ba'i klung*); the sectors of growth and decline (*dar-gud*); and the opportune planets and constellations (*khri-sgo gza'-skar*). Through this process, it is said that a man should come to understand the sorts of wife who are antagonistic (*gnyan dgra'i chung-ma*) and the particular consequences of such marriages.

Prognostications concerning the rejection of a bride subjected to unlawful sex and selection of one with a compatible year-sign (White Beryl, ff. 228b–230a)

Unlawful sex is said to comprise the 'white' incest occurring between maternal relatives, the 'black' incest occurring between paternal relatives, and the 'piebald' incest occurring between mother and son. Brides who have been subjected to such unlawful sex should be rejected because they may bring disaster upon the family. However, if such a bride has to be accepted, one should perform the rituals known as *Srid-pa'i bla-sel chen-mo* and *Srid-pa rgyal-ba'i thing-sel*.

It is of great importance to select a bride of compatible year-sign.¹ Those couples whose destiny elements both form a *kha-yan*, *khong-nong*, *se-zhig*, *kha-ral* or *'dun-khur* relationship should not get married to one another. For example, those whose destiny elements both form a *kha-yan* relationship will have a physically disabled child, or else they will get divorced, have no children, or only girls. In this way the family line will be interrupted. If such persons must get married, they should perform the thread-cross rite known as *bya-khyung gshog-bya* and recite the *Ratnakūta Sūtras*. Among favourable marriages (Plate 7, fig. 5), a couple whose year-signs are those of the mouse, dragon or bird form a loving compatible relationship (*mying-nye mthun-pa*), as do those of the mouse, ox or tiger; those of the dog, pig or hare; those of the bird, monkey or dragon; and those of the horse, snake or sheep. Also, if one with a dog year-sign marries one with a monkey sign, it is said the couple will have a long prosperous life with many children, as indeed will one with a pig year-sign who marries one with a mouse or ox sign. However, when one born in a tiger year has a spouse born in a hare or snake year, it is said the family line will come to an end; and the same applies when one born in a mouse year has a spouse born in a tiger or pig year, when one born in a monkey year has a spouse born in a bird or sheep year, and when one born in a snake year has a spouse born in a pig, bird or horse year (Plate 7, fig. 6). It is said that a couple of the hare and pig signs will have many children, as will those whose signs are bird and snake, ox and sheep, monkey and dragon, or horse and dog (Plate 7, fig. 7). Couples born in the bird and ox years, the tiger and horse years, the hare and sheep years, the dragon and pig years, or the monkey and snake years are expected to become rich and powerful (Plate 7, fig. 8). Couples born in the mouse² and horse years, the dog and tiger years, the horse and snake years, the bird and sheep years, the mouse and ox years, the snake and hare years, or the ox and hare years will have no descendants (Plate 7, fig. 9);³ and yet it is said that an ox and hare couple will have long prosperous lives and good reputation, while a dog and tiger couple will have good fortune.

Couples should avoid marriages that will end in divorce, such as those between those of the bird and tiger, monkey and hare, dragon and ox, mouse and snake, dog and sheep, or tiger and pig signs (Plate 7, fig. 10). One of the ox sign who marries one of the dog or pig sign will have difficulty raising children, as will one of the sheep sign who marries one of the dragon or snake sign (Plate 7, fig. 11). Certain marriages are said to be inauspicious (Plate 7, fig. 12). For example, when a couple are of the pig and snake signs the mother-in-law will die prematurely, and the family line will be ended. When a couple are of the dog and dragon signs there will be unremitting losses, when they are of the mouse and horse signs there will be unhappiness and many sorrows, when they are of the ox and sheep signs they will experience losses in business, and if a groom of the sheep sign takes a bride of the ox sign they will have a short life and their children will become orphans. When a couple are of the tiger and monkey signs they will come to a sorry end, disliked by all, and when they are of the bird and hare signs the mother and her child will be separated. Couples of the bird and dog signs, the horse and ox signs or the snake and tiger signs are known as the 'six inauspicious misfortunes' (*'phung-drug ngan-pa*) (Plate 7, fig. 13). Those of the dog and sheep signs, the ox and hare signs, or the bird and mouse signs are known as the 'six inauspicious fears' (*'jigs-drug ngan-pa*) (Plate 7, fig. 14).

There are then three categories of ill-omen pertaining to marriage (Plate 7, fig. 15). The greater category, occurring when a couple are of the sheep and snake year-signs, indicates that they are utterly incapable. The mediocre category, occurring when a couple are of the horse and dragon or horse and snake year-signs, indicates that their wishes will not be fulfilled, and that the family line will end, especially if a groom of the snake year takes a bride of the horse year. The lesser category occurs when a couple are of the dog, sheep, ox, dragon, mouse or pig years, and it suggests that there will be little advantage and many afflictions.

When couples are of the same year-sign, the portents are diverse (Plate 7, fig. 16). For example, when the groom and bride are both of the mouse sign they will have many impoverished sons, and when they are both of the ox sign they will have a disabled child, prone to ill-health and short life. When they are both of the tiger sign, they will move home and their house will catch fire. When they are both of the hare sign, their baby will die, they will be unable to obtain much food or wealth, and they will have many daughters who are easy to raise, but who will eventually end the family line. When a couple are both of the dragon year-sign, they will be exceedingly quarrelsome, and live from hand to mouth. When they are both of the snake sign, life will be hard in the short term and better in the long term, but they will risk disputes and divorce. When they are both of the horse year-sign, they will live the life of farmers for long periods of time and be subjected to many diseases and deaths, having few children. When they are both of the sheep sign, they will be happy in early life but face great hardships in old age. When they are both of the monkey sign, they will raise the child of another; and when they are

both of the bird sign, they will have difficulty bringing up their children, and their savings will be exhausted by demons. When they are both of the dog sign, there will be many disputes, their friendships will be short-lived, and half their children will die prematurely. Lastly, when they are both of the pig year-sign, they will be disillusioned with the world despite having many children and much wealth. Similar predictions are made for couples with the same destiny elements. For example, when the groom and bride both have an iron destiny element associated with a male year-sign, it will be inauspicious for their sons, and they will incur loss of wealth in middle and later life; however when they both have an iron destiny element associated with a female year-sign, it will be inauspicious for their daughters.

Plate 7, figs 5–16



Plate 7, fig. 5 (Ms I. ff. 31–32): Marriages between the following combinations of year-sign may form a loving compatible relationship (*snying-nye mithun-pa*)
mouse; dragon; bird* mouse; ox; tiger dog; pig; hare bird; monkey; dragon horse; snake; sheep

Plate 7, fig. 6 (Ms I. ff. 32–33): Marriages between the following combinations of year-sign may bring the family line to an end (*'di-mams rabs chad-pa*)
tiger with hare or snake mouse with tiger or pig monkey with bird or sheep mouse with hare snake with pig, bird or horse

Plate 7, fig. 7 (Ms I. f. 31): Marriages between the following combinations of year-sign may bring the couple many children (*'di-dag sdebs-na bu mang byung-ba*)
hare and pig bird and snake ox and sheep monkey and dragon horse and dog

Plate 7, fig. 8 (Ms I. ff. 31–32): Marriages between the following combinations of year-sign may bring riches and power (*'di-mams sdebs-na phyug-btsan 'byung-ba*)
bird and ox tiger and horse hare and sheep dragon and pig monkey and snake

Plate 7, fig. 9 (Ms I. ff. 32–33): Marriages between the following combinations of year-sign may result in a couple having no descendants (*'di-mams sdebs-na sgab-kyang chad*)
bird and horse dog and tiger horse and snake bird and sheep mouse and ox snake and hare ox and hare

Plate 7, fig. 10 (Ms I. ff. 31–32): Marriages between the following combinations of year-sign may result in divorce (*'di-mams sdebs-pa bye-bral yong-ba*)
bird and tiger monkey and hare dragon and ox mouse and snake dog and sheep tiger and pig

Plate 7, fig. 11 (Ms I. f. 32): Marriages between the following combinations of year-sign suggest the couple will have difficulty raising children (*'di-mams bu-tsha gso-ba dka*)
ox with dog or pig sheep with dragon or snake

Plate 7, fig. 12 (Ms I. ff. 32–33): Marriages between the following combinations of year-sign are inauspicious (*'di-mams sdebs-pa ngan-pa*)
pig and snake dog and dragon mouse and horse ox and sheep tiger and monkey bird and hare

Plate 7, fig. 13 (Ms I. f. 31): Marriages between the following combinations of year-sign may result in the six so-called inauspicious misfortunes (*'phung-drug ngan-pa*)
bird and dog horse and ox snake and tiger

Plate 7, fig. 14 (Ms I. ff. 31–32): Marriages between the following combinations of year-sign may result in the six so-called inauspicious fears (*'di-sdebs 'jigs-drug-zhes ngan-pa*)
dog and sheep ox and hare bird and mouse

Plate 7, fig. 15 (Ms I. ff. 32–33): Marriages portending ill-omen
greater category of ill-omen (*ltas-ngan che*) mediocre category of ill-omen (*ltas-ngan 'bring*) lesser category of ill-omen (*ltas-ngan chung*)
sheep and snake horse and dragon; horse and snake dog, sheep, ox, dragon, pig or mouse

Plate 7, fig. 16 (Ms I. ff. 31–33): Marriages between couples of the same year-sign portend the following

many impoverished sons (<i>bu-mang dbul</i>)	disabled child (<i>bu-tsha skyon-car</i>)	moving home and house catching fire (<i>yul-'pho khyim me-'chor</i>)	a baby boy will die and many daughters will be born (<i>khye'u 'chi bu-mo mang</i>)	great exasperation (<i>re-khang che</i>)	short-term harshness and long-term prosperity (<i>'phrel-'tshub phugs-bzang</i>)	long life as farmers but with few children (<i>so-nam snyugs-ring bu-tsha-nyung</i>)	happiness in early life and hardship in old age (<i>tshes-stod skyid tshes-smad ngud</i>)	raising an adopted child (<i>mi-bu sre</i>)	difficulty raising children and exhaustion of savings by demons (<i>byis-pa gso-dka' sris-phyed 'dres-khyer</i>)	many disputations, short-lived friendships, and half the children dying prematurely (<i>'thab-rtso'd mang 'brog yun-thung bu-tsha phyed gsos phyed</i>)	disillusionment and many children (<i>sems-dbyung bu-tsha mang</i>)
mouse and mouse	ox and ox	tiger and tiger	hare and hare	dragon and dragon	snake and snake	horse and horse	sheep and sheep	monkey and monkey	bird and bird	dog and dog	pig and pig

Recognising the inauspicious and favourable year-signs for marriage (White Beryl, ff. 230a–231b)

The various categories of inauspicious year, which have already been enumerated in Parts II and IV above, also have an impact upon coincidental marriage. For example, among the four harsh iron and eight fire years, the fire monkey and the fire sheep portend divorce, while the fire tiger and fire hare suggest the ending of the family line. Similar portents are given for the twelve 'accursed years' (*nag-thus lo*), the eight 'inauspicious years' (*lo-gnan*), the 'six lesser stars' (*skar-chung drug*), the 'seven malign years' (*gdug-ba-can-gyi lo bdun*), the seven 'years of bad omen' (*ltas-ngan lo*), the seven 'years of drought' (*than-pa lo bdun*), the 'heavenly sentinel' (*gnam-gyi bya-ra*), the 'earthly sentinel' (*sa'i bya-ra*), the twelve iron 'years promoting drought' (*than-skyes lo*), the four 'black undertakers' (*dur-mi nag-po bzhi*), the three 'soaring black sons' (*lding-nag bu gsum*), the 'black-fanged years' (*lo-nag mche-ba-can*), the eleven 'years susceptible to ogres' (*srin-khyer lo*), the four 'naked demons' (*ther-dre mi bzhi*), the eight 'years endowed with the five elements', the ten 'years endowed with two elements', the eight 'years of widowhood' (*yugs-sa lo brgyad*) and the eight 'orphan years' (*dva-phrug lo*). Marriage partners born in such years should be avoided, otherwise various rites should be undertaken to avert misfortunes. The onus is on those born in inauspicious years, or their fathers, to find a suitable partner.

Other inauspicious times are associated with triple planetary conjunctions (see Part IV above). Marriage to one born under a triple Mars conjunction will be inauspicious for persons and property, resulting in the death of the partner, or divorce. Marriage to one born under a triple Saturn conjunction will result in afflictions due to the spirit lords of the soil, unhappiness in the prime of life, and children of both good and bad character. Marriage to one born under a triple Mercury conjunction will result in sudden disasters and produce children of variable character. Lastly, marriage to one born under a triple Jupiter conjunction will result in potential death to paternal relatives.

According to the prediction known as *rGya-yi lo-dkar ha-sha* (Plate 8, fig. 5), it is impossible for a compatible relationship to be established between couples of the following year-signs: the mouse and the hare, because the mouse will pick up the hare's child; the ox and the tiger, because they will fight; the dragon and the snake, because they will become entangled; the pig and the dog, because the dog will carry off the pig's child; the horse and the bird, because the bird will hold onto the horse's saddle; and the monkey and the sheep, because the sheep's head will butt the monkey's heart. Various predictions are given in the event of such marriages.



Plate 8, fig. 5



Plate 8, fig. 5 (Ms f. ff. 35–36): Prognostications concerning marriage between incompatible couples, according to the *rGya-yi lo-dkar ha-sha*

The mouse will pick up the hare's child	The ox and the tiger will fight	The dragon and the snake will become entangled
The bird will hold onto the horse's saddle	The dog will carry off the pig's child	The sheep will butt the monkey's heart

Auspicious marriages are also predicted. For example, if the groom is born in the wood bird year and the bride in the fire monkey year the portents are favourable. The portents are likewise for a groom born in the wood tiger and bride of the fire dog; for a groom of the earth tiger and a bride of the iron bird; for a groom of the iron dog and a bride of the water monkey; for a groom of the iron horse and a bride of the water tiger; for a groom of the iron tiger and a bride of the water dog; for a groom of the water mouse and bride of the wood monkey; for a groom of the water horse and a bride of the wood tiger; or for a groom of the water tiger and a bride of the wood dog.

The deployment of pebbles determining marital compatibility

According to the *'Byung-ba gsal-sgron*, thirteen pebbles should be employed to determine marital compatibility. These are enumerated as follows by Lo-chen Dharmasri (*Moonbeams*, f. 25b):

Then, as for the divination concerning compatible marriage,⁵

Thirteen pebbles should be employed,

Representing the [contrast between the couple's] vitality,

body, destiny and luck elements,

The collective tally of these elements ('*zyung-ba*' spun-grangs),

Their natal months and trigrams,

Their own constitutional types, and those of their mothers,

As well as the four compatible marital conjunctions (*gi-gong*),

Comprising the numeric squares indicative of their vitality, body, destiny and luck.



Above Details of Plate 8, fig. 5 (see opposite), showing marriage
between incompatible couples

Chart 5.1, prepared at the Lhasa sMan-rtsis-khang, shows the deployment of the basic pebbles that represent the contrast between the bride's and groom's elemental aspects and their collective tally. It uses the example of a prospective groom of the fire dragon year, aged twenty-three, and a bride of the earth sheep year, aged twenty.

5.1 Method of calculating divination concerning marriage utilising 13 pebbles

Chart of groom and bride (<i>bu-dang bu-mo'i ming-gi bya-ra</i>)				Collective tally of the elements	
Groom of fire dragon, aged 23	Pebble of contrast	Bride of earth sheep, aged 20		Groom = 9 (odd)	Bride = 12 (even)
Vitality	earth	0	earth	Vitality	2
Body	earth	0 X	fire	Body	4
Destiny	fire	0 0	earth	Destiny	2
Luck	wood	0 X	fire	Luck	4

Individual elemental aspects and particular outcomes based on the destiny element (*White Beryl*, ff. 231b–233a)

Divinatory pebbles are employed to mark the individual contrasts between the vitality, body, destiny and luck elements of the groom and bride. These may be placed twice, firstly to indicate the groom’s aspects that are to be contrasted with those of the bride; and secondly to indicate the bride’s aspects to be contrasted with those of the groom. Alternatively, the vitality and luck elements of the groom are contrasted with those of the bride, while the body and destiny elements of the bride are contrasted with those of the groom. In the words of Lo-chen Dharmasrī (*Moonbeams*, ff. 25b–26a):

First, there is one pebble representing the contrast
between the man and woman’s vitality elements.
Similarly, there is one pebble for each of the contrasts
between the [man and woman’s] body, destiny and luck elements.⁶
These pebbles are [employed] twice,
Representing the mutual contrast between [the elements of]
The man and woman, and between woman and man.
It is also held that for men the vitality and luck elements are precious,
While those of the body and destiny are precious for females.⁷

If all four elements form mother- or son-relationships, the bride is described as a ‘wife connected through past actions’ (*las-kyi chung-ma*), and if they form friend- or enemy-relationships, they respectively suggest harmony and disharmony. When they form an identity-relationship, those of fire, iron and wood are considered mediocre, while those of earth and water are best.

As far as the prognostications are concerned, if the vitality elements are in harmony, it suggests a long lifespan and a close long-term relationship; if the body elements are in harmony, it suggests there will be many healthy offspring; if the destiny elements are harmonious, it suggests wealth and prosperity; and if the luck elements are harmonious, it suggests good reputation, and good rapport with both relatives and outsiders, as well as with the high and mighty.

Conversely, when the vitality elements are incompatible, the relationship will be short-lived; when the body elements are incompatible, the couple will be subject to ill-health; when the destiny elements are incompatible, there will be poverty; and when the luck elements are incompatible, there will be hostile rumours. Various rites should therefore be performed to counteract those negative outcomes, particularly when the elements form an enemy-relationship.

In cases where the elements form diverse relationships, the prognoses are varied, depending on whether these occur between vitality, body, destiny or luck elements. The predictions concerning the diverse relationships between the couple’s destiny elements in particular are depicted on Plate 7, fig. 19. Accordingly, when the couple’s destiny elements are wood and fire, it is predicted that they will be happy, giving birth to three sons and two daughters. When their destiny elements are earth and fire, they will have approximately three sons and three daughters, and likewise when their destiny elements are earth and iron, or iron and water. In the last case they will also be prosperous and happy. When their destiny elements are water and wood, it is predicted that it will be advantageous for the couple to have one son and one daughter and otherwise preferable to have a son than a daughter; when their destiny elements are both wood, the outcome will resemble a bamboo grove, for there will be one wild son and one daughter; when they are both fire, there will be three impoverished and deluded sons; when they are both earth, there will be three sons and three daughters who care for the estates and take charge of the locality; when they are both iron, there will be one wild son and one daughter, hard to raise and bringing death to servants and cattle; when they are both water, it will be like rivers meeting in an ocean and there will be one brother and one sister.

When the couple’s destiny elements are fire and iron, however, the relationship will be short-lived and there will be five sons of whom four will die. When their destiny elements are wood and iron, they will have three sons of whom two will die, and also two daughters. When their destiny elements are earth and water, they will have five sons of whom three will die; when their elements are earth and wood, they will have six sons of whom four will die; and when their elements are fire and water, they will have three daughters and one son who will die, and there will be a bitter harvest.

ཁུལ་༧ རྟེན་ 19 (Ms. I, ff. 31–32): Prognostications concerning marriage between couples of different or identical destiny elements

When the couple’s destiny elements are wood and fire they will have three healthy sons and two daughters of earth and wood destiny.	When the couple’s destiny elements are earth and fire they will have three healthy sons and three daughters of iron, fire and wood destiny.	When the couple’s destiny elements are earth and iron they will have three healthy sons and three daughters of iron, water and earth destiny.	When the couple’s destiny elements are iron and water they will have three healthy sons and three daughters of wood, water and iron destiny.	When the couple’s destiny elements are water and wood they will have one healthy son and one daughter of iron destiny.
When the couple’s destiny elements are earth and earth they will have three healthy sons and three daughters of iron, wood and earth destiny.	When the couple’s destiny elements are fire and fire they will have three healthy sons.	When the couple’s destiny elements are wood and wood they will have one valiant son and one daughter of iron destiny.	When the couple’s destiny elements are iron and iron they will have one valiant son and one daughter of iron destiny.	When the couple’s destiny elements are water and water they will have one healthy son and one daughter of iron destiny.
When the couple’s destiny elements are fire and iron they will have five sons, of whom four will die.	When the couple’s destiny elements are wood and iron they will have three sons, of whom two will die, and two daughters of water and fire destiny.	When the couple’s destiny elements are earth and water they will have five sons, of whom three will die.	When the couple’s destiny elements are earth and wood they will have six sons, of whom four will die.	When the couple’s destiny elements are water and fire they will have one son who will die, and three daughters of water, earth and wood destiny.

The above calculations refer to the combination of destiny elements, which is emphasised in the new divination method.⁸ In the ancient method, the calculation is made on the basis of the vitality elements

(*dbang-thang thug-’phrad’di rtsis mying-ma lugs-nas srog gsar-mar dbang-thang gtso-bor ’don-pa-la*).



Plate 7, fig. 19

Collective tally of the elements (White Beryl, f. 234a)

After examining the contrasts between the vitality, body, destiny and luck elements of the groom and bride, pebbles should be placed representing these elements, in the following quantities, as depicted on Plate 7, fig. 17: one for a wood element, two for an earth element, three for a water element, four for a fire element, and five for an iron element. One should then examine whether the collective tally (*spun-grangs*) amounts to an even number or an odd number, because that will indicate respectively whether the couple will be compatible or not. If the divination shows that they are compatible, the couple will be like-minded and caring for one another, with few quarrels and misfortunes. If the tally is incompatible, however, they will quarrel for no reason and eventually hate one another. Consequently, certain rites should be performed, the *Tales of the Past Lives of the Buddha* should be recited and the groom should wear an amulet dedicated to Mañjughoṣa.



Plate 7, fig. 17

Plate 7, fig. 17 (Ms I, f. 34): Calculating the collective tally of the elements

Element ('byung-ba)	wood	earth	water	fire	iron
Number [of pebbles cast] (bgrang)	one	two	three	four	five

Lo-chen Dharmaśrī summarises the placement of these collective pebbles as follows (*Moonbeams*, f. 26a):

Derived therefrom there is the divination
Of the collective tally of the elements.⁹
One pebble represents wood, two represent earth,
Three water, four fire, and five iron.
Thus, the pebbles [marking the aforementioned contrasts]
Should be counted into odd- or even-numbered piles,
And one should then examine whether they are equal,
Or one is higher than the other (*mnyam-rgyal*).¹⁰

Prognostications concerning the natal months (*White Beryl*, f. 235a)

If the couple's natal months (*skyes-zla*), or days and hours, lack inauspicious factors – including enemy-relationships or inauspicious tomb-signs and seventh-removed year aspects (*bdun-zur*), and the like – they will be compatible, and the prognosis will be auspicious, indicating that they will have great merit and long-lasting friendship. If they are incompatible, however, the outcome will be inauspicious, and they will not have many children. Charms should then be made to avert divorce, and the *Ratnakūṭa Sūtras* should be recited. Predictions are also given for compatible and incompatible planetary conjunctions at birth. Chart 5.2 indicates a compatible reading.

5.2 Calculating the compatibility of natal months

Natal month of groom and bride	
1. Groom's natal month: 6th month / bird (iron)	X
2. Bride's natal month: 5th month / monkey (iron)	X

Prognostications concerning the natal trigrams (*White Beryl*, f. 235a–236b)

First, the natal trigrams (*skyes-spar*) of the groom and bride should be calculated individually, as in chart 5.3.

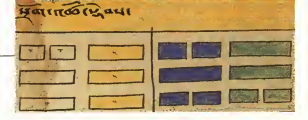
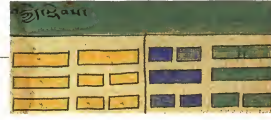
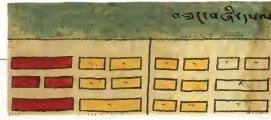
5.3 Calculating the compatibility of natal trigrams

Natal trigrams of groom and bride	
1. Groom's natal trigram: Gin (earth)	XX
2. Bride's natal trigram: Zin (wood)	X

It is said that if the individual trigrams of the groom or bride coincide with one of the four auspicious trigrams, they will always be blessed with children and grandchildren. Specifically, as depicted on Supplementary Plate 17, fig. 4, if the individual trigrams of the groom and bride correspond to the chart of 'heavenly medicine' (*gnam-sman*), the best relationships will be formed by those born under Li and Kham, Khon and Khen, Dva and Gin or Zin and Zon. In these cases, the prognosis is one of good luck and prosperity. Similar predictions are made on a sliding scale from good to bad for the seven other charts, 'growth through glory' (*dpal-bskyed*) and so forth. Thus, if the individual trigrams of the bride and groom correspond to the chart of 'growth through glory', the best relationships will be formed by those born under Li and Zon, Khon and Dva, Khen and Gin or Kham and Zin, in which cases it is said that the glory of the gods will descend upon mankind, the couple will be beloved by gods and humans and be endowed with sons and wealth. If the individual trigrams of the bride and groom correspond to the chart known as 'sustaining vitality' (*srog-'tsho*), the best relationships will be formed by those born under Li and Zin, Khon and Gin, Dva and Khen or Kham and Zin, in which cases the couple will be endowed with long life, merits and good auspices. The chart of 'intimacy of luck' (*phyva-lon*) is considered neutral for potential spouses.



Plate 17, fig. 4

Plate 17, fig. 4 (Ms II, ff. 6–10): Prognostications concerning compatibility under the auspicious natal trigrams (*White Beryl*, f. 235a/b)

The four auspicious unions of the 'heavenly medicine' chart (<i>bzang-bzhi gnam-sman sdebs</i>) are between	Li/Kham	Khon/Khen	Dva/Gin	Zin/Zon
The four auspicious unions of the 'growth through glory' chart (<i>bzang-bzhi dpal-bskyed sdebs</i>) are between	Li/Zon	Khon/Dva	Khen/Gin	Kham/Zin
The four auspicious unions of the 'sustaining vitality' chart (<i>bzang-bzhi srog-'tsho sdebs</i>) are between	Li/Zin	Khon/Gin	Dva/Khen	Kham/Zin

Conversely, if the individual natal trigrams of the bride and groom correspond to one of the inauspicious trigrams, it will be bad for the children of such a marriage. Specifically, as depicted on Supplementary Plate 17, fig. 5, if their trigrams correspond to the chart of the 'cutting influence of demons' (*bdud-gcod*), the worst relationships will be formed by those born under Li and Khen, Dva and Zin, Khon and Kham or Gin and Zon. If they correspond to the chart of 'corporal punishment' (*lus chad-pa*), the worst relationships will be formed by those born under Li and Khon, Dva and Zon, Gin and Zon or Khen and Kham. If they correspond to the chart of the 'five demons' (*'dre-lnga*), the worst relationships will be formed by those born under Li and Dva, Khon and Zon, Gin and Kham or Khen and Zin. Lastly, if they correspond to the chart of 'harm' (*gnod-pa*), the worst relationships will be formed by those born under Li and Gin, Khen and Zon, Dva and Kham or Khon and Zin.

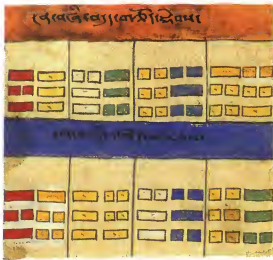


Plate 17, fig. 5

Plate 17, fig. 5 (Ms II, ff. 6–10): Prognostications concerning incompatibility under the inauspicious natal trigrams (*White Beryl*, f. 235b–236a)

The four inauspicious unions of the 'cutting influence of demons' chart (<i>ngan-bzhi bdud-gcod sdebs</i>) are between	Li/Khen	Dva/Zin	Khon/Kham	Gin/Zon
The four inauspicious unions of the 'corporal punishment' chart (<i>ngan-bzhi lus-chad sdebs</i>) are between	Li/Khon	Dva/Zon	Gin/Zon	Khen/Kham
The four inauspicious unions of the 'five demons' chart (<i>ngan-bzhi 'dre-lnga sdebs</i>) are between	Li/Dva	Khon/Zon	Gin/Kham	Khen/Zin
The four inauspicious unions of the 'harm' chart (<i>ngan-bzhi gnod-pa sdebs</i>) are between	Li/Gin	Khen/Zon	Dva/Kham	Khon/Zin

In the case of such negative predictions, various remedial rites and methods should be applied. For example, if the combined trigrams of the groom and bride are associated with the chart known as the ‘cutting influence of demons’, which portends the mediocre class of worst relationships, the predictions are ominous, as depicted on Plate 7, fig. 20. If the groom and bride have the natal trigrams Li and Khen, it is predicted that they will keep an empty house and will eventually become destitute, even if presently rich, and they will endure many sufferings. Consequently, the rite of aversion called *bdud-kyi khram-kha stong bzlog-pa*, and so forth, should be performed. If the groom and bride have the combined natal trigrams Dva and Zin, it is predicted that one of the spouses will die of a stab wound. The *Litany of the Names of Mañjuśrī* (*‘Jam-dpal mtshan-brjod*) and other texts should be recited to avert this outcome. If the groom and bride have the combined natal trigrams Khon and Kham, it is predicted that their house will collapse and they will constantly endure losses. To counteract this outcome, the thread-cross called *zhal-bsgyur khram-bzlog spyi-mdos* should be made, among others. If their combined natal trigrams are Gin and Zon, it is predicted that the spirit lord gNam-khyi nag-po will ensure that even if they have a hundred children, their family line will eventually come to an end. Consequently they should recite the *Avatamsakasūtra*, and make the thread-cross called *gnam-khyi nag-po’i mdos* as a remedy. Lastly, as an example of the worst category of chart based on the trigrams, that of ‘corporal punishment’, if the groom and bride have the combined natal trigrams Dva and Zon,¹² it is predicted that they will wield a butcher’s knife, and that the bride will eventually ride off on a donkey, leading a dog by the leash. Consequently, the remedial thread-cross called *sa-bdag gtor-mdos* should be made, and the rite of longevity (*tshe-chog*) should be performed, and so forth.



Plate 7, fig. 20

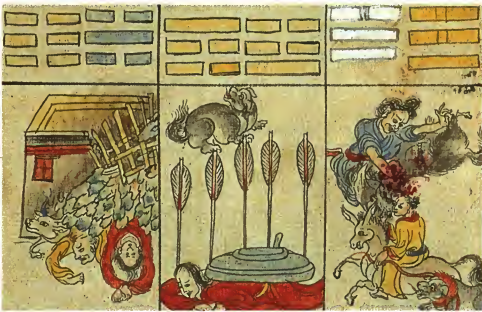


Plate 7, fig. 20 (Ms I, ff. 33–34): Prognostications concerning marriage between couples of diverse natal trigrams in the chart known as the ‘cutting influence of demons’ (White Beryl, I, 235a–236a)

If the natal trigrams of the couple are (<i>gza'-ma'i skyes-spar</i>)	Li and Khen	Dva and Zin	Khon and Kham	Gin and Zon	Dva and Zon ¹²
the inauspicious result provoked by the protector deities will be as follows (<i>bsrung-ma ngan-pa'i 'bras-bu</i>)	they will keep an empty house and will eventually become destitute, even if presently rich; and they will endure many sufferings.	one of the spouses will die of a stab wound.	their house will collapse and they will constantly endure losses.	the spirit lord gNam-khyi nag-po will ensure that even if they have a hundred children, their family line will end.	they will wield a butcher's knife, and the bride will ride off on a donkey, leading a dog by the leash.

Inauspicious marriages also occur when either the groom or the bride has a natal trigram in one of the four cardinal directions, and the other has one of the four tomb-signs. Accordingly, as depicted on Supplementary Plate 17, fig. 6, the family line may come to an end when the groom has the natal trigram Zin and the bride’s year-sign is one of the five sheep years, or alternatively when the bride has the natal trigram Dva and the groom one of the five ox years, the groom has the natal trigram Li and the bride one of the five dog years, or the bride has the natal trigram Kham and the groom one of the five dragon years.

Plate 17, fig. 6



Plate 17, fig. 6 (Ms II, ff. 7–8): Inauspicious marriages occurring when one spouse has a trigram in a cardinal direction and the other has a tomb-sign (White Beryl, I, 236b)

The following inauspicious marriages occur when either the man or the woman has a trigram occupying one of the four cardinal directions, and the other has one of the four tomb-signs [thereby bringing an end to the family line] (<i>pho-mo gcig spar-kha phyogs-bzhi gcig dur-bzhi sdebs-ngan</i>)							
This occurs when the man's trigram (<i>pho'i spar</i>) is	and the woman's year-sign (<i>mo'i-kj</i>) is	Or when the woman's trigram (<i>mo'i spar</i>) is	and the man's year-sign (<i>pho'i-kj</i>) is	Or when the man's trigram (<i>pho'i spar</i>) is	and the woman's year-sign (<i>mo'i-kj</i>) is	Or when the woman's trigram (<i>mo'i spar</i>) is	and the man's year-sign (<i>pho'i-kj</i>) is
Zin	one of the five sheep years.	Dva	one of the five ox years.	Li	one of the five dog years.	Kham	one of the five dragon years.

When the bride and groom have an identical natal trigram, various ill portents are predicted, as depicted on Plate 7, fig. 18, and Supplementary Plate 17, fig. 7. For example, if their natal trigram is Li, the bride will be downcast; if their trigram is Khon, she will rake the earth; if their trigram is Dva, she will be stabbed; if their trigram is Khen, she will vanish as if into space; if their trigram is Kham, even a bride of royal birth will have shoes with holes; if their trigram is Gin, the bride will carry the husband on her back into the mountains; if their trigram is Zin, she will slip out of the house; and if their trigram is Zon, she will ‘wear black trousers on her head’, i.e. she will be polluted or contaminated. To remedy these negative outcomes, which are likened to the theft of the couples’ destiny, various rites should be performed and charms (*gto*) should be made.

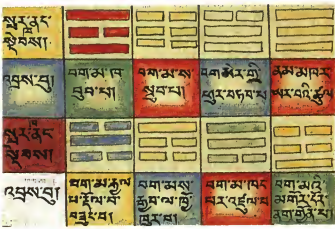


Plate 7, fig. 18

Plate 7, fig. 18 (Ms 1. f. 34): Prognostications concerning marriage between couples with an identical trigram

Couples with the identical trigram (<i>spar-kha nang-sdebs</i>)	Li	Khon	Dva	Khen	Kham	Gin	Zin	Zon
may have the following result (<i>'bras-bu</i>)	the bride will be downcast (<i>bag-ma kha bub-pā</i>).	the bride will rake the earth (<i>bag-ma sa-srub-pā</i>).	the bride will be stabbed (<i>bag-mar gri-phur blab-pā</i>).	the bride will vanish, as if into space (<i>nam-mkhar yar-ba'i tshul</i>).	a bride of royal birth will have shoes with holes (<i>bag-ma rgyal-pa rdol-ba bzang-bā</i>).	the bride will carry the husband on her back (<i>bag-mas rgyab-la khyo-khur-bā</i>).	the bride will slip out of the house (<i>bag-ma khang-par 'dzul-pā</i>).	the bride will 'wear black trousers on her head' (<i>bag-ma'i mgor dor-nag gyon-pā</i>).



Plate 17, fig. 7

Plate 17, fig. 7 (Ms II. ff. 9–10): Inauspicious marriages between spouses sharing the same natal trigram (White Beryl, f. 236b)

The following inauspicious marriages between spouses sharing the same natal trigram have their destiny carried off by thieves (<i>spar-kha nang-sdebs</i> ¹³ <i>ngan-pa dhang-thang chom-khyer</i>)							
Li	Khon	Dva	Khen	Kham	Gin	Zin	Zon
When the bride and groom share the trigram Li, the bride will be downcast (<i>li-nang kha-bub</i>). ¹⁴	When the bride and groom share the trigram Khon, the bride will rake the earth (<i>khon-nang sa-bsub</i>). ¹⁵	When the bride and groom share the trigram Dva, the bride will be stabbed (<i>dva-nang gri-phur</i>).	When the bride and groom share the trigram Khen, the bride will vanish, as if into space (<i>khen-nang nam-ya</i>).	When the bride and groom share the trigram Kham, the bride will have shoes with holes (<i>kham-nang zhab-rdol</i>).	When the bride and groom share the trigram Gin, the bride will carry her husband into the mountains (<i>gin-nang ri-bskyal</i>).	When the bride and groom share the trigram Zin, the bride will slip out of the house (<i>zin-nang tshang-shor</i>).	When the bride and groom share the trigram Zon, the bride will be polluted or contaminated (<i>zon-nang gri-b-mkhon</i>).

Furthermore, the so-called theoretical or ‘unchanging aspect of divination science’ (*gtsug mi-'gyur-ba*) portends, as depicted on Supplementary Plate 17, fig. 8, that marriages between couples with a wood hare sign and the trigram Zin will be inauspicious, as will those between couples with a fire horse sign and the Li trigram, the iron bird sign and the Dva trigram, or the water mouse sign and the Kham trigram. In these cases, the *spar-sel dgra-lha'i gral-mdos* thread-cross should be made. Similarly, the so-called practical or ‘hand-gesture aspect of divination science’ (*lag-gYab*) portends that marriages between couples with an ox or tiger sign and the Gin trigram will be inauspicious, as will those between couples with a dragon or snake sign and the Zon trigram, a monkey or sheep sign and the Khon trigram, or the mouse or pig sign and the Khen trigram (Plate 17, fig. 9). In such cases, remedial action should be taken by means of specified ritual charms (*gto*).



Plate 17, fig. 8

Plate 17, fig. 8 (Ms II. f. 6): Inauspicious marriages according to the theoretical or ‘unchanging aspect of divination science’ (White Beryl, f. 236b)

The following are the four ‘inauspicious marriages according to the unchanging aspect of divination science’ (<i>gtsug mi-'gyur-ba bzhi-ngan</i>)			
those between couples with a wood hare year-sign and the trigram Zin	those between couples with a fire horse year-sign and the trigram Li	those between couples with an iron bird year-sign and the trigram Dva	those between couples with a water mouse year-sign and the trigram Kham



Plate 17, fig. 9

Plate 17, fig. 9 (Ms II: ff. 7–8): Inauspicious marriages according to the practical or ‘hand-gesture aspect of divination science’ (White Beryl, I. 236b)

The following are the eight ‘inauspicious marriages according to the hand-gesture aspect of divination science’ (<i>lag-gYab brgyad-sdebs ngan-pa</i>)			
those between couples of the ox or tiger year-signs and the Gin trigram ¹⁶	those between couples of the dragon or snake year-sign and the Zon trigram	those between couples of the monkey or sheep year-sign and the Khon trigram	those between couples of the mouse or pig year-sign and the Khen trigram

The finding of a spouse or partner with a certain conjunction of year-sign and trigram may also be inauspicious, as depicted on Supplementary Plate 17, fig. 10. For example, when the bride has the year-sign wood tiger or hare and the trigram Khon, the groom will be afflicted by spirit lords of the soil, and specified rites to rectify infringements of the spirit lords of the soil should be undertaken. When the groom has the year-sign iron monkey or bird and the trigram Gin, the spirit lords of the soil will afflict the wife, requiring the recitation of the *sNang-brgyad*. When the bride has the year-sign fire horse or snake and the trigram Khen, in-laws will be swept aside. When a bride has the year-sign earth ox, sheep, dog or dragon and the trigram Zon it will be inauspicious for wealth. When the bride has the trigram Khen and the groom Zon, it will be inauspicious for outsiders and for property. When a bride has the year-sign water mouse or pig and the trigram Khon or Gin, the groom may suffer; and when she has the trigram Khon the merit of the groom will be diminished. In all such negative cases remedial ritual actions must be taken.



Plate 17, fig. 10

Plate 17, fig. 10 (Ms II: ff. 9–10): Inauspicious marriages formed by the conjunction of certain year-signs and trigrams (White Beryl, I. 236b)

Inauspicious marriages formed by the conjunction of certain year-signs and trigrams (<i>lo-spar sprad-pa'i ngan-sdebs</i>)						
when the woman has the following year-sign and trigram (<i>bu-med-kyi lo-spar</i>):	when the husband has the following year-sign and trigram (<i>khyo'i lo-spar</i>):	when the woman has the following year-sign and trigram (<i>bu-med-kyi lo-spar</i>):	when the woman has the following year-sign and trigram (<i>mo'i lo-spar</i>):	when the woman and man respectively have the following trigrams (<i>pho-mo'i spar-kha</i>):	when the woman has the following year-sign and trigram (<i>mo'i lo-spar</i>):	when the woman has the following trigram (<i>mo-spar</i>):
wood tiger or hare and Khon	Iron monkey or bird, and Gin	fire horse or snake, and Khen	earth ox, sheep, dog or dragon and Zon	Khen and Zon	water mouse or pig and Khon or Gin	Khon

According to another tradition, marriages between couples born under male trigrams will result in more sons, whereas those between couples born under female trigrams will result in more daughters. For example (Supplementary Plate 17, fig. 11), when a couple have the natal trigrams Li and Khon, it is predicted that they may have five sons, while those with the natal trigrams Khon and Dva may have eight or nine, and those with Dva and Gin may have three or five children, while those with Gin and Kham may have two or three children, or else five sons. Couples with the natal trigrams Gin and Zin may have one son and one daughter, while those with the trigrams Zon and Zin may have two sons, those with Kham and Zin or Zon three sons,¹⁷ those with Dva and Kham three or five sons, those with Li and Khen two sons, those with Li and Zon more daughters, and those with Kham and Zin one son and two daughters.



Plate 17, fig. 11

Plate 17, fig. 11 (Ms II: ff. 6–10): Prognostications concerning the number of children based on the couple's natal trigrams (White Beryl, ff. 236b–237a)

Couples with the natal trigrams Li and Khon may have five children (<i>li-khon lnga-skye</i>).	Couples with the natal trigrams Khon and Dva may have eight or nine children (<i>khon-dva brgyad-dpyi</i>).	Couples with the natal trigrams Dva and Gin may have three or five children (<i>dva-gin gsum mam lnga</i>).	Couples with the natal trigrams Gin and Kham may have two or three children, or else five sons (<i>gin-kham gsum-mam gnyis yang-na bu-hga</i>). ¹⁸	Couples with the natal trigrams Gin and Zin may have one son and one daughter (<i>gin-zin pho-mo gnyis</i>).	Couples with the natal trigrams Zon and Zin may have two sons (<i>zon-zin bu-gnyis</i>).	Couples with the natal trigrams Kham and Zin or Zon may have three sons (<i>kham-zin-zon bu gsum</i>).	Couples with the natal trigrams Dva and Kham may have three or five sons (<i>dva-kham gsum-dang lnga</i>).	Couples with the natal trigrams Li and Khen may have two sons (<i>li-khen bu gnyis</i>).	Couples with the natal trigrams Li and Zon may have more daughters (<i>li-zon bu-mo mang</i>).	Couples with the natal trigrams Kham and Zin may have one son and two daughters (<i>kham-zin bu-gcig bu-mo gnyis</i>).
Li/Khon	Khon/Dva	Dva/Gin	Gin/Kham	Gin/Zin	Zon/Zin	Kham/Zin/Zon	Dva/Kham	Li/Khen	Li/Zon	Kham/Zin

Prognostications of marital compatibility based on constitutional types (White Beryl, f. 234a/b)

In *Moonbeams*, Lo-chen Dharmaśrī indicates that a divination should be undertaken to contrast the constitutional types of the bride and groom, whereas in *White Beryl*, the calculation is based on the constitutional types of the groom's father and the bride's father. It is important to note that in this context the constitutional type is obtained by calculating the element corresponding to the natal numeric square, as in exemplary chart 5.4.

5.4 Calculating the compatibility of constitutional types	
Constitutional type of groom and bride	
1. Groom's constitutional type:	
White 6 (iron)	0 X
2. Bride's constitutional type:	
Blue 3 (water)	0 0

If these are compatible, it is said that the couple will never harm one another and will remain friends for a long period of time. If they are incompatible, the one who harms the other first will die beforehand. However, for the protection of the husband especially, a stūpa should be constructed and dedicated to Mahābala. It will be best if the groom's tally is higher when the vitality elements of the two fathers are contrasted. Otherwise the outcome will be inauspicious and the *Mahāmāyūrī Dhāraṇī* should be recited, along with specific burnt offerings (*homa*).¹⁹ Then, starting from the year-signs of the two fathers, one should count through the twelve sectors of growth and decline, until one arrives at their children's year-signs or natal trigrams. It will be auspicious if both divinations coincide with one of the six auspicious sectors, and inauspicious if they do not – resulting in eventual ending of the family line. To counteract an inauspicious divination, one should recite the *Sūtra of the Greater Vehicle entitled Subjugation of the Great Chiliocosm* (*Mahāsahasrapramardana-nāma-mahāyānasūtra*), and make a thread-cross dedicated to Brahmā in the form Lha-yi srung.²⁰

Similarly, if the constitutional types of the groom's mother and the bride's mother are compatible, the children will be of excellent physical appearance and of great strength and intelligence; otherwise they will be of small stature and poor complexion, for which reason they should recite the *Retentive Mantra entitled Reliance on Many Sons* (*Āryabahuṣṭraṇī*) and wear a special protective amulet. Chart 5.5 is exemplary.

5.5 Calculating the compatibility of maternal constitutional types	
Constitutional type of the mothers of the groom and bride	
1. Constitutional type of groom's mother:	
White 1 (iron)	X
2. Constitutional type of bride's mother:	
White 6 (iron)	X

According to some, if the mother of the bride has a destiny element of a higher count than that of the groom's mother, it is auspicious, indicating that she will find an excellent groom, whereas if the reverse is true, the groom will be poor. By counting through the twelve sectors of growth and decline, one should calculate the auspicious conjunctions, suggesting that there will be many children, and the inauspicious ones, indicating that the children will be unhelpful.

Among the various constitutional types, which are depicted on Supplementary Plate 17, figs 2–3, it is said that the auspicious conjunctions are those of wood (*keg*) and fire (*ji*), fire (*ji*) and earth (*kungs*), earth (*kungs*) and iron (*shang*), iron (*shang*) and water ('*u*), water ('*u*) and wood (*keg*), wood (*keg*) and water ('*u*), water ('*u*) and iron (*shang*), iron (*shang*) and earth (*kungs*), earth (*kungs*) and fire (*ji*), or between fire (*ji*) and wood (*keg*). Inauspicious conjunctions are formed by wood (*keg*) and iron (*shang*) or earth (*kungs*), earth (*kungs*) and wood (*keg*) or water ('*u*), fire (*ji*) and iron (*shang*) or water ('*u*), iron (*shang*) and fire (*ji*) or wood (*keg*), or between water ('*u*) and earth (*kungs*) or fire (*ji*). These are said to have an inauspicious outcome.



Plate 17, fig. 2



Plate 17, fig. 2 (Ms II: ff. 6–8). Auspicious marriages between spouses of specific constitutional types (White Beryl, ff. 234b–235a)

Auspicious marital unions are formed between spouses of the following constitutional types (rus-khams bzang-sdebs)									
keg (wood) and ji (fire)	ji (fire) and kungs (earth)	kungs (earth) and shang (iron)	shang (iron) and 'u (water)	'u (water) and keg (wood)	keg (wood) and 'u (water)	'u (water) and shang (iron)	shang (iron) and kungs (earth)	kungs (earth) and ji (fire)	ji (fire) and keg (wood)



Plate 17, fig. 3



Plate 17, fig. 3 (Ms II, ff. 9–10): Inauspicious marriages between spouses of specific constitutional types (White Beryl, I, 235a)

Inauspicious marital unions are formed between spouses of the following constitutional types (*rus-khams ngan-sdebs*; White Beryl, I, 235a)

<i>kag</i> (wood) and <i>shang</i> (iron), or <i>kungs</i> (earth)	<i>kungs</i> (earth) and <i>kag</i> (wood), or 'u' (water)	<i>ji</i> (fire) and <i>shang</i> (iron), or 'u' (water)	<i>shang</i> (iron) and <i>ji</i> (fire), or <i>kag</i> (wood)	'u' (water) and <i>kungs</i> (earth), or <i>ji</i> (fire)
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Lo-chen Dharmasrī summarises the placement of the pebbles in relation to these last three topics in the following verses (*Moonbeams*, f. 26a/b):

In the same way, pebbles should be employed
Representing the contrast between and analysis of
The two vitality elements of [the couple's] natal months,
As well as between the two elements of their natal trigrams,
Their two constitutional types, and those of their mothers.²¹
There are many techniques for calculating these aspects,
But according to the authoritative *Twenty Verse Auto-commentary on the Root Tantra*,²²
'Marital union should be determined
Through the mother-, son-, enemy- and friend-relationships'²³
Formed by the elements.'

The nine charts of the permutated calculation of marital compatibility (White Beryl, ff. 233a–234a)

At this juncture *Moonbeams* includes three distinct calculations which Sangs-rgyas rGya-mtsho, in *White Beryl*, prefers to place after the Collective Tally of the Elements. Among them, the first is known as the 'permutated calculation of marital compatibility' (*gi-gong khug-pa*). It comprises nine charts, which are named after the different types of relationship formed by the eight trigrams.²⁴ The most auspicious is the chart of 'heavenly medicine' (*gnam-smam*), symbolised by a circular mirror, followed in declining sequence by those of 'sustaining vitality' (*srog-'tsho*), 'growth through glory' (*dpal-bskyed*), 'intimation of luck' (*phyva-lon*), 'average luck' (*phyva-gYang*), 'harm' (*gnod-pa*), 'five demons' (*'dre-lnga*), 'cutting influence of demons' (*bdud-gcod*) and 'corporal punishment' (*lus chad-pa*).

These charts are all represented on the paintings – 1–4 on Plate 6 (fig. 16), and 5–9 on Plate 7 (fig. 24) – where they are symbolised respectively by the mirror, the vajra, the heart-orb (*śrīvatsa*), the *svāstika*, a second *svāstika*, the red triangle, the five points, the dagger (*kīla*) and a penis.

Each chart contains the nine numeric squares, which are superimposed on, or placed back to back with, the corresponding trigrams: Li is juxtaposed with Red Nine, Kham with White One, Khon with Black Two, Khen with White Six, Dva with Red Seven, Gin with White Eight, Zin with Blue Three, and Zon with Green Four. Yellow Five is fixed immutably at the centre on the abdomen of the divination turtle.

Practically speaking, it is important to identify the four numeric squares of vitality, body, destiny and luck in respect of both the groom and the bride, and on that basis determine their corresponding trigram relationship. The numeric square and trigram of the groom are inscribed in the upper sector of the chart, while those of the bride are inscribed in the lower sector. The type of trigram relationship is inscribed to the left and the corresponding pebble count to the right. In general, it is said that the numeric square of the vitality element is obtained by counting four places backwards, that of the destiny element by counting four places forwards, while that of the body element is identified with the natal numeric square, and that of the luck element with one or other of the categories of three compatible signs. The four numeric squares representing these four elemental aspects exclude the possibility of Yellow Five, which is fixed at the centre. Therefore if any one of the four would normally be Yellow Five, then Black Two should be substituted for it in the case of the groom, and Red Seven in the case of the bride.²⁵ The following model chart (5.6) shows how the four pebbles of vitality, body, destiny and luck are calculated. The subjects are the same as above, the groom being of the fire dragon year and the bride of the earth sheep year.

5.6 The permutated calculation of marital compatibility

1. Vitality numeric square (*srog-smé*)

	groom: Blue 3 = Zin	
'sustaining vitality' (<i>srog-'tsho</i>)		0 0
	bride: Red 9 = Li	

2. Body numeric square (*lus-smé*)

	groom: White 6 = Khen	
'five demons' (<i>'dre-lnga</i>)		0 X
	bride: Blue 3 = Zin	

3. Destiny numeric square (*dbang-smé*)

	groom: Red 9 = Li	
'cutting influence of demons' (<i>bdud-gcod</i>)		X
	bride: White 6 = Khen	

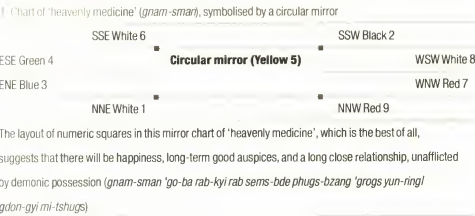
4. Luck numeric square (*klung-smé*)

	groom: Black 2 = Khon	
'corporal punishment' (<i>lus chad</i>)		X X
	bride: Red 9 = Li	

Four pebbles are employed to determine these *gi-gong* charts, the procedure being summarised by Lo-chen Dharmasrī as follows (*Moonbeams*, f. 26b):

Then, as for the four calculations of compatible marriage (*gi-gong*):
The four numeric squares of the vitality, body, destiny and luck elements
should be identified [for both the bride and groom],
And then the numeric squares should be placed back to back
with the [corresponding] trigrams.
Four pebbles should be employed in order to calculate
[Whether the permuted marriage calculation
Corresponds to the chart called]
'sustaining vitality' or to some other.
Since the groom's [four numeric squares] must exclude [Yellow] Five,
[Black] Two should be counted [instead],
And since the bride's [four numeric squares] must exclude [Yellow] Five,
[Red] Seven should be counted [instead].

Plate 6, fig. 16 (Ms I ff. 29–30). Charts of the nine permuted calculations (1–4)



Consequently, the layout of trigrams and numeric squares in the mirror chart of 'heavenly medicine' suggests that there will be happiness, long-term good auspices and a long close relationship – giving birth to many children – unaffected by demonic possession. Then the layout of trigrams and numeric squares in the vajra chart of 'sustaining vitality', which is slightly less auspicious, suggests that there will be long life with relatively few diseases, and an advanced age will be reached, free from the influence of demonic possession. Ornaments should be attached to a divine image. The layout of trigrams and numeric squares in the heart-orb chart of 'growth through glory' suggests that the couple will have illustrious and loving children. Their cattle and wealth will flourish, they will have few ailments, and they will be endowed with identical aspirations, fortune and wealth. The layout of trigrams and numeric squares in the first *svāstika* chart, of 'intimation of luck', suggests that there will be long life and prosperity, the deities will not be well disposed and the couple will have an average number of children, fulfilling their aspirations. The layout of trigrams and numeric squares in the second *svāstika* chart, of 'average luck', suggests that wealth will come through the birth of children and all will be well if prayers are said on behalf of the lake-dwelling mermaids (*smān-mo*) and countryside deities (*yul-lha*) and spirits. The layout of trigrams and numeric squares in the triangle chart of 'harm' suggests that there will be great loss of wealth, and finally the couple will become beggars, alienated from each other with few children, friendless, and with heavy burdens. The layout of trigrams and numeric squares in the five points chart of 'five demons' suggests that demons and spirits will ingress over the long term, the family line will be interrupted, wealth will be dissipated, many deaths will occur, and the couple will constantly be subjected to quarrels and accusations. To avert this outcome, various prescribed rituals should be performed. The layout of trigrams and numeric squares in the dagger chart of the 'cutting influence of demons' suggests that the husband will become debilitated by ill-health and will lack property, while his wife will be constantly in sorrow. There will be bankruptcy and the father's land will be usurped, in consequence of which various prescribed rites should be performed as early as possible. Lastly, the layout of trigrams and numeric squares in the worst chart of 'corporal punishment' suggests that the couple's potency will gradually diminish and fade away, and they will be harmed by enemies or subjected to quarrels and accusations. There will be various diseases and an inability to achieve anything at all. In such negative cases the prescribed remedial methods should be applied at all times.

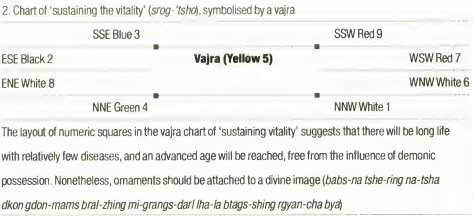


Plate 6, fig. 16.1. 'Heavenly medicine'. 2. 'Sustaining the vitality'.

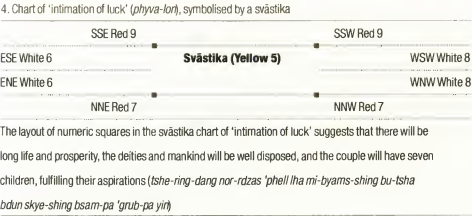
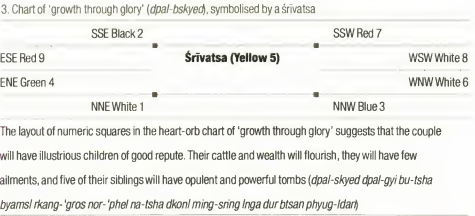


Plate 6, fig. 16.3. 'Growth through glory'. 4. 'Intimation of luck'.



Plate 7, fig. 24 5. 'Average luck', 6. 'Harm'.

7. Chart of 'five demons' ('dre-ling), symbolised by five points

SSE Red 9		SSW Red 7
ESE Green 4	Five points (Yellow 5)	WSW White 6
ENE Black 2		NNW Blue 3
NNE White 8		NNW White 1

The layout of numeric squares in the five points chart of 'five demons' suggests that demons and spirits will ingrees over the long term, the family line will be interrupted, wealth will be dissipated, many deaths will occur, and the bride will engage in altercations with her husband ('dre-gdon phugs-su zhugs-pa yin/ rabs-chad nor-rdzas gtor shi-mang/ khyo-dang kha-smras ggyun-du yong)

Plate 7, fig. 24 (Ms I: ff. 31–33): Charts of the nine permuted calculations (5–9)

5. Chart of 'average luck' (zhyva-gYang), symbolised by a svastika

SSE Blue 3		SSW Blue 3
ESE White 1	Svastika (Yellow 5)	WSW Green 4
ENE White 1		WNW Green 4
NNE Black 2		NNW Black 2

The layout of numeric squares in the second svastika chart, of 'average luck', suggests that wealth will come after the couple have looked for it, and that all will be well if prayers are said on behalf of the lake-dwelling mermaids and countryside deities (btsal-bas nor-nyed sman-mo-dang/ yul-lha bzang-po gsol-na dge)

6. Chart of 'harm' (gnod-pa), symbolised by a red triangle

SSE Red 9		SSW White 8
ESE Red 7	Red triangle (Yellow 5)	WSW Black 2
ENE White 1		WNW Blue 3
NNE Green 4		NNW White 6

The layout of numeric squares in the triangle chart of 'harm' suggests that there will be great loss of wealth, and finally the couple will become beggars, alienated from each other, with few children, friendless, and with heavy burdens (nor god-che-zhing tha-ma sprang gza' mi-snying ring bu-tsha dkon/ grogs-pas mi-theg khur-po yong)

8. Chart of the 'cutting influence of demons' (budud-gcok), symbolised by a dagger

SSE Red 9		SSW White 6
ESE Blue 3	Dagger (Yellow 5)	WSW Black 2
ENE Red 7		WNW White 1
NNE Green 4		NNW White 8

The layout of numeric squares in the dagger chart of the 'cutting influence of demons' suggests that the husband will become debilitated by ill-health, and lack property, while his wife will be constantly in sorrow. There will be bankruptcy and the father's land will be usurped (khyo-shugs nad-mod rdzas mi-chags/ bud-med mya-ngan rtag-tu yong/ stong-bab pha-zhing mi-la 'chong)

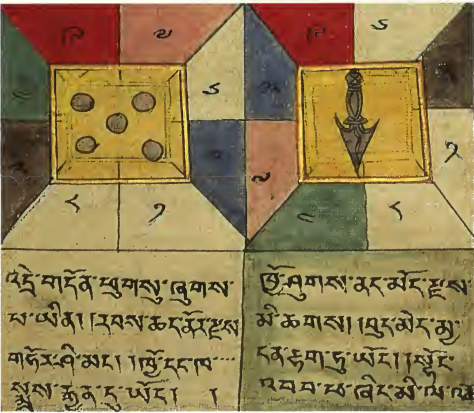


Plate 7, fig. 24 7. 'Five demons', 8. 'Cutting influence of demons'.



9. Chart of 'corporal punishment' (lus chad-pa), symbolised by a penis

SSE Black 2		SSW Red 9
ESE Green 4	Penis (Yellow 5)	WSW White 1
ENE Red 7		WNW White 6
NNE White 8		NNW Blue 3

The layout of numeric squares in the worst chart, of 'corporal punishment', suggests that the couple's potency will evaporate, and that they will be harmed by enemies, being subjected to quarrels and accusations. There will be all sorts of diseases and an inability to achieve anything at all (lus-chad dbang-thang mtha'-nas zad/ dgra 'tshe gyod-dang nyes-pa yong nad-mod ci-yang 'grub-pa med)

When the divination coincides with the first three charts of compatible marriage it is said to resemble the sun shining in a cloudless sky; when it coincides with the middle three charts, it resembles the sunlight shining through the clouds; and when it coincides with the last three charts, it resembles the bitumen of the earth.

Plate 7, fig. 24 9. 'Corporal punishment'.

Further permuted calculation of marital compatibility (*White Beryl*, ff. 233b–234a)

If the previous calculation has no harmonious conclusion, the further permuted marriage calculation (*yang-khug*) should be applied. There appear to be several methods of making this calculation. According to *White Beryl*, the natal *log-men* of the groom and bride should be contrasted in the outer circle with the wood element, in the inner or intermediate circle with the mouse and ox year-signs, and in the secret or innermost circle with the couple's own year-signs. The outcome will be compatible if the groom's calculation is higher in the outer circle, and if the bride's is higher in the inner and secret circles. The method employed by Lo-chen Dharmasri, which is still currently utilised, leaves the numeric squares of the groom unchanged while permutating those of the bride, such that White One is interchanged with Black Two, Blue Three with Red Nine, and Green Four with White Eight. Only White Six and Red Seven are left unchanged among the bride's numeric squares. The previous calculations of the four charts (shown above) are then repeated. In *Moonbeams*, ff. 26b–27a, Lo-chen elaborates:

The aforementioned is the method of casting the thirteen pebbles,
According to the *Root Tantra of the Clarifying Lamp* (gSal-sgron rtsa-ba).
Elsewhere, according to the practical techniques of [certain] learned [diviners],
One should recognise in succession the calculation of individual [elemental aspects],
The permuted calculation, and the calculation of seniority.
Firstly, the calculation of individual [elemental aspects] (*kyang-pa*)
Refers to the [aforementioned] contrast
Between the groom and bride's vitality elements, and so forth.²⁶
[Secondly], the permuted calculation (*khug-pa*) refers to
The aforementioned juxtaposition of the trigrams and numeric squares.²⁷

If these [calculations] are discordant,
One should then perform the divination
[Known as] the 'secret further permuted calculation' (*gsang-ba yang-khug*):
Leave the numeric squares of the groom where they are,
And then permute the numeric squares of the bride as follows:
[White] One [is permuted with Black] Two,
And [Black] Two [is permuted with White] One.
[Blue] Three [is permuted with Red] Nine,
And [Red] Nine [is permuted with Blue] Three.
[Green] Four [is permuted with White] Eight,
And [White] Eight [is permuted with Green] Four.
The [White] Six and [Red] Seven are left unpermuted.
Thereafter, as before, one should carry out the calculation
Of the trigrams and numeric squares placed back to back.

Prognostications concerning seniority (*White Beryl*, f. 234a)

Ideally the groom should be older than the bride, and he should have been born in a year with a male sign, while the bride should have been born in a year with a female sign. Otherwise, it is said that there will be more female than male descendants. To rectify this an image of Vajrapāṇi should be made, and the groom should wear a protective amulet dedicated to Vajrapāṇi. Chart 5.7 is exemplary, again based on the aforementioned subjects, the groom aged twenty-three and the bride aged twenty.

5.7 Calculating the seniority of groom or bride

Age calculation of seniority (<i>ni-sha'i dgyug-grangs</i>)		Year-sign calculation of seniority (<i>ni-sha'i dgyug-rtags</i>)	
Age of groom: 23	auspicious	groom with male year-sign = dragon	auspicious
Age of bride: 20		bride with female year-sign = sheep	

Lo-chen Dharmasri summarises this calculation of seniority (Ch. *ni-sha*) as follows (*Moonbeams*, f. 27a):

Thirdly, the calculation of seniority is as follows:
It is best if the groom is older and born in a male year,
And if the bride is younger, and born in a female year.
The reverse is the worst scenario.

Prognostications concerning the luck aspects of the numeric squares (*White Beryl*, f. 237a)

If both spouses have the same natal numeric square in respect of their vitality, body, destiny and luck elements, they will have little to eat. If their natal numeric squares form an enemy-relationship, it will be inauspicious, particularly if the groom has the natal numeric square Red Seven and the bride has the natal numeric square Blue Three. These are demonic as far as the numeric squares are concerned, and such marriages should be avoided. Otherwise, special rites should be undertaken to avoid this outcome. Also, if both spouses share the natal numeric square Black Two, there will be misfortunes. The prognosis is better in the case of those whose numeric squares form a mother- or son-relationship.

Prognostications concerning sectors of growth and decline (*White Beryl*, f. 237a/b)

The sectors of growth and decline (*dar-gud*) are examined in terms of the elements of vitality, body, destiny and luck corresponding to the natal months of the bride and groom. For example, in the case of the vitality elements, if the vitality coincides with a sector of growth, the marriage will bring long life; if it coincides with a sector of growth combined with a mother-relationship, it will be better for the parents; if it is in a growth sector combined with a son-relationship, there will be prosperity; if in a growth sector combined with a friend-relationship, there will be few descendants; and if in a growth sector combined with an enemy-relationship, there will be meagre resources and little wealth.²⁸ Note the following model chart (5.8), utilising the example of the aforementioned couple (groom born in fire dragon year and bride in earth sheep year).



Above Detail of Plate 8, fig. 6 (see p. 210), showing indispensable
divinations for entering into marriage

5.8 Calculating the sectors of growth and decline in relation to the natal month			
Growth and decline sectors pertaining to the groom's natal month (<i>bu skyes-zla'i srog-gi dar-gud</i>)		Growth and decline sectors pertaining to the bride's natal month (<i>bu-mo skyes-zla'i srog-gi dar-gud</i>)	
vitality of the groom's natal month	iron	vitality of the bride's natal month	iron
foetus (<i>lus-rdzogs</i>)	0	clothing (<i>gos-gyor</i>)	0 0

Similarly, if the body element is in a growth sector, there will be few diseases; if it is in a growth sector combined with a mother-relationship, the couple's land will be excellent; if in a son-relationship, there will be many children; if in a friend-relationship, the children will flourish; and if in an enemy-relationship, it will be better for the spouse. Similar predictions are made for growth in relation to the destiny and luck elements.

Marriage pertaining to each of the twelve sectors of growth and decline also has its distinctive results. For example, if it coincides with the sector of conception, it will be hard to raise children; if it coincides with the sector of foetus, there will be many diseases; if it coincides with the sector of embryo, there will also be various ailments; if it coincides with the sector of birth, the children will be properly raised; if it coincides with the sector of ablution, there will be good reputation; if it coincides with the sector of clothing, there will be wealth and food; if it coincides with the sector of work, there will be an abundance of necessities; if it coincides with the sector of growth, it will be auspicious; but if it coincides with the sector of decline, there will be bad reputation. If it coincides with the sector of ill-health, there will be many diseases; if it coincides with the sector of death, the tree of prosperity will be cut down; and if it coincides with the sector of tomb, it will be decidedly inauspicious. These predictions are further subdivided according to the superior, middling and inferior sectors, as indicated in *White Beryl*, f. 237b. Lo-chen Dharmaśrī summarises this topic as follows (*Moonbeams*, f. 27a):

In addition to this, one should calculate the growth and decline sectors
In relation to the vitality elements, and so forth,
Of the groom and brides' natal month.
This is stated in the *Twenty-Verse Auto-commentary* (*Rang 'grel nyi-shu-pā*).
After making these calculations accurately,
One should make a conclusive analysis
In accordance with the positive and negative results
[Described] in the fourth chapter of this commentary.

Prognostications concerning indispensable divinations for entering into marriage (White Beryl, ff. 237b–238a)

The so-called twelve *khri-sgo* are considered indispensable when calculating the time for taking a bride. There are three aspects: destroying the enemy's sector (*dgra-khyim gzhom-pa*), adopting the wealth sector (*nor-khyim blang-ba*), and marriage within the same sector (*rang-khyim 'bubs/'bugs*). Destroying the enemy sector entails the destruction of the enemy sectors of the years, months, days and trigrams. These are depicted on Plate 8, figs 6–8. Among them, the mouse and pig are the year-signs of the bride that destroy the enemy sector of the year, suggesting an open opportunity for marriage in the ox and sheep years. Similarly, the tiger and hare year-signs suggest an open opportunity for marriage in the bird or monkey years; the horse and snake do so for marriage in the mouse and pig years; the bird and monkey do so for marriage in the horse and snake years; and the ox, dog, sheep and dragon do so for marriage in the tiger or hare year.

The natal months of the bride that destroy the enemy sectors of the month, creating ideal opportunities for marriage in a particular month, are identical to those of the years.



Plate 8, fig. 6



Plate 8, fig. 6 (Ms 1: ff. 35–36). Prognostications concerning indispensable divinations for entering into marriage (White Beryl, ff. 237b–238a)

The following year-signs of the bride, which destroy the enemy sector of the years (<i>lo'i dgra-khyim gzhom-pa bag-ma'i lo</i>)	mouse or pig	tiger or hare	horse or snake	bird or monkey	ox, sheep, dog or dragon
suggest an open opportunity for marriage in the following years (<i>'gro-ba'i lo</i>)	ox or sheep	bird or monkey	mouse or pig	horse or snake	tiger or hare
The following natal months of the bride, which destroy the enemy sector of the months (<i>zla-ba'i dgra-khyim gzhom-pa bag-ma'i skyes-zla</i>)	mouse or pig	tiger or hare	horse or snake	bird or monkey	ox, sheep, dog or dragon
suggest an open opportunity for marriage in the following months (<i>brdzang-ba'i zla-ba</i>)	ox or sheep	bird or monkey	mouse or pig	horse or snake	tiger or hare

As far as the appropriate days for marriage are concerned, there are certain natal months that destroy the enemy sectors of the days, indicating the ideal day of the month for marriage. For example (Plate 8, fig. 8), when the tiger month destroys the enemy sector of the days, it indicates an ideal opportunity for marriage on the monkey day. When the hare month does so, it indicates an ideal opportunity on the bird day; and in the same way, the dragon month suggests the dog day, the snake month the pig day, the horse month the mouse day, the sheep month the ox day, the monkey month the tiger day, the bird month the hare day, the dog month the dragon day, the pig month the snake day, the mouse month the horse day, and the ox month the sheep day.



Plate 8, fig. 8



Plate 8, fig. 8 (Ms 1: ff. 35–36). Prognostications concerning indispensable divinations for entering into marriage (continued; White Beryl, ff. 237b–238a)

The following natal months of the bride, which destroy the enemy sector of the days (<i>zhag-dang nyi-ma'i khyim-gzhom skyes-zla</i>)	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox
suggest an open opportunity for marriage on the following days (<i>'gro-ba'i nyl-ma</i>)	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep

The natal trigrams also suggest ideal planets and trigrams for marriage when they destroy the enemy sectors of the trigrams, as shown on Plate 8, fig. 7. For example, the natal trigrams Dva and Zin suggest the planet Saturn and the trigram Zin as ideal opportunities for marriage. The natal trigrams Khon and Gin suggest Jupiter and Dva; the natal trigrams Li and Kham suggest Mars and Kham; while the natal trigrams Khen and Zon suggest Mercury and Khon.

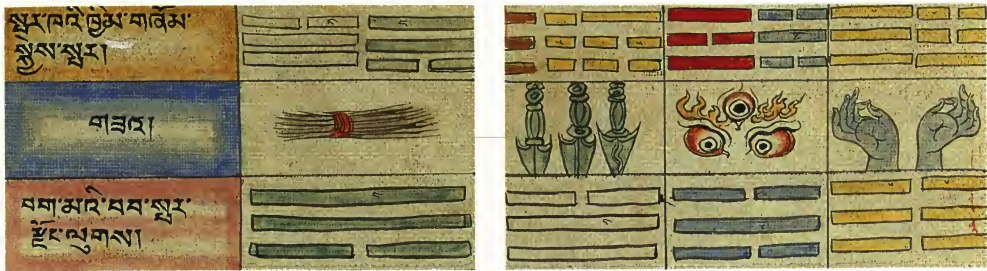


Plate 8, fig. 7

Plate 8, fig. 7 (Ms I: ff. 35–36): Prognostications concerning indispensable divinations for entering into marriage (continued; White Beryl, ff. 237b–238a)

The following natal trigrams of the bride, which destroy the enemy sector of the trigrams (<i>spar-kha'i khyim-gzhom skyes-spar</i>) suggest the following planets or weekdays (<i>gza'</i>) and the following current trigrams as an open opportunity for the bride's marriage (<i>bag-ma'i bab-spar rdzong-lugs</i>)	Dva or Zin	Khon or Gin	Li or Kham	Khon or Zon
	Saturn or Saturday	Jupiter or Thursday	Mars or Tuesday	Mercury or Wednesday
	Zin	Dva	Kham	Khon

As for the adopting of the wealth sectors, the couple are said to obtain the sons and wealth they would wish for when their year-signs form a reciprocal seventh-removed relationship (*bdun-zur*), whether counted forwards or backwards. The mouse sign suggests harmonious circumstances in the three summer months, the horse in the three spring months, the ox in the three winter months, the sheep in the three autumn months, the tiger in the three spring months, the monkey in the three summer months, the hare in the three summer months, the bird in the three autumn months, the dog in the three summer months, the dragon in the three winter months, the pig in the three winter months, and the snake in the autumn months. When the times are inauspicious, rituals should be performed to protect the seventh-removed aspect (*bdun-zur*).

As far as marriages within the same sector (*rang-khyim dbub-pa*) are concerned, those between couples of the mouse sign indicate difficulty in having children or obtaining wealth, those between couples of the ox sign indicate great wealth and an average number of children, those between couples of the tiger sign indicate bad auspices for people and property, those between couples of the hare sign indicate an average result, those between couples of the dragon sign and the dog sign indicate good auspices, those between couples of the snake and monkey signs are also auspicious, those between couples of the horse and pig signs suggest a result higher than average, and finally those between couples of the sheep and bird signs portend hunger. Accordingly, various remedial rites should be undertaken.

When marriage is undertaken between neighbouring year-signs, also within the same sector (*rang-khyim 'bubs/'bugs*) – whether between mouse and ox, tiger and hare, dragon and snake, horse and sheep, monkey and bird or dog and pig – the couple have identical destiny and body elements, as indicated on Plate 8, fig. 9. In particular, if they both have wood elements, it will be inauspicious because there is a temptation for theft. If they both have fire elements, it will be auspicious because they generate heat. If they both have earth elements, their castle or house walls will be sturdy. If they both have iron elements, they will be sharp and incisive; and if they both have water elements, it will be inauspicious (*gang-zhing 'bobs*).

Plate 8, fig. 9



Plate 8, fig. 9 (Ms I: ff. 35–36): Prognostications concerning indispensable divinations for entering into marriage (continued; White Beryl, ff. 237b–238a)

Diverse predictions are made when marriage is undertaken between couples of the following neighbouring year-signs, within the same sector (<i>bdag-khyim 'bubs</i>)	mouse	tiger	dragon	horse	monkey	dog	since couples of these neighbouring year-signs have an identical destiny and body element (<i>'di-dag dbang-lus gcig-pa gza'-mi yas-mes sdebs</i>)
	and ox	and hare	and snake	and sheep	and bird	and pig	

Bride's departure time determined through the hidden point of earth, utilising the nine numeric squares (White Beryl, ff. 238a–246b)

According to *White Beryl*, the divination science portending the auspicious times for giving away a bride (*rdzongs*), also known as ‘divination of the nuptial road’ (*lam-rtsis*), has seventeen aspects. These comprise: ‘kham-yu’ divination (*kham-yu*), the twenty unfortunate nuptial ties (*byur-thag nyi-shu*), the calculations of the nuptial trigrams (*spar-kha*), numeric squares (*sme-ba*), and their combinations (*’dom-sbrags*), and those of the years (*lo*), months (*zla-ba*), days (*tshes nyi-ma*), hours (*dus-tshod*), planets (*gza’*), and constellations (*skar-ma*), as well as of the spirit lords of the soil (*sa-bdag*), the direction of the nuptial chart (*phyogs*), and the special calculation of the ‘celestial dog’ spirit (*gnam-khyi*), the five essential persons (*dgos-pa’i mi-rigs lnga*), the nuptial transport (*sna-len*), and the nuptial seat (*bzhag-sa*). Lo-chen Dharmaśrī (*Moonbeams*, f. 27a) subsumes these seventeen aspects under three headings which he introduces as follows:

When this [marriage divination technique] is actually implemented,
There are three instructions respectively concerning:
The determination of the twenty unfortunate nuptial ties (*byur-thag nyi-shu*),
The ten techniques applied when giving away a bride (*brdzang-lugs bcu*),
And the five essential persons (*dgos-pa’i mi lnga*).

Each of the seventeen aspects is here discussed in turn.

1. ‘Kham-yu’ divination of the wedding day (*kham-yu*)

The so-called ‘kham-yu’ technique for ascertaining the auspicious and inauspicious times for the bride’s departure from the family home, which is depicted on Plate 9, fig. 2, utilises one divination chart for the groom and another for the bride. These charts combine the constellations with the planets or days of the week and the animal signs governing the respective years, months, days and hours, to indicate the various types of conjunction. The chart of the groom extends clockwise through the first fourteen constellations, from Kṛttikā (*smīn-drug*) to Viśākhā (*sa-ga*), starting from the natal sign and counting downwards to the subject’s present age, while that of the bride extends anti-clockwise through the last fourteen constellations, from Anurādhā (*lha-mtshams*) to Bharanī (*bra-nye*). For example, in the groom’s chart, the combination of the constellation Kṛttikā and Sunday portends an inauspicious wedding day, while the combination of the monkey sign, the constellation Uttaraphalgunī (*dbo*) and Tuesday is considered auspicious. In the case of the female chart, the combination of the constellation Anurādhā and Sunday portends an inauspicious wedding day, while the combination of the bird sign, the constellation Uttarabhadrapada (*khums-smad*) and Wednesday is deemed auspicious.

On the basis of this divination, the bride may be given away in one of three manners. First, in the case of the so-called *ye-le spyan-gcig bag-ma*, who is pure, all the auspicious coincidences of marriage are esteemed. Second, in the case of the *lha-bza’ dug-khyer bag-ma*, who augurs divorce, power is deemed to be crucial for which reason it is said the bride should be bound securely to the groom’s horse. Third, in the case of the *dmu-bza’ dung-’bud bag-ma*, who augurs widowhood, the vitality element is crucial, for which reason if the vitality element of the bride is incompatible, it is said she should be ritually transported in chains! In ways such as these the auspicious coincidences should be established.

Plate 9, fig. 2 (Ms I, ff. 37–38): ‘Kham-yu’ divination of the wedding date

1	2	3	4	5	6	7	8	9	10	11	12	13	14
The following groom’s sign in conjunction with	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	earth ²⁹
Kṛttikā (<i>smīn-drug</i>) and Sunday, symbolised by triangle in black circle, portends an inauspicious wedding day (<i>nyi-ma rabs-chad nag po ngar</i>).	Rohiṇī (<i>snar-ma</i>) and Monday, symbolised by seven dots, portends an average wedding day (<i>zla-ba mig-bdun ’bring</i>).	Mīrasīras (<i>mgod</i>) and Tuesday, symbolised by five circles, portends an auspicious wedding day (<i>mig-dmar ’khor lnga bzang</i>).	Ārdrā (<i>lag</i>) and Wednesday, symbolised by a hexagon, portends an average wedding day (<i>thag-pa zur-drug ’bring</i>).	Punarvasū (<i>nabs-od</i>) and Thursday, portends an average wedding day (<i>phur-bu bchi-snot ’bring</i>).	Puṣyā (<i>rgyal</i>) and Friday, portends an auspicious wedding day (<i>pa-sangs bgyad-pa bzang</i>).	Aśleṣā (<i>skag</i>) and Saturday, portends an inauspicious wedding day (<i>spen-pa nag-dpu ngar</i>).	Maghā (<i>mchu</i>) and Sunday, portends an auspicious wedding day (<i>nyi-ma bcu-pa bzang</i>).	Pūrvaphalgunī (<i>gre</i>) and Monday, portends an inauspicious wedding day (<i>zla-ba phyags-shing ngar</i>).	Uttaraphalgunī (<i>dbo</i>) and Tuesday, portends an auspicious wedding day (<i>mig-dmar ’bring</i>).	Hasrā (<i>me-bzhi</i>) and Wednesday, portends an average wedding day (<i>thag-pa zur-bzhi ’bring</i>).	Chitrā (<i>nag</i>) and Thursday, portends an average wedding day (<i>phur-bu ’khor-gsum ’bring</i>).	Śvātī (<i>sa-ri</i>) and Friday, portends an auspicious wedding day (<i>pa-sangs bcu-gnyis bzang</i>).	Viśākhā (<i>sa-ga</i>) and Saturday, portends an inauspicious wedding day (<i>pen-ba zur-’brel ngar</i>).
28	27	26	25	24	23	22	21	20	19	18	17	16	15
The following bride’s sign in conjunction with	pig	dog	bird	monkey	sheep	horse	snake	dragon	hare	tiger	ox	mouse	earth
Bharanī (<i>bra-nye</i>) and Saturday, symbolised by a wheel, portends an inauspicious wedding day (<i>spen-pa ’khor-lo ngar</i>).	Āśvinī (<i>dbjug-gu</i>) and Friday, symbolised by six dots, portends an average wedding day (<i>pa-sangs ’khor-drug ’bring</i>).	Revatī (<i>nam-gru</i>) and Thursday, symbolised by a one-legged malign goblin, ³⁰ portends an inauspicious wedding day (<i>phur-bu the ’u-rang rkang-gcig ngar</i>).	Uttarabhadrapada (<i>khums-smad</i>) and Wednesday, symbolised by six dots, portends an auspicious wedding day (<i>thag-pa spun-drug bzang</i>).	Pūrvabhadrapada (<i>khums-stod</i>) and Tuesday, portends an inauspicious wedding day (<i>mig-dmar bgyad-bdun ngar</i>).	Śataviśā (<i>mon-gru</i>) and Monday, portends an average wedding day (<i>zla-ba lnga-pa ’bring</i>).	Dhanasṭā (<i>mon-gre</i>) and Sunday, portends an inauspicious wedding day (<i>nyi-ma lag-sor ngar</i>).	Śravanā (<i>byi-zhiñ</i>) and Saturday, portends an auspicious wedding day (<i>spen-pa pho-bdun bzang</i>).	Abhijit (<i>gro-zhurñ</i>) and Friday, portends an inauspicious wedding day (<i>pa-sangs ’dre lnga ngar</i>).	Uttarāśādhā (<i>chu-stod</i>) and Thursday, portends an average wedding day (<i>phur-bu zur-bzhi ’bring</i>).	Pūrvāśādhā and Wednesday, portends an inauspicious wedding day (<i>thag-pa gcig-pa ngar</i>).	Mūlā (<i>snorubs</i>) and Tuesday, portends an average wedding day (<i>mig-dmar ra-bzhi ’bring</i>).	Jyēṣṭhā (<i>snronñ</i>) and Monday, portends an inauspicious wedding day (<i>zla-ba khra-mo mig ngar</i>).	Anurādhā (<i>lha-mtshams</i>) and Sunday, portends an inauspicious wedding day (<i>nyi-ma rabs-chad dmar po ngar</i>).



Plate 9, fig. 2

2. Twenty unfortunate nuptial ties (*byur-thag nyi-shu*)

Among these, all of which are depicted on Plate 7, fig. 23, the first is known as the bride who is the great harbinger of black vultures (*lding-nag chen-mo'i bag-ma*). This portends that if the bride's outer planetary aspect is aligned with her mother's outer planetary aspect when the latter is incompatible with the element governing the time of the mother's own wedding, disasters will afflict the relatives, there will be no descendants, little merit, and the bride will die prematurely. To remedy this, a puppy or a kid goat should be placed in the hands of the bride to secure an auspicious coincidence.

The second is known as the bride who is the average harbinger of black vultures (*lding-nag 'bring-po'i bag-ma*). This portends that divorce will ensue and it will be inauspicious for the relatives if the bride's departure coincides with the numeric square governing her mother's own wedding. However, if the devouring demons (*za-dre*) in the location where the wedding takes place are controlled, it will be auspicious.

The third is known as the bride who is the slight harbinger of black vultures (*lding-nag chung-ba'i bag-ma*). This portends that it will be inauspicious for the husband, and divorce will ensue if the bride's departure coincides with the trigram governing her mother's own wedding. However, if rituals are performed to counteract divorce, the marriage will become compatible.

The fourth is known as the bride who is the great harbinger of ill-omens (*ltas-ngan chen-mo'i bag-ma*). This portends that the bride will bring natural obstacles to herself and to her husband when the wedding coincides with her own obstacle year, for which reason rituals averting such obstacles should be performed, their number corresponding to the age of the bride at the time of her departure from the family home.

The fifth, known as the bride who is the average harbinger of ill-omens (*ltas-ngan 'bring-po'i bag-ma*), portends that the bride will bring obstacles to herself and her husband when the wedding coincides with her seventh-removed year (*bdun-zur*) but that good auspices will prevail if rites averting obstacles to the *bdun-zur* year are undertaken.

The sixth, known as the bride who is the slight harbinger of ill-omens (*ltas-ngan chung-ba'i bag-ma*), portends that the bride will bring obstacles to herself when the wedding coincides with a multiple of the number nine (*dgu-mig*) or the tomb-sign (*dur-mig*), for which reason ritual texts, such as the *rDo-rje sder-mo'i gzungs*, should be recited on such days.

The seventh is known as the bride who is rude-mouthed (*kha-nyes bag-ma*). This portends that if the wedding takes place under a hostile trigram,³¹ the bride will be rude-mouthed, even if she is sixty years of age! Such a bride will be inauspicious for the husband's home, bringing the sufferings of ill-health upon herself and eventually dying due to a riding accident. Therefore, the bride should be given away dressed in men's clothing and the *Retentive Mantra of the Sūtra of the King of Meditative Stability* (*Ting-'dzin rgyal-po'i gzung*) should be recited. For example, if the departure takes place under the trigram Khon in the mouse or pig year, the bride should wear a red headdress, and red flags should be brandished by relatives in the south-west.

The eighth is known as the depressed bride (*yi-mug-pa'i bag-ma*). This portends that a son will die and it will be inauspicious for the father and brother if a bride's departure coincides with one of her three compatible year-signs and her own natal trigram.³² Therefore, flags should be brandished in each of the directions and headwear should correspond to these directions in colour, with blue for the mouse and pig, red for the horse and snake, and so forth. Meanwhile, the bride's father should carve a notch into a white arrow.

The ninth is known as the bride who sharpens a chisel (*zong-brdar bag-ma*).³³ This portends that if the bride's departure coincides with the trigram in a friend-relationship to her own year-sign or with one suggesting a male-female conflict, such as Li and Khen or Dva and Zin, Gin and Zon or Kham and Khon, they will be subjected to the 'cutting influence of demons'. Therefore, the bride should set out after yoking together a black-headed ram and a piebald ox (*glang-bre*), and the *Retentive Mantra of the Thousand-Armed and Thousand-Eyed One* (*Phyag-stong spyan-stong gzungs*) should be recited.

The tenth is known as the 'bride who carries a razor-sharp knife to the [effigy's] nose' (*sma-la spu-gri khyer-ba'i bag-ma*). This portends that the marriage will be inauspicious for the brother-in-law and father-in-law if the bride's departure coincides with a time when her vitality element inhibits the present year and her natal numeric square is Red Seven. A razor-sharp knife should be

given to the bride and seven effigies of a tiger or hare should be carried to an eastern crossroad, where the razor should be heated and used to cut the noses of the effigies. Auspicious coincidences will then emerge if iron is placed in the east, water in the south, charcoal in the west, yellow earth in the north, and juniper in the intermediate directions.

The eleventh is known as the 'bride who holds a ladle' (*e-skyogs thogs-pa'i bag-ma*). This portends that it will be inauspicious for the father and brother if the bride's vitality element is inhibited by the vitality element of the present year. Therefore rituals such as the ransom of vitality (*srog-bshu*) should be undertaken, and recitations such as the '*Chi-med rnga-sgra tshé-mdo*' should be performed.

The twelfth is known as the 'bride who brandishes a firebrand' (*mgal-me klad-bskor bag-ma*). This portends that the husband and brother-in-law may well die prematurely if the bride sets out under Black Two and the trigram Khon, when her body element inhibits that of the present year. It will be auspicious if those two persons do not lead the procession. Rather, a fire should be lit in a pit and defilements should be incinerated.

The thirteenth is known as the 'bride carrying a sack of earth' (*sa-sgye khur-ba'i bag-ma*). This portends that the vitality of her brother will be threatened, and the vitality of the mother and younger sister carried off if the bride's departure coincides with Yellow Five and the trigram Zin and when the body element of the present year inhibits that of the bride. To remedy this, seven tiger or hare bones should be carried to an eastern market road and a white flag should be hoisted to enhance the body element.

The fourteenth is known as the 'bride who holds a sweeping brush' (*phyags-shing thogs-pa'i bag-ma*). This portends that it will be inauspicious for the husband, brother-in-law, wealth, descendants, father and brother if the bride sets out under Green Four when her destiny element is inhibited by that of the present year. As a remedy, seven dragon effigies should be consumed in the south-east, and the bride should be escorted by one of the same age.

The fifteenth is known as the 'bride who carries off wealth and good luck with an iron hook' (*lcags-kyus nor-gYang khyer-ba'i bag-ma*). This portends that her father's and brother's luck will be carried off if the bride departs at a time when the destiny element of the present year is inhibited by that of the bride, causing bad reputation to grow. However, if an effigy of one born in a horse or snake year is placed in the skull of a mouse or pig and consumed after being pulverised by a smith, good luck and prosperity will prevail.

The sixteenth is known as the 'bride who wears a sickle on her crown' (*spyi-bor zor-ba'i bya-ru btsugs-pa'i bag-ma*). This portends that there will be loud marriage paeans followed by loud altercations if the bride sets out at a time when her luck element inhibits that of the present year. However if flour is rubbed on the body while the marriage paeans are being recited, and a sickle is attached to the crown of the head, prosperity will be ensured.

The seventeenth is known as the 'bride who carries the wooden slate of death' (*khram-shing khyer-ba'i bag-ma*). This portends that the good luck of the father and brother will end and a preceptor will die prematurely if the bride sets out at a time when the luck element of the present year inhibits her own luck element. To remedy this, good luck should be attracted by a sword and the *skye-rabs rgyal-por gdams-pa* should be recited. In general, if this coincides with the bride's adversarial year (*gshed-lo*), the charms (*gto*) which rectify a hostile adversarial year should sustain her.

The eighteenth is known as the 'bride who consumes her husband' (*khyo-zan-ma'i bag-ma*). This portends that the bride will be inauspicious for her husband if she sets out at the same age as her father when he first set up home, and coinciding with the natal trigram of her husband or under the Zon trigram coinciding with one of the eight inauspicious fire years (*me-brgyad*).³⁵ To rectify this she should be given away after smearing yellow earth on an effigy of the animal governing her own birth, and seven effigies of dogs, goats or sheep, and placing these on the road.

The nineteenth is known as the 'inauspicious bride who ends the family line' (*rabs-chad nag-mo'i bag-ma*). This portends that the family line will end if she sets out under the natal numeric square of both her parents, and that her children will be inauspicious if she sets out under a natal numeric square coinciding with Yellow Five. To rectify this, the *Sūtra of the Greater Vehicle entitled Subjugation of the Great Chiliocosm* (*Mahāsahasrapramardana-nāma-mahāyānasūtra*) should be recited, and rituals connected with the numeric squares should be performed.

Lastly, the twentieth is known as the 'bride who brings divorce' (*bye-bral bag-ma*). This portends that divorce will ensue if the bride sets out in the year, month, day or hour of the bird or monkey, under the trigram Li or Kham and the *log-men* bird or monkey. Good-luck charms (*gto*) should be made and the marriage paean recited loudly. However, the worst of such marriages should be avoided, otherwise they could lead to fatal injuries or ill-health, poverty and hardship for the children. This topic is summarised by Lo-chen Dharmaśrī in the following verses (*Moonbeams*, f. 27a/b):

First, as for the twenty unfortunate nuptial ties:

Twenty determinations should be made concerning:

'[Those brides] who are the great, average and slight harbingers of black vultures',³⁵

'[Those brides] who are rude-mouthed, depressed and chisel-sharpening',

'[Those brides] who are the great, average and slight harbingers of ill-omen',

'[The bride who carries] a razor-sharp knife to [an effigy's] nose',

'[The bride who] holds a ladle',

'[The bride who] brandishes a firebrand',

'[The bride who carries] a sack of earth on her back',

'[The bride who holds] a sweeping brush',

'[The bride who carries off wealth and good luck] with an iron hook in her hand',

'[The bride who wears] a sickle on her crown',

'[The bride who carries] the wooden slate of death',³⁶

'[The bride who consumes and] causes the death of her husband',

'[The bride who] ends the family line',

And '[the bride who brings] divorce'.

Opposite Detail of Plate 7, fig. 21 (see p. 217) and Plate 7, fig. 22 (see p. 220), showing the potential obstacles when a bride sets out under her own natal trigram or at a certain age

A full-page illustration of a woman in traditional Indian attire, likely a dancer or musician. She is depicted in a three-quarter view, facing left. She wears a large, ornate headdress with a blue and red base and a tall, dark, conical top. Her hair is adorned with red and blue flowers. She has a red sari with a green border and a blue skirt. Her hands are positioned in front of her chest, with fingers slightly curled. The background is a textured, aged paper with a yellowish-brown hue. In the top left corner, there is a small, stylized character, possibly a letter or a symbol, in a dark ink.

A full-page illustration of a woman in traditional Indian attire. She is wearing a red sari with a blue border and a large red circular ornament on her head. She is holding a small object in her hands and looking upwards. The background is a textured, light brown color.

A seated female figure, likely a Buddhist nun or deity, is depicted in traditional Tibetan Buddhist attire. She wears a blue robe with a red shawl draped over her shoulders and a tall, ornate headdress adorned with red and yellow beads. She is holding a book or manuscript in her lap. The background is a textured, aged paper.

Plate 7, fig. 23



Plate 7, fig. 23 (Ms I, ff. 31–34): Twenty unfortunate nuptial ties (*byur-thag nyi-shu*)

The depressed bride (*yi-mug*) portends that a son will die and it will be inauspicious for the father and brother if her departure coincides with one of her three compatible year-signs and her own natal trigram. Therefore, flags should be brandished in each of the directions, and headwear should correspond to these directions in colour – blue for the mouse and pig, red for the horse and snake, and so forth. Meanwhile, the bride's father should carve a notch into a white arrow.

The bride who sharpens a chisel (*zor-brda*)³⁷ portends that if her departure coincides with the trigram in a friend-relationship to her own year-sign or with one suggesting a male–female conflict, such as Li and Khen or Dva and Zin, Gin and Zon or Kham and Khon, the family will be subjected to the 'cutting influence of demons'. Therefore, the bride should set out after yoking a black headed ram to a piebald ox, and the *Phyag-stong spyan-stong* gongs should be recited.

The 'bride who carries a razor-sharp knife to [an effigy's] nose' (*sna-la spu*) portends that the marriage will be inauspicious for the brother-in-law and father-in-law if her departure coincides with a time when her vitality element inhibits the present year. A razor-sharp knife should be given to the bride and carried to an eastern crossroad, before being burnt in fire and used to cut the nose of an effigy. Auspicious coincidences will then emerge if iron is placed in the east, water in the south, charcoal in the west, yellow earth in the north, and juniper in the intermediate directions.

The 'bride who holds a ladle' (*e-skyogs*) portends that it will be inauspicious for the father and brother if she has obstacles owing to the vitality element of the present year. Therefore, rituals such as the ransom of the vitality (*srag-bslu*) should be undertaken, and recitations such as the 'Chi-med rnga-sgra tshe-mdo should be performed.

The 'bride who brandishes a firebrand' (*gal-me*) portends that the husband and brother-in-law may die prematurely if she sets out under Black Two and the trigram Khon, when her body element inhibits that of the present year. It will be auspicious if those two persons do not lead the procession. Rather, a fire should be lit in a pit and defilements should be incinerated.

The 'bride carrying a sack of earth' (*sa-sgye/za-skye*) portends that the vitality of her brother will be threatened, and that of the mother and younger sister carried off, if her departure coincides with Yellow Five and the trigram Zin and when the body element of the present year brings obstacles to herself. To remedy this, seven tiger or hare bones should be carried to an eastern market road and a white flag should be hoisted.

The bride who is the 'great harbinger of black vultures' (*iding-cher*) portends that if her outer planetary aspect is aligned with her mother's outer planetary aspect when the latter is incompatible with the element governing the time of the mother's own wedding, disasters will afflict the relatives, there will be no descendants, little merit, and the bride will die prematurely. To remedy this, a puppy or a kid goat should be placed in the hands of the bride to secure an auspicious coincidence.

The 'bride who holds a sweeping brush' (*phyags-shing*) portends that it will be inauspicious for the husband, brother-in-law, wealth, descendants, father and brother if she sets out under Green Four when her destiny element is impeded by the present year. As a remedy, seven dragon effigies should be consumed in the south-east, and the bride should be escorted by one of the same age.

3. Calculation of the nuptial trigrams (*spar-kha'i lam-rtsis*)

If a man born under the trigram Li takes as his bride a woman born in the ox year under the trigram Zin, the couple will have prosperous children, good reputation and long life. Also, if the bride sets out under a trigram forming a mother- or son-relationship, the outcome will be auspicious, and it will augur long life if she sets out under a trigram with an identity-relationship. One should abandon a proposed marriage date if the bride is, for example, of the tiger or hare year with the trigram Kham in a mother-relationship, or with Li in a son-relationship, Zin in an identity-relationship, one of the intermediate trigrams in a friend-relationship, or Dva in an enemy relationship. In particular, there will be bad luck if she sets out under a trigram in an enemy-relationship, her parental home will be subject to the 'cutting influence of demons', and divorce or altercations will ensue. If she sets out under a trigram hostile to the vitality element, there will be demonic influences, for which reason a cow or bull should be set free and children should be visible at the time of her departure. If she sets out under a trigram hostile to the body element, there will be ill-health, for which reason she should be dressed in yellow and perform the 'seven grain rite' (*'bru-bdun cho-ga*) at the time of her departure. If she sets out under a trigram hostile to the destiny element, there will be altercations, for which reason she should be dressed in white at the time of her departure. Lastly, if she sets out under a trigram hostile to the luck element, the bride will be prone to disease on the way and there is the risk of evil spirits provoking bad omens en route, for which reason the *gTsug-gtor nag-mo* should be recited, the number of times equalling the bride's age, and she should depart wearing a protective amulet. Furthermore, divorce will ensue if a bride of the ox, tiger or hare year sets out under the trigram Gin, or one of the dragon, snake or horse year sets out under the trigram Zon, or one of the sheep, monkey or bird year sets out under the trigram Khen.

If a bride sets out under her own natal trigram, various rituals are prescribed, as illustrated on Plate 7, fig. 21. For example, if a bride born under the trigram Li sets out under Li, she should hold an axe in her hand, which should be stolen by the groom's younger sister, and burnt. If a bride born under the trigram Khon sets out under Khon, she should hold a clay pitcher (*rdzi'u*) in her hand, and on the way it should be stolen by the groom's younger sister and placed at a crossroads. If a bride born under the trigram Dva sets out under Dva, she should wear a stag's antler headdress, which should be knocked from her head by the groom's younger sister and crushed underfoot. If a bride born under the trigram Khen sets out under Khen, she should hold an empty sack (*rkya-stong*) in her hand, which is then stolen from her by the groom's younger sister. If a bride born under the trigram Kham sets out under Kham, she should be shackled, the chains later being severed with an axe by the groom's younger sister. If a bride born under the trigram Gin sets out under Gin, she should carry a sack of earth on her back, which should later be poured out by the groom's younger sister. If a bride born under the trigram Zin sets out under Zin, she should hold a sweeping brush in her hand, which should later be stolen by the groom's younger sister. Lastly, if a bride born under the trigram Zon sets out under Zon, she should carry a razor attached to her nose, which should then be stolen by the groom's younger sister and laid face-upwards.

4. Calculation of the nuptial numeric squares (*sme-ba'i lam-rtsis*)

In general, the three white numeric squares and Red Nine are auspicious, but White One may suggest difficulty in raising children, little merit, and ill-health. Black Two suggests widowhood or divorce. Blue Three suggests constant altercations or divorce, while Green Four portends that the children will have little destiny and be pursued by self-inflicted evil spirits. Yellow Five suggests the harmful influence of the spirit lords of the soil and king spirits (*rgyal-po*), while Red Seven indicates the sudden appearance of enemies and Red Nine the severing of the good luck of the father and brother. Good-luck charms (*gto*) enumerated in *White Beryl*, f. 141a, should be made corresponding to these numeric squares when they govern the day of the bride's departure from the family home.

The bride who is the 'average harbinger of black vultures' (<i>lding-bring</i>) portends that divorce will ensue and it will be inauspicious for the relatives if the bride's departure coincides with the numeric square governing her mother's own wedding. However, if the devouring demons (<i>za-dré</i>) in the place where the wedding takes place are controlled, it will be auspicious.	The bride who is the 'slight harbinger of black vultures' (<i>lding-chung</i>) portends that it will be inauspicious for the husband and divorce will ensue if the bride's departure coincides with the trigram governing her mother's own wedding. However, if rituals are performed to counteract divorce, the marriage will become compatible.	The bride who is the 'great harbinger of ill-omens' (<i>ltas-ngan che-ba</i>) portends that she will bring natural obstacles to herself and to her husband, for which reason rituals averting such obstacles should be performed, their number corresponding to the age of the bride at the time of her departure from the family home.	The bride who is the 'average harbinger of ill-omens' (<i>ltas-ngan bring</i>) portends that she will bring obstacles to herself and her husband when the wedding coincides with her seventh-removed year sign (<i>bdun-zu</i>), but that good auspices will prevail if rites averting obstacles to the <i>bdun-zur</i> year are undertaken.	The bride who is the 'slight harbinger of ill-omens' (<i>ltas-ngan chung</i>) portends that she will bring obstacles to herself when the wedding coincides with a multiple of the number nine (<i>dgu-mig</i>) or the tomb-sign (<i>dur-mig</i>), for which reason ritual texts, such as the <i>rDo-rje sder-mo</i> 's <i>gzungs</i> , should be recited on such days.	The bride who is rude-mouthed (<i>kha-nyes</i>) portends that if the wedding takes place under a hostile trigram, she will be rude-mouthed, even if she is sixty years of age! Such a bride will be inauspicious for the husband's home, bringing the sufferings of ill-health upon herself and eventually dying due to a riding accident. Therefore, the bride should be given away dressed in men's clothing and the <i>Ting-'drin rgyal-po</i> 's <i>gzung</i> should be recited.
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The 'bride who carries off wealth and good luck with an iron hook' (<i>lcags-kye</i>) portends that her father and brother's luck will be carried off if she departs at a time when the destiny element of the present year is impeded by her own, causing bad reputation to grow. However, if an effigy of one born in a horse or snake year is placed in the skull of a mouse or pig and consumed after being pulverised by a smith, good luck and prosperity will prevail.	The 'bride who wears a sickle on her crown' (<i>spyi-zor</i>) portends that there will be loud marriage paeans followed by noisy altercations if she sets out at a time when her luck element impedes the present year. However, if flour is rubbed on the body while the marriage paeans are being recited, and a sickle is attached to the crown of the head, prosperity will be ensured.	The 'bride who carries the wooden slate of death' (<i>kham-shing</i>) portends that the good luck of the father and brother will end and a preceptor will die prematurely if she sets out at a time when the present year impedes her own luck aspect. To remedy this, good luck should be attracted by a sword and the <i>skye-rabs rgyal-por gdams-pa</i> should be recited.	The 'bride who consumes her husband' (<i>khyo-zar</i>) portends that she will be inauspicious for her husband if she sets out at the same age as her father when he first set up home, and coinciding with the natal trigram of her husband or under the Zon trigram coinciding with one of the eight inauspicious fire years (<i>me-brgyad</i>). To rectify this she should be given away after smearing yellow earth on seven effigies of dog, goat or sheep, and placing these on the road.	The inauspicious 'bride who ends the family line' (<i>rabs-chad</i>) portends that the family line will end if she sets out under the natal numeric square of both her parents, and that her children will be inauspicious if she sets out under a natal numeric square coinciding with Yellow Five. To rectify this, the <i>sTong-chen rab-'joms</i> should be recited, and rituals connected with the numeric squares should be performed.	The 'bride who brings divorce' (<i>bye-bra</i>) portends that divorce will ensue if she sets out in the year, month, day or hour of the bird or monkey, under the trigram Li or Kham and the <i>log-men</i> bird or monkey. Charms (<i>git</i>) should be made and the marriage paeon recited loudly.
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Plate 7, fig. 21 (Ms I, ff. 31–34): Prognostications concerning the outcome if a bride sets out from the parental home under her own natal trigram

If she sets out under her natal trigram Li, she should hold an axe in her hand, which is to be stolen by the groom's younger sister, and burnt.	If she sets out under her natal trigram Khon, she should hold a net in her hand, which is to be stolen by the groom's younger sister and placed at a crossroads.	If she sets out under her natal trigram Dva, she should wear a stag's antler headress, which is to be knocked from her head by the groom's younger sister and crushed underfoot.	If she sets out under her natal trigram Khen, she should hold an empty sack in her hand, which is to be stolen from her by the groom's younger sister.	If she sets out under her natal trigram Kham, she should be shackled, the chains being severed with an axe by the groom's younger sister.	If she sets out under her natal trigram Gin, she should carry a sack of earth on her back, which is to be poured out by the groom's younger sister.
If she sets out under her natal trigram Zin, she should hold a sweeping brush in her hand, which is to be stolen by the groom's younger sister.	If she sets out under her natal trigram Zon, she should carry a razor attached to her nose, which is to be stolen by the groom's younger sister, and laid face-upwards.				



Plate 7, fig. 21

In particular, there are specific injunctions to be followed when a bride sets out under a numeric square identical to her own natal numeric square, otherwise the so-called 'nine bridal gods and demons' (*bag-ma'i lha-'dre dgu*) will cause their respective havoc. For example, if she sets out under the influence of the demon 'Rocky Ogress' (*brag-srin*), it portends that half her children will die and half will live, but if she sets out under the influence of 'White Lotus' (*padma dkar-mo*), the family and its wealth will increase.

5. Calculation of the nuptial numeric squares in combination with the bridal spirits ('*dom-sbrags*)

'Nine bridal gods and demons' are naturally associated with different directions: Las-kyi *srin-mo* with the centre, red *Brag-srin dmar-mo* with the east, red *gShin-rje dmar-mo* with the south, white *Padma dkar-mo* with the west, black *Klu-bsen sbrul-mgo* with the north, brown *Āryadevi* with the north-east, white *Rin-chen 'bar-ma* with the south-east, black 'Phung-sri *rnga-mo* with the south-west, and white *rDo-rje 'bar-ma* with the north-west.

However, when the nine numeric squares are directly linked to the 'nine bridal gods and demons', there are specific impacts, as illustrated on Plate 8, fig. 11. For example, when White One in the south-east is associated with the god 'Phung-sri *rnga-mo* nag, it suggests there will be little merit, ill-health and a short lifespan. When Black Two in the south is associated with the god *Las-srin*, it portends that there will be widowhood or divorce. When Blue Three in the south-west is associated with the god *Srin 'bar-ma* it portends altercations (*kha-mchu shi-chad*) and harm inflicted by plague-causing spirits (*gnyan*), malign goblins (*the'u-brang*) and king spirits (*rgyal-po*). When Green Four in the east is associated with *Las-srin* it portends many diseases and difficulty in raising children.



Plate 8, fig. 11

6. Calculation of the nuptial years (*lo'i lam-rtsis*)

When White Six in the west is associated with the god Rin-chen 'bar-ma it portends great wealth, success and good reputation. However, when Red Seven in the north-east is associated with Rin-chen 'bar-ma one will be subjected to sudden abdominal spasms. When White Eight in the north is associated with the god Padma dkar-mo, it auspiciously suggests that the attributes of the five senses will be possessed. When Red Nine in the north-west is associated with the goddess Āryadevī, it portends long life, few diseases and an abundance of food and wealth. Lastly, when Yellow Five in the centre is associated with the god rDo-rje 'bar-ma, it predicts an average or moderate outcome for the bride.

Plate 8, fig. 11 (Ms I. f. 35): Calculation of the nuptial numeric squares in combination with the nine bridal spirits ('dom-sbrags)

When the bride sets out under White One in association with the bridal spirit black 'Phung-sri mnga-mo in the SE (the direction naturally associated with Rin-chen 'bar-ma), it portends that there will be little merit, ill-health and a short lifespan.	When the bride sets out under Black Two in association with the bridal spirit Las-srin in the S (the direction naturally associated with red gShin-rje dmar-mo), it portends that there will be widowhood (<i>lha-gza' dug-khyer</i>) or divorce (<i>bye-bral</i>).	When the bride sets out under Blue Three in association with the bridal spirit Srin 'bar-ma in the SW (the direction naturally associated with 'Phung-sri mnga-mo), it portends altercations and harm inflicted by plague-causing spirits, malign goblins and king spirits.
When the bride sets out under Green Four in association with the bridal spirit Las-srin in the E (the direction naturally associated with red Brag-srin), it portends many diseases and difficulty in raising children.	When the bride sets out under Yellow Five in association with the bridal spirit rDo-rje 'bar-ma in the Centre (the direction naturally associated with Las-kyi srin-mo), it predicts an average or moderate outcome for the bride.	When the bride sets out under White Six in association with the bridal spirit Rin-chen 'bar-ma in the W (the direction naturally associated with white Padma dkar-mo), it portends great wealth, success and good reputation.
When the bride sets out under Red Seven in association with the bridal spirit Rin-chen 'bar-ma in the NE (the direction naturally associated with brown Āryadevī), it portends that she will be subjected to sudden abdominal spasms, and the sudden appearance of enemies.	When the bride sets out under White Eight in association with the bridal spirit Padma dkar-mo in the N (the direction naturally associated with black Klu-bsen sbrul-mgo), it augurs auspiciously that the attributes of the five senses will be possessed.	When the bride sets out under Red Nine in association with the bridal spirit Āryadevī in the NW (the direction naturally associated with white rDo-rje 'bar-ma), it portends long life, few diseases and an abundance of food and wealth.

(Blank on illustrated Ms.)

It is deemed inauspicious if a bride is given away in her seventh-removed *bdun-zur* year, which is one of naturally occurring obstacles, or in the so-called 'lesser star' year (*skar-chung*) or one coinciding with a multiple of the number nine (*dgu-mig*) or a weak tomb-sign (*dur-chung*),³⁸ because she may well die prematurely. Also, the bride should not set out on one of the four iron or eight fire *log-men* years, which are inauspicious, bringing disaster to the heavenly and earthly gates (*gnam-sa'i sgo*),³⁹ and portending the end of the family line, or divorce. If such negative years are chosen, specific rites should be performed to counteract their influence.

It is particularly inauspicious if a bride sets out under her own natal year-sign, as indicated on Plate 8, fig. 10. For example, if her sign is the mouse, she may die at the age of eighteen or twenty-seven. From the age of fifteen she will not have a son, and at twenty-six she will provoke unfavourable consequences for her in-laws and parents. If her sign is the ox, she may die at the age of sixteen or eighteen, and will not give birth to a son from the age of fourteen. If her sign is the tiger, she may die at the age of seventeen or twenty-two. She will be incapable of giving birth to a son from the age of eleven, and at the age of thirty, twenty-six or thirty-six she will be inauspicious to her parents-in-law, unable to continue the family line. If her sign is the hare, she may die at the age of twelve or sixteen. From the age of thirteen she will be incapable of giving birth to a son, and at the age of twenty-nine or thirty she will be inauspicious for her husband or herself. If her sign is the dragon, she may die at the age of seventeen or nineteen. From the age of eleven she will be incapable of giving birth to a son, and at the age of twenty-two or twenty-eight she will be inauspicious to her parents-in-law and to herself, unable to continue the family line. If her sign is the snake, she may die at the age of twelve or twenty-four. From the age of twenty, she will be barren, and at the age of twenty-eight inauspicious to her brother-in-law. If her sign is the horse, she may die at the age of seventeen or twenty-nine. From the age of fifteen she will be incapable of giving birth to a son, and at the age of twenty-two she will bring bad auspices upon herself, being unable to bear a son. If her sign is the sheep, she may die at the age of fourteen or sixteen. From the age of twelve, she will be incapable of having a son, and at the age of twenty-two or twenty-six or thirty-six she will be subjected to infectious diseases, bringing bad auspices upon her brother-in-law and herself, while she will have only impoverished daughters. If her sign is the monkey, she may die at the age of fifteen or twenty-one. From the age of sixteen she will be incapable of having a son, while from the age of fourteen, twenty-five or twenty-two she may not have a daughter, and she will be subjected to infectious diseases, bringing bad auspices upon her brother-in-law. If her sign is the bird, she may die at the age of fourteen or twenty-two. From the age of seventeen she will be incapable of having a son, and at the age of twelve or thirteen she will fall ill and be incidentally inauspicious to neighbours. If her sign is the dog, she may die at the age of seventeen or twenty-one, while from the age of twenty she will be incapable of having a son. If her sign is the pig, she may die at the age of thirteen or twenty-three. From the age of sixteen she will be bereft of sons, and at the age of fourteen or thirty-two she will be susceptible to primordial bewitchers (*ye-'brog*).

Plate 8, fig. 10

Plate 8, fig. 10 (Ms I, ff. 35–36): Inauspicious prognostications concerning brides who leave the parental home under their own year signs

If the bride's year-sign is the following and she leaves the parental home under the same sign (<i>bag-ma'i lo</i>)	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig
She may die at the ages of (' <i>chi-ba</i>)	18 or 27	26 or 18	17 or 22	12 ⁴⁰ or 16	17 or 19	12 or 24	17 or 29	14 or 16	15 or 21	14 or 22	17 or 21	13 or 23
And may not give birth to sons after the age of (<i>bu mi-skye</i>)	15	14	11	13	11	20	15	14	16	17	20	16

As depicted on Supplementary Plate 17, fig. 12, there are other predictions to determine the age for marriage based on the bride's year-sign. In the case of those brides who have a natal sign corresponding to one of the four first seasonal months of the year (tiger, snake, monkey or pig), the outcome will be auspicious if they set out at the age of eighteen, and moderate at the age of twenty-seven. In the case of those who have a natal sign corresponding to one of the four mid-seasonal months (hare, horse, bird or mouse), the outcome will be moderate if they set out at the age of twenty-five or thirty-one, and in the case of those who have a natal sign corresponding to one of the four last seasonal months (dragon, sheep, dog or ox), it will be fine if they set out at the age of twenty-four and average at the age of fifteen. Various rituals are then prescribed to avert the risk of death during the aforementioned adversarial years, as indicated in *White Beryl*, f. 242b.



Plate 17, fig. 12

Plate 17, fig. 12 (Ms II, ff. 6–10): Determining the optimum and average ages for marriage based on the bride's year-sign (*White Beryl*, I, 242b)

If the bride's year-sign belongs to the following categories (<i>bag-lo</i>)	the optimum age for her departure (' <i>gro-lo bzang</i>) is	the mediocre age for her departure (' <i>gro-lo 'bring</i>) is
Tiger, monkey, pig or snake	18	27
Mouse, horse, bird or hare	25	31
Ox, sheep, dog or dragon	24	15

Brides of varying ages may also have particular flaws (*bag-ma'i lo-skyon*), as illustrated on Plate 7, fig. 22. For example, at the age of seventeen the bride (called *gdong-mo sna dmar-ma*), who is inauspicious for her husband, should come forth with a blackened nose (*zhur-nag 'thon*). At the age of eighteen the bride (called *nag-mo ral-pa-can*), who is inauspicious for the relatives, should wear a white turban. At the age of nineteen the bride (called *keg dme-sha-can*), who is inauspicious for herself, should have a gold ornament. At the age of twenty the bride (called *blo-yi kha-gcad-ma*), who cannot maintain long friendships, should advantageously wear coral. At the age of twenty-one the bride (called *brub-khung chen-mo*), who is inauspicious for herself, should wear a retentive mantra charm of the *Nucleus of Dependent Origination* (*Āryapratītyasamutpādhāḍaya*). At the age of twenty-two the bride (called *bye-bral kun-gyi me*), who will get divorced once in her life, will keep a long-lasting friendship if she wears the *sNang-brgyad* charm. At the age of twenty-three the bride (called *khyo-med brang-lag gYang*), who is harmful to her father, brother and husband, should recite the *gDugs-dkar snang-brgyad*. At the age of twenty-four the bride (called *nag-nag khyim-med-ma*), who is inauspicious for her own relatives, should wear white felt. At the age of twenty-five the bride (called *rnaga-zor phyi-mig-ma*) should recite the *Phyir-'ong 'gro-phyogs mdo* five times. At the age of twenty-six the bride (called *ldog-smyo 'dre-can*) is harmed by the king spirits and bewitchers (*rgyal-'gong*), for which reason she should be reprimanded in various ways. At the age of twenty-seven the bride (called *dgu-mig kha-mo-che dngur-che*) should have moxibustion applied to her nose. At the age of twenty-eight the bride (called *khyo-la dbang-byed-ma*), who exhausts her husband, should prompt him to run away as soon as she arrives, since misfortune will be encountered! Otherwise, she should wear an amulet inscribed with the *Litany of the Names of Mañjuśrī* (*Mañjuśrīnāmasaṅgīti*). At the age of twenty-nine the bride (called *nag-mo mi-zan-ma*), who inauspiciously brings misery to the relatives, should recite the '*Jam-dpal snang-brgyad*, and so forth. At the age of thirty the bride (called *babs-thang chad-ma*), who will return to her father's home, should make a libation. At the age of thirty-one the bride (called *nag-mo nor-zan-ma*), who brings loss or calamity, should make offerings to a deity or to a wealth divinity in order to amass good luck. Lastly, at the age of thirty-two the bride (called *bag-ma'i dbang-thang zad*), who will have a bad reputation, should have her reputation guarded on the way. There is no doubt that if these auspicious coincidences are ensured as recommended here, all flaws will be eliminated.

Plate 17, fig. 22



Plate 7, fig. 22 (Ms I, ff. 31–34): Prognostications concerning the potential defects of brides who leave the parental home at certain ages, and the appropriate ritual remedies

The bride who sets out at the age of seventeen, called <i>gdong-mo sna dmar-ma</i> , is inauspicious for her husband, for which reason she should come forth with a blackened nose.	The bride who sets out at the age of eighteen, called <i>nag-mo ral-pa-can</i> , is inauspicious for the relatives, for which reason she should wear a white turban.	The bride who sets out at the age of nineteen, called <i>kag dme-sha-can</i> , is inauspicious for herself, for which reason she should have a gold ornament.	The bride who sets out at the age of twenty, called <i>kha-gcad-ma</i> , cannot maintain long friendships, for which reason she should advantageously wear a horn on her hat.
The bride who sets out at the age of twenty-one, called <i>brub-khung chen-mo</i> , is inauspicious for herself, for which reason she should wear a retentive charm of the Nucleus of Dependent Origination (<i>rTen-'brel snying-po</i>).	The bride who sets out at the age of twenty-two, called <i>bye-bral kun-gyi me</i> , will get divorced once in her life, but should keep a long-lasting friendship if she wears the <i>skang-brgyad</i> charm.	The bride who sets out at the age of twenty-three, called <i>khyo-med brang-lag gYang</i> , is harmful to her father, brother and husband, for which reason she should recite the <i>gDugs-dkar snang-brgyad</i> .	The bride who sets out at the age of twenty-four, called <i>nag-nag khyim-med-ma</i> , is inauspicious for her own relatives, for which reason she should wear white felt.
The bride who sets out at the age of twenty-five, called <i>mga-zor phyl-mig-ma</i> , should recite the <i>Phyir-'ong 'gro-phyogs mdod</i> five times.	The bride who sets out at the age of twenty-six, called <i>ldag-smyo 'dre-can</i> , is harmed by the king spirits and bewitchers, for which reason she should be reprimanded in various ways.	The bride who sets out at the age of twenty-seven, called <i>dgu-mig kha-mo-che dngur-che</i> , should have moxibustion applied to her nose.	The bride who sets out at the age of twenty-eight, called <i>khyo-la dbang-byed-ma</i> , exhausts her husband, for which reason she should wear a charm of the <i>Lilany of the Names of Marjūri</i> (<i>'Jam-dpal mtshan-brjod</i>).
The bride who sets out at the age of twenty-nine, called <i>nag-mo mi-zan-ma</i> , inauspiciously brings misery to the relatives, for which reason she should recite the <i>'Jam-dpal snang-brgyad</i> , and so forth.	The bride who sets out at the age of thirty, called <i>babs-thang chad-ma</i> , will return to her father's home, for which reason she should make a libation.	The bride who sets out at the age of thirty-one, called <i>nag-mo nor-zan-ma</i> , brings loss or calamity, for which reason she should make offerings to a deity or to a wealth divinity in order to amass good luck.	The bride who sets out at the age of thirty-two, called <i>bag-ma 'i dbang-thang zad</i> , will have a bad reputation, for which reason she should have her reputation guarded on the way.

7. Calculations of the nuptial months for giving away a bride (*zla-ba'i rdzong-lugs*)

The following calculations, illustrated on Plate 8, fig. 12, determine the auspicious and inauspicious months for a bride to leave the parental home. The first series, in which the departure month corresponds exactly to the groom's year-sign (given first) or the bride's year-sign (given second), portends the risk of premature death to the bride. For example, a departure in a month corresponding exactly to a groom of the tiger sign or a bride of the monkey sign may carry the risk of premature death for the bride, as will one coinciding exactly with the hare or bird, the dragon or dog, the snake or pig, the horse or mouse, and the sheep or ox.

The second series, indicating a departure month once removed from the identical sign, portends the auspicious departure months, as when the bride sets out in a hare or bird month when the groom's sign is the tiger and her own is the monkey; in a tiger or monkey month when the groom's sign is the hare and her own is the bird; in a snake or pig month when the groom's sign is the dragon and her own is the dog; in a dragon or dog month when the groom's sign is the snake and her own is the pig; in a sheep or ox month when the groom's sign is the horse and her own is the mouse; and in a horse or mouse month when the groom's sign is the sheep and her own is the ox.

The third series, indicating a departure month twice removed from the identical sign, portends danger and bad luck for the children born of such a marriage, as when the bride sets out in a dragon or dog month when the groom's sign is the tiger and her own is the monkey; in a ox or sheep month when the groom's sign is the hare and her own is the bird; in a horse or mouse month when the groom's sign is the dragon and her own is the dog; in a hare or bird month when the groom's sign is the snake and her own is the pig; in a tiger or monkey month when the groom's sign is the horse and her own is the mouse; and in a snake or pig month when the groom's sign is the sheep and her own is the ox.

The fourth series, indicating a departure month thrice removed from the identical sign, portends that the bride's parents-in-law may die prematurely. This may occur when she sets out in a snake or pig month when the groom's sign is the tiger and her own is the monkey; in a horse or mouse month when the groom's sign is the hare and her own is the bird; in a sheep or ox month when the groom's sign is the dragon and her own is the dog; in a tiger or monkey month when the groom's sign is the snake and her own is the pig; in a hare or bird month when the groom's sign is the horse and her own is the mouse; and in a dragon or dog month when the groom's sign is the sheep and her own is the ox.

The fifth series, indicating a departure month four times removed from the identical sign, portends that it will be inauspicious for the bride's parents. This occurs, for example, if she sets out in a horse or mouse month when the groom's sign is the tiger

and her own is the monkey; in a snake or pig month when the groom's sign is the hare and her own is the bird; in a tiger or monkey month when the groom's sign is the dragon and her own is the dog; in a sheep or ox month when the groom's sign is the snake and her own is the pig; in a dragon or dog month when the groom's sign is the horse and her own is the mouse; and in a hare or bird month when the groom's sign is the sheep and her own is the ox.

Lastly, the sixth series, indicating a departure month five times removed from the identical sign, portends that the husband may die prematurely, his lifespan exhausted. This may occur, for example, if the bride sets out in a sheep or ox month when the groom's sign is the tiger and her own is the monkey; in a dragon or dog month when the groom's sign is the hare and her own is the bird; in a hare or bird month when the groom's sign is the dragon and her own is the dog; in a horse or mouse month when the groom's sign is the snake and her own is the pig; in a snake or pig month when the groom's sign is the horse and her own is the mouse; and in a tiger or monkey month when the groom's sign is the sheep and her own is the ox.

The obstacles pertaining to weddings that have to be conducted during one of these inauspicious months of the year may be counteracted by the performance of specific rituals, as indicated in *White Beryl*, f. 243 a/b. For example, to counteract the first series, the bride should be given away outwardly wearing a man's costume, and parched barley should be poured into her gruel and then thrown out backwards when the bridal procession reaches the half-way point on the road; and to counteract the fifth series the bride should be given away from a house other than that of her parents.

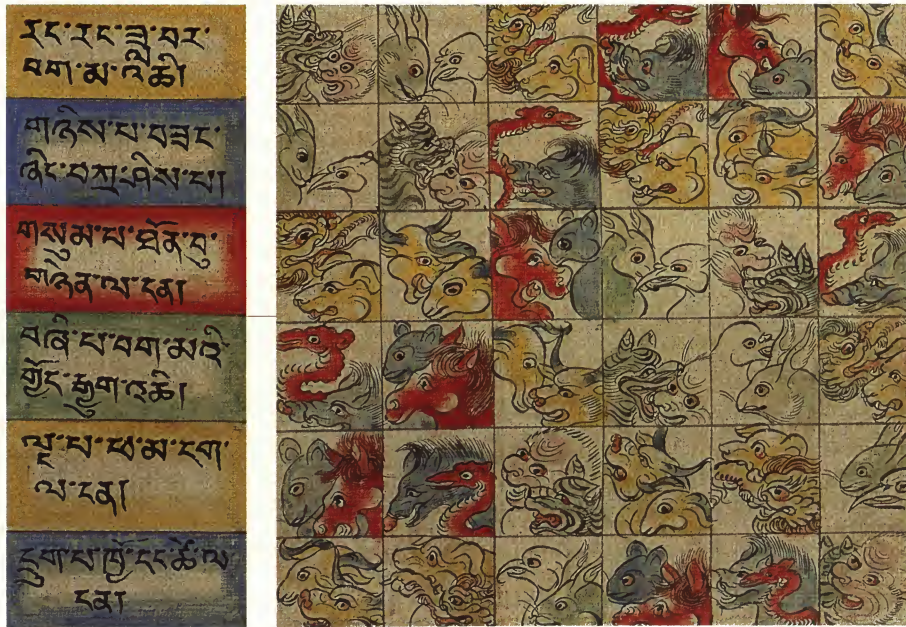


Plate 8, fig. 12

Plate 8, fig. 12 (Ms I, ff. 35–36); Prognostications concerning the nuptial months for giving away a bride (*zla-ba'i rdzong-lugs*)

Firstly, premature death is predicted for the bride who sets out in the identical month of her husband's year-sign (given first) or her own year-sign (given second) (<i>rang-rang zla-bar bag-ma 'chh</i>)	tiger or monkey month	hare or bird month	dragon or dog month	snake or pig month	horse or mouse month	sheep or ox month
Secondly, good auspices are predicted for the bride who sets out in the month once removed from the identical sign of her husband (given first) or herself (given second) (<i>gnyis-pa bzang-zhing bkra-shis-pa</i>)	hare or bird month	tiger or monkey month	snake or pig month	dragon or dog month	sheep or ox month	horse or mouse month
Thirdly, danger and bad luck for the children are predicted for the bride who sets out in the month twice removed from the identical sign of her husband (given first) or herself (given second) (<i>gsum-pa thon-bu gnyen-la ngan</i>)	dragon or dog month	ox or sheep month	horse or mouse month	hare or bird month	monkey or tiger month	snake or pig month
Fourthly, premature death is predicted for the parents-in-law of the bride who sets out in the month thrice removed from the identical sign of her husband (given first) or herself (given second) (<i>bzhi-pa bag-ma'i gyod-gyug 'chh</i>)	snake or pig month	mouse or horse month	sheep or ox month	tiger or monkey month	bird or hare month	dragon or dog month
Fifthly, inauspices are predicted for the parents of the bride who sets out in the month four places removed from the identical sign of her husband (given first) or herself (given second) (<i>lnga-pa pha-ma ngag-la ngan</i>)	mouse or horse month	pig or snake month	monkey or tiger month	ox or sheep month	dog or dragon month	hare or bird month
Sixthly, premature death may be predicted for the husband of the bride who sets out in the month five places removed from the identical sign of her husband (given first) or herself (given second) (<i>drug-pa khyo-dang tshe-la ngan</i>)	sheep or ox month	dog or dragon month	bird or hare month	mouse or horse month	pig or snake month	tiger or monkey month

8. Calculation of the nuptial days (*tshe-nyi'i lam-rtsis*)

One should know that the first calendar day of the month is one on which the vitality aspects of the bride's father and brother are focused. The third and fourth are inauspicious for her mother. The fifth and sixth are dangerous for the lifespan of her younger brother. The eighth and ninth are associated with the vitality of riding horses, the eighteenth and nineteenth with fears and anxieties (*bred-dngangs*), the twenty-first and twenty-second suggest that she will be unable to maintain the home, the twenty-eighth suggests that she will bring ill-repute to her parents and parents-in-law, the thirtieth portends death, and the third of the seventh month is the bride's 'heavenly gate' (*gnam-sgo*).

Above all, one should avoid the twenty-seventh day of the four first seasonal months, the seventeenth of the four mid-seasonal months, and the seventh of the four last seasonal months. Also, the bride may die prematurely if her wedding coincides with her birthday, and her lifespan may be exhausted prematurely if it coincides with her seventh-removed day (*bdun-zur*).

9. Calculation of the nuptial planets or weekdays (*gza'i lam-rtsis*)

It is said that a bride may die prematurely if she is given away on a Saturday. On a Wednesday Rahu will act as the 'black celestial dog' of the planets. Monday is an average day for weddings, while Friday and Thursday are generally auspicious. In the case of wedding ceremonies coinciding with a Sunday or Tuesday or with a hostile planetary aspect or a birthday, ritual means should be employed to pacify negativity.

10. Calculation of the nuptial constellations (*skar-ma'i lam-rtsis*)

It will be inauspicious if the bride sets out from the parental home under the ascendant constellations Kṛttikā (*smin-drug*), Anurādhā (*lhamtshams*), Revatī (*nam-gru*), Dhanastā (*mon-dre*) or Maghā (*mchu*). However, it will be auspicious if a bride with a wood destiny element sets out under Pūṣyā (*rgyal-smad*), or if one with a fire element sets out under Uttārāḥṣṇī (*dbo*) or Svātī (*sa-rt*), or if one with an earth element sets out under Viśākhā (*sa-ga*) or Śrāvāṇā (*bya-gzhug*), or if one with an iron element sets out under Viśākhā (*sa-ga*), Pūrvāṣādhā (*bre*) or Uttārāṣādhā (*chu-smad*), or indeed if one with a water element sets out under Pūrvābhadrapada (*kh drums-stod*) or Uttārabhadrapada (*kh drums-smad*). If the constellation is an inauspicious one, it is important that the planetary good-luck charm (*gto*) known as *gza'-sgar gto-chog* is made, the *sNang-brgyad* recited, a water libation performed, and so forth. More detailed admonitions are given in texts such as the *Tantra of the Wheel of Time* (*Kālacakratānta*) and the *Svarodaya Tantra*.

11. Calculation of the nuptial spirit lords of the soil (*sa-bdag lam-rtsis*)

Inauspicious days may portend widowhood since the spirit lords of the soil, including Ki-kang, Pi-ling, Zin-phung and Tshe-gnyan, are malignant and harsh, and one might mistake their positions.⁴¹ Special thread-cross rites and charms (*gto*) should be made, and the *sNang-brgyad* should be recited many times to counteract their influence.

12. Calculation of the nuptial hour (*dus-tshod-kyi lam-rtsis*)

Just as one should avoid a wedding day when plague-causing spirits (*gnyan*) are active, so one should avoid a wedding hour when the spirit lords of the soil are in motion. Auspicious hours are indicated by the conjunction of the mother- or friend-relationships formed by the elements and the years, such as the mouse hour in relation to a wood element year and the monkey hour in relation to a water element year. Thus, for example, brides with a water destiny element should be given away in the hour of the bird or monkey. Seventh-removed aspects (*bdun-zur*) and the four adversarial signs should also be avoided.

The last ten calculations have been summarised by Lo-chen Dharmasrī under the heading 'Ten Factors Governing the Time for Giving Away the Bride', which he enumerates as follows (*Moonbeams*, f. 27b):

Secondly, the bride is given away [at a time determined]

By the ten [factors governing this time]:

Years, numeric squares, trigrams, sectors of growth and decline,⁴²

Months, days, hours, planets, constellations and spirit lords of the soil.

The remaining calculations taken into account when determining the time for giving away a bride are as follows:

13. Calculation of the direction of the nuptial chart (*phyogs*)

If the bride is given away in the direction indicated by the chart of 'heavenly medicine' (*gnam-sman*), it suggests that all wishes will be fulfilled. The direction indicated by the chart of 'sustaining vitality' (*srog-'tsho*) suggests long life, while that indicated by the chart of 'growth through glory' (*dpal-bskyed*) suggests that the couple's children will prosper. The direction indicated by the chart of 'intimation of luck' (*phyva-lon*) is auspicious, while those of the 'five demons' (*'dre-lnga*) and the 'cutting influence of demons' (*bdud-gcod*) respectively indicate evil spirits and death. Lastly, the direction indicated by the chart of 'corporal punishment' (*lus chad-pa*) suggests the ending of the family line, while that of 'harm' (*gnod-pa*) portends an inability to raise children. Otherwise various precautions should be made to secure an auspicious conjunction, especially when the direction of the 'cutting influence of demons' coincides with one or other of the eight trigrams, or to avoid the spirit lords of the soil, as outlined in *White Beryl*, ff. 244b–245a.

14. The special calculation of the 'black celestial dog' spirit (*gnam-khyi'i sgos-rtsis*)

There are particular calculations to be made concerning the direction of the so-called 'black celestial dog' spirit⁴³ at the time of a wedding. This has seven aspects, comprising: the eighteen 'black celestial dog' spirits of the year; the 'black celestial dog' spirit coinciding with the last autumnal month; the 'black celestial dog' spirits coinciding with the tiger, horse and dog days and inauspicious days; the 'black celestial dog' spirit coinciding with the twilight hour; the 'black celestial dog' spirit coinciding with the trigram Zon; the 'black celestial dog'

spirit coinciding with the planets Mercury and Rahu; and the ‘black celestial dog’ spirit coinciding with the spirit lord Hal-khyi. There are different techniques for calculating the positions of these spirits at a given time, according to the ancient and new traditions of Chinese divination, with the head and the face of the spirit rotating according to the seasons of the year, the days of the month and the hours of the day. Various ritual practices are prescribed if the territory of the spirit lords is infringed.

15. The five essential persons (*dgos-pa'i mi-rigs lnga*)

The description of the officiants of the wedding ceremony, which is given in *White Beryl* (f. 246a/b), is summarised conveniently by Lo-chen Dharmasrī as follows (*Moonbeams*, f. 27b):

Thirdly, there are the five essential persons:
A best-man born under one of the three compatible year-signs⁴⁴
And with a compatible body element;
A horseman whose vitality element is in a mother-relationship;⁴⁵
A bridesmaid of compatible vitality element;⁴⁶
A waitress whose vitality element is in a friend-relationship,
Or whose destiny element is in a mother-relationship;⁴⁷
And [an attendant] with a year-sign in a seventh-removed enemy-relationship;⁴⁸
Who should perform the various sundry duties.

16. The nuptial transport (*sna-len*)

As illustrated on Plate 8, fig. 13, brides who set out under the Li trigram should ride a horse. Those who set out under the Khon trigram should ride a sheep. Those who set out under the Dva trigram should ride a goat. Those who set out under the Khon trigram should ride a dog, Those who set out under the Kham trigram should ride a pig. Those who set out under the Gin trigram should ride an ox. Those who set out under the Zin trigram should ride a donkey; and lastly those who set out under the Zon trigram should ride a hybrid yak. The husband should then hold the waistband of the bride's dress and escort her in this manner. If the bride is given away under the trigram Li, the horse should additionally be covered by the groom's dress and he should hold the waistband and escort the bride in the previous manner.



Plate 8, fig. 13

Plate 8, fig. 13 (Ms f. ff. 35–36): The nuptial transport (*sna-len*)

Brides who set out under Li	Brides who set out under Khon	Brides who set out under Dva	Brides who set out under Khen	Brides who set out under Kham	Brides who set out under Gin	Brides who set out under Zin	Brides who set out under Zon
should ride a horse	should ride a sheep	should ride a goat	should ride a dog	should ride a pig	should ride an ox	should ride a donkey	should ride a hybrid yak

17. The nuptial seat (*bzhag-sa*)

If the bride's seat is beside a pillar, it portends that there will be shuddering cracks. If her seat faces the door, the kitchen gods will be disturbed. If its back is to the door, the horses and yaks will bolt. If it has no canopy, it will be seized by the ‘celestial dog’ spirit. It will be auspicious if a woven carpet is placed on the seat, inscribed with the crossed-vajra emblem or other auspicious motifs. Specifically, in the case of a bride whose vitality element is inauspicious, she should dress in white and a crossed-vajra should be inscribed. In the case of a bride whose body element is inauspicious, an eight-spoked wheel should be inscribed. In the case of a bride whose destiny element is inauspicious, a *svastika* should be inscribed; and in the case of a bride whose luck element is inauspicious, an eight-petalled lotus should be inscribed. An arrow with vulture quills and five-coloured silks and an ornamental mirror should be placed in the bride's right hand.

Remedial methods determined through the hidden chart of the offspring of heaven and earth, utilising the twelve year-signs (*thabs rim-gro sna-sel chog-bcas*)

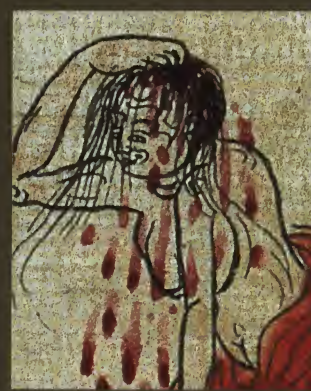
Various rites are to be performed in the course of the marriage ceremony, taking into account the trigrams, numeric squares and cycle of years. These include the recitation of Buddhist scriptures, such as the *Litany of the Names of Mañjuśrī* (*Mañjuśrīnāmasaṅgīti*), and retentive charms pertaining to the marriage ceremony, such as the *sNang-ba brgyad*, and the making of amulets, thread-crosses and charms (*gto*). These are all enumerated in *White Beryl*, ff. 246b–247a. In conclusion, as Lo-chen Dharmasrī says (*Moonbeams*, f. 27b):

[These techniques] should be determined,
After inspecting extensively and in detail
The Rin-chen 'gro-lam, Chapter Five of the Commentary, and other texts.⁴⁹

VI

Divinations of obstacle years





Opposite Detail of Plate 9, fig. 13 (see p. 254), showing the multiples of nine at ages forty-five and fifty-seven

Deployment of the divinatory pebbles

All degrees of happiness and sorrow may be analysed in accordance with the five elements. The divination of obstacle years (*keg-rtsis*), which is of immediate benefit to all sorts of people, utilises such techniques to determine the degrees of happiness or suffering that will be experienced in the course of a given year within the sexagenary cycle. This branch of divination comprises the so-called outer (*phyi*), inner (*nang*) and intermediate (*bar*) calculations, which are respectively made on the basis of the years, the trigrams and the numeric squares, along with the secret (*gsang*) calculation of the sectors of growth and decline, the most secret (*yang-gsang*) calculation of the hours coinciding with the destiny element, the calculation of the multiples of nine (*dgu-mig*) and the tomb-sign calculation (*dur-mig*).

Altogether, forty-seven pebbles are employed.¹ Exemplary schematic charts are included below.² These comprise: six basic unchanging pebbles (*mi-'gyur rtsa-ba'i rde'u drug*), twenty-four pebbles of conclusive analysis (*gcod-'bral rde'u nyer-bzhi*), four pebbles indicative of the predicted results (*kha-dmar rde'u bzhi*), seven 'harsh' pebbles (*rtsub-rdel bdun*), four pebbles representing obstacles associated with the numeric squares (*sme-keg rde'u bzhi*), and two more representing respectively the multiple of the number nine and the tomb-sign calculations (*dgu-dur mig-gnyis-kyi rde'u*). Accordingly, in his introduction to this chapter, Lo-chen Dharmasrī says (*Moonbeams*, ff. 27b–28a):

In the divination of obstacles associated with the course of a given year,
There are altogether forty-seven pebbles [which are employed].
These comprise: six basic unchanging pebbles,
Twenty-four pebbles of conclusive analysis,
Four predictive pebbles, seven 'harsh' pebbles,
Four pebbles concerning minor obstacles associated with the numeric squares,
And two representing the multiple of nine and the tomb-sign.

Six basic unchanging pebbles (White Beryl, f. 248b)

The six basic unchanging pebbles (*mi-'gyur rtsa-ba'i rde'u drug*) are those representing the calculation of obstacles based on the present year, the *log-men* year, the trigrams, the numeric squares, the sectors of growth and decline, and the time at which the divination takes place. As stated by Lo-chen Dharmasrī (*Moonbeams*, f. 28a):

The six [basic unchanging] pebbles comprise:
Two outer³ [pebbles] representing the sectors
of the present year and the subject's *log-men* year,
One intermediate [pebble] representing the [subject's] numeric square,
One inner [pebble] representing the [subject's] trigram,
One secret [pebble] representing the years coinciding
with [the subject's] sectors of growth and decline,
And one most secret [pebble] representing the hour coinciding
with [the subject's] destiny element.⁴
White pebbles are cast in the case of males,
And black ones in the case of females.

According to other sources, the obstacle years may be calculated according to an outer cycle (*phyi-skor*) corresponding to the coincidence of the subject's elements with the present year, an inner cycle (*nang-skor*) corresponding to the coincidence of the subject's elements with the *log-men* year, and a secret cycle (*gsang-skor*) corresponding to the coincidence of the subject's elements with the year in an enemy-relationship to the vitality element, which then determines the enemy aspect of the destiny element, the friend aspect of the body element, the son aspect of the destiny element, the friend aspect of the luck element, and the mother aspect of the vitality element.

Twenty-four pebbles of conclusive analysis (White Beryl, ff. 248b–249a)

These are established by determining the contrasting relationships formed between the subject's six basic unchanging pebbles and the subject's vitality, body, destiny and luck elements. Three white pebbles or noughts are placed to represent mother-relationships, two white pebbles or noughts to represent friend-relationships, one black pebble or cross and one white pebble or nought to represent son-relationships, two black pebbles or crosses to represent enemy-relationships, one white pebble or nought to represent an identity-relationship of earth or water, and one black pebble or cross to represent an identity-relationship of wood, iron or fire. In *Moonbeams* (f. 28a/b), these twenty-four pebbles and the method of placing them are described as follows:

Thereafter, the pebbles of conclusive analysis [are cast] as follows:
There are four pebbles representing the contrast
Between the subject's vitality element
And the vitality elements of the present year and the *log-men* year,
As well as its trigram and numeric square.
A fifth pebble [is added] by calculating the positive and negative attributes
Of the sectors of growth and decline in relation to the present year,
And a sixth by [calculating] the contrast between the hour [of the divination]
And the [subject's] vitality element.
These are the six pebbles representing the vitality aspect.
In this way, calculations are made representing the contrast between
[The subject's] four elemental aspects, including those of body, destiny and luck.

And the [six] basic [unchanging] pebbles,
Also taking into account the sectors of growth and decline
in relation to the present year.
[Thus], six pebbles are cast for each of the four elemental aspects:
[Vitality], body, destiny and luck.
As for the method of deploying pebbles in these [calculations],
Three white pebbles are placed when a mother-relationship is encountered,
Two when a friend-relationship [is encountered],
One white pebble when an identity-relationship of earth or water is encountered,
One white and one black pebble when a son-relationship is encountered,
Two black pebbles when an enemy-relationship [is encountered],

And one black pebble in the case of an identity-relationship of wood, iron or fire.
As for the [twelve] sectors of growth and decline,
The six auspicious sectors [of growth] are arranged according to
A hierarchy of superior, mediocre and inferior sectors,
Which are respectively represented by three white pebbles,
Two white pebbles, and one white pebble,
While the six negative sectors [of decline] are also arranged
According to superior, mediocre and inferior sectors,
Which are then represented respectively by one black and one white pebble,
One black pebble, and two black pebbles.



Four predictive pebbles (*White Beryl*, ff. 249a–254a)

Once these pebbles of conclusive analysis have been tallied, four pebbles representing predicted results are then placed alongside whichever pile is the larger (auspicious or inauspicious), one for each of the four vitality, body, destiny and luck calculations.

Chart 6.2 exemplifies this basic system of the divination of obstacles, and shows how the six unchanging pebbles, the twenty-four pebbles of conclusive analysis and the four predictive pebbles are all arrayed, in the case of a subject born in the fire dragon year for whom a reading is made in the earth tiger year.

6.2 Exemplary chart

Subject of fire dragon year							
six basic pebbles	present year (<i>gnam-lq</i>) = earth tiger	<i>log-men</i> year = iron mouse	current trigram (<i>babs-spa</i>) = Zin	current numeric square (<i>babs-smé</i>) = Red 7	sectors of growth and decline in relation to present year (<i>dar- gud gnam-lq</i>)	hour of divination (<i>rtsi-dus</i>) = water snake	predictive pebbles (<i>kha-dmar rde-lq</i>)
vitality = earth	wood = XX	water = 0 0	wood = XX	fire = $\frac{0}{00}$	ill-health = X	fire = $\frac{0}{00}$	0 X
body = earth	earth = 0	earth = 0	wood = XX	fire = $\frac{0}{00}$	ill-health = X	water = 0 0	0
destiny = fire	earth = 0 X	iron = 0 0	wood = $\frac{0}{00}$	fire = X	birth = 0	water = XX	0 X
luck = wood	iron = XX	wood = X	wood = X	fire = 0 X	work = $\frac{0}{00}$	water = $\frac{0}{00}$	X

The readings or predictions that ensue are diverse. For example, if there are three white vitality pebbles, it is predicted that the elemental tree of life will grow, a golden bridge of precious gems will be erected, one's back will be warmed by excellent paternal relatives, the sun of glory will shine before one, and so forth. If there are two white vitality pebbles, the vitality element is in a friend-relationship, predicting that there will be enough food to eat, one's wishes will be fulfilled, the good fortune of having all necessities will increase, one will be welcomed by auspicious hostile deities (*dgra-lha*) and there will be no obstacles to one's life during that year. If there is one white vitality pebble, there will be no obstacles to long life. If there are two black vitality pebbles, it is predicted that one will incur royal punishment within the year, a minister's army will be mustered within the month, the tree of precious vitality will be broken, the golden bridge will crumble, and so forth. If there is one black vitality pebble, the sap of the tree of life will dry out, ritual charms (*gto*) will be ineffective, and so forth. If there is one white and one black vitality pebble, it is predicted that both auspicious and inauspicious factors will be present, for which reason misfortunes can be averted by ritual means. Similar predictions are made in respect of the diverse combinations of pebbles representing the relationships of the body, destiny and luck elements.

Then, if the pebbles representing all four elemental aspects are white it is predicted that the lifelong companion gods (*'go-lha*) will be displeased, kitchen pots will boil over, and various other sorts of pollution will occur. Equally, if all these pebbles are black, it is predicted that heaven and earth will be rent apart, mountains will crumble, oceans will dry, and so forth.

Also, it is said in general that if the pebbles representing the vitality element are white, the sap of the tree of life will not dry out and there will be no obstacles to long life. If the pebbles representing the body element are white, the tree of physical growth will not fall down, no sudden diseases will occur, and so forth. If the pebbles representing the destiny element are white, one will have an abundance of food and clothing and an enriching lifestyle. If the pebbles representing the luck element are white, the subject will not be dragged down by the weight of his or her luck aspect, merit will increase, and there will be no hostile rumours or bad reputation. However, if all four sorts of pebble are white the subject will go beyond the bounds of happiness, enduring mishaps in old age or misfortunes in youth. The converse is predicted in the case of black pebbles, except in cases when all four sorts are black. The latter is the direst of all outcomes, admonishing the subject to receive long-life empowerments (*tshe-dbang*), to change his or her name, and make offerings wholeheartedly, without differentiating between the donor, gift and recipient. Lo-chen Dharmasrī summarises this topic briefly in the following verse (*Moonbeams*, f. 28b):

After tallying the white and black pebbles [of conclusive analysis],

The four pebbles representing the predicted results

Should be placed upon [the distinct piles] of three white pebbles,

Two white pebbles, and so forth.

Outer divination of obstacle years based
on the year-signs (*White Beryl*, ff. 253–256a)

When predictions of obstacle years are made on the basis of the twelve animal signs, the technique comprises the divination based on the *log-men* signs, and the calculation of the seven so-called 'harsh' pebbles.

As stated above,⁸ the *log-men* is calculated in different ways for male and female subjects: in the case of males by counting forwards from the tiger year-sign and by commencing with the element in a son-relationship to the destiny element; and in the case of females by counting backwards from the monkey year-sign and by commencing with the element in a mother-relationship with the destiny element.

Thus, for male subjects, the *log-men* dog is the 'heavenly gate' (*gnam-sgo*) and *log-men* pig is the 'earthly gate' (*sa-sgo*), while for females, the *log-men* dragon is the 'heavenly gate', and *log-men* snake is the 'earthly gate'. Also, the *log-men* ox and sheep are known as the harbingers of the 'five calamities',⁹ the *log-men* bird and monkey as the harbingers of the 'five separations',⁷ the *log-men* mouse and horse as the harbingers of the 'five lineage interruptions',⁸ and the *log-men* tiger and hare as the harbingers of the auspicious 'five acquisitions'.⁹

Other aspects are also calculated, such as the so-called 'heavenly lifeline', 'earthly peg', 'heavenly extension' and 'earthly extension' aspects,¹⁰ through which the vitality, body, destiny and luck aspects of the *log-men* year are respectively secured. The first of these is counted five places backwards from the *log-men*, the second five places forwards, the third eight places backwards, and the fourth eight places forwards. If these form mother- or son-relationships with the subject's luck element it will be auspicious, but if they

form an enemy- or adversarial relationship, it will be inauspicious. When a pebble alights on the sector of the 'heavenly gate' – i.e. the dog in the case of males and the dragon in the case of females – there is the risk of deluge, and good-luck charms (*gto*) should be made to secure the 'heavenly gate', one should avoid thunderbolts, shun the taking of oaths, and so forth. If a pebble alights on the sector of the 'earthly gate', one should avoid digging foundations, there will be contagious skin diseases due to miasma, and one should recite the *Retentive Mantra of Kṣitigarbha* (*Kṣitigarbhāṣṭottaraśatakanāmadhāraṇī*) and *Tog-gzungs*, while three unrelated persons should recite the *Retentive Mantra of Mahāmāyūrī* (*Mahāmāyūrīdhāraṇī*).

Furthermore, if a pebble alights on the one of the 'five separations', there is the risk of divorce. Various counter-acting rites should be performed, and the water-mill should be left open for three days, while long-life empowerments are received. If a pebble alights on one of the 'five calamities', there will be losses and one should take care in business affairs, and avoid thieves or brigands, performing rites of aversion and making thread-crosses or *zor* missiles to subdue hostile forces. If a pebble alights on one of the 'five lineage-interruptions', the paternal relatives will be subjected to misfortunes, brigands, disputations and false accusations. Such activities should be abandoned and one should recite for example the *rDo-rje sder-mo gtsug-gtor*. Conversely, if a pebble alights on one of the 'five acquisitions', the prediction is auspicious, bringing forth divine attributes and wealth.

If the 'heavenly lifeline' is severed, one should perform the *nam-mkha' dgu-'phar* rite and make the *nam-mkha' 'then* thread-cross. If the 'earthly peg' is neglected, votive stūpas equalling the subject's age in number should be made, and thread-crosses should be made on behalf of the serpentine spirits and haunting spirits (*btsan*). If a pebble alights on the 'heavenly extension' or 'earthly extension' aspect, one should perform the rites which pursue the male gods (*pho-lha*).¹¹ Other inauspicious aspects occur when the *log-men* coincides with one or other of the categories of inauspicious years.¹²

Furthermore, as stated above,¹³ matters concerning paternal relatives are calculated according to the wood element, those concerning children and descendants in accordance with the fire element, those concerning maternal relatives and land in accordance with the earth element, those concerning wealth, friends, deities and protectors in accordance with the iron element, and those concerning in-laws in accordance with the water element.

Model chart 6.3 indicates the strength of these *log-men* aspects in the case of a subject of the fire dragon year confronting obstacles in the earth tiger year.

6.3 Exemplary chart

Supplementary <i>log-men</i> calculations (<i>log-men le-lag</i>)		
'heavenly lifeline' (<i>gnam-gyi 'ju-thag yar-lnga grangs-pa</i>)	fire snake v. iron	0 X
'earthly peg' (<i>sa' rten-phur mar-lnga grangs-pa</i>)	wood dragon v. fire	0 0
'heavenly extension' (<i>gnam-gyi rgyang yar-brgyad grangs-pa</i>)	water snake v. water	X X
'earthly extension' (<i>sa' l' rgyang mar-brgyad grangs-pa</i>)	fire sheep v. fire	0 X
'cutting influence of demons' (<i>bdud-gcod</i>)		0
'roaming of the life-spirit' (<i>bla-khyams</i>)		0

In *Moonbeams* (f. 29a/b), Lo-chen Dharmasrī summarises this topic as follows:

Moreover, there are four pebbles representing the contrast
Between the subject's four vitality, body, destiny and luck elements
And the four aspects of the supplementary *log-men* calculation,¹⁴
Known as the 'heavenly lifeline', the 'earthly peg',
The 'heavenly extension' and the 'earthly extension',
And [thereby] one should calculate aspects such as
The 'cutting influence of demons',
The 'roaming of the life-spirit',¹⁵ and so forth.

The calculation of the seven 'harsh' pebbles (*White Beryl*, ff. 254a–256a)

In general, the precious human body is afflicted by seven harsh factors (*rtsub-pa bdun*). These comprise: the harshness of natural obstacles (*rang-keg rtsub*), occurring when one's own year-sign coincides with the present year; the harshness of hostile adversarial circumstances (*dgra-gshed rtsub*), occurring when one's own year-sign coincides with a seventh-removed aspect (*bdun-zur*); the harshness of neighbouring signs (*khyim-mshes rtsub*), occurring when one's year-sign shares the same destiny element as the present year; the harshness of the three compatible signs (*thun-gsum rtsub*), occurring when an identical luck element is shared with that of the present year; the harshness of obstacles to the ancestral tombs (*sri-ngan pha-mes dur-keg rtsub*), occurring when the trigram, numeric square, outer planetary aspect and year-sign all coincide with the presence of the demons of the ancestral tombs; the harshness of spouses (*bza'-shug rtsub*), occurring when spouses share an identical trigram; and the harshness of stealthy secret obstacles (*gsang-keg rkun-po rtsub*), occurring when one's current trigram (*babs-spar*) coincides with one's natal trigram (*skyes-spar*).

Now, the harshness of natural obstacles (*rang-keg rtsub*) is said to occur when one's own year-sign coincides with the present year. In such circumstances, one should strive to perform virtuous actions, drawing in prosperity and long life by ritual means, and making the appropriate recitations, while avoiding contact with those in grief, or invalids and the like. In particular, in one's thirteenth month, one will not survive a complex of thirteen diseases. When one's thirteenth year dawns in a son-relationship, hostile forces may afflict one's health and wealth, for which reason the body and destiny elements are important, requiring the recitation of the *sNang-brgyad* and the *Five Great Mantras of Retention* (*Pañcarakṣā*). It is said that one will not survive a complex of twenty-five diseases. When one's twenty-fifth year dawns in a friend-relationship, there will be obstacles causing irregular breathing, and hostile forces will arise to bring malaise, calamity and misfortune, for which reason the vitality element is emphasised in the case of males and the destiny element in the case of females. This requires the recitation of the *Vajraidāraṇa*, the *Sūtra of Amitāyus*, and so forth. When one's thirty-seventh year



Opposite Detail of Plate 9, fig. 13 (see p. 254), showing the multiples of nine at ages twenty-one and thirty-three

dawns in an enemy-relationship, one is exposed to the 'cutting influence of demons', damaging one's health, for which reason the destiny element is important. One should recite texts such as the *Sher-phyin togs-gzungs*, and it is said one will not survive a complex of thirty-seven diseases. When one's forty-ninth year dawns in a mother-relationship, there will be obstacles to one's reputation, for which reason the luck element is emphasised, and it is said one will not survive a complex of sixty-one diseases. When one's sixty-first year dawns in an identity-relationship, the obstacle of divorce will arise, bringing great sufferings, for which reason the element in question is emphasised. Rituals counteracting divorce should be undertaken, and it is said one will not survive a complex of seventy-three diseases. When one's seventy-third year dawns, the predictions resemble those of the thirteenth year.

The harshness of hostile adversarial circumstances (*dgra-gshed rtsub*) occurs whenever one's own year-sign coincides with a seventh-removed aspect (*bdun-zur*). Specifically, in the seventh year there are adversarial forces to be ritually averted; the nineteenth is the time for making money; the thirty-first in an identity-relationship is the time when divorce may occur; the forty-third in a son-relationship is the time when there are hostile forces opposing one's wealth and prosperity; and the fifty-fifth in a friend-relationship, is the time when there are hostile forces making respiration difficult. Diverse rituals are prescribed to counteract such obstacles.

The harshness of neighbouring signs (*khyim-mtshes rtsub*) occurs when one has a year-sign sharing the same destiny element as the present year. Here there is a risk that diseases will remain in a prodromal stage for a year, and disasters will ensue, requiring business projects to be abandoned, charms (*gto*) to be made, and extensive longevity rituals to be undertaken.

The harshness of the three compatible signs (*thun-gsum rtsub*) occurs when one shares an identical luck element with that of the present year. This portends that wholesome nutritious food will be lost and that one will be accused by scoundrels and afflicted by ill health. One should avoid dark houses and long journeys, making appropriate offerings to the male gods (*pho-lha*) and hostile gods (*dgra-lha*), while performing rituals and making thread-crosses to avert hostile forces.

The harshness of obstacles to the ancestral tombs (*sri-ngan pha-mes dur-keg rtsub*) occurs when the trigram, numeric square, outer planetary aspect and year-sign all coincide with the time when the demons governing the death of the paternal ancestors are present. Disturbances around the tombs indicate that the dead are sending signals to the living, for which reason prayers should be made to the ancestral spirits, the tombs properly sealed, the *Avatamsaka Sūtra* should be recited, and the burial site changed or transformed. Obstacles to the dead are particularly hazardous for the living when the year of the death conflicts with the present year, forming a multiple of nine, tomb-sign, natural obstacle or seventh-removed aspect (*bdun-zur*).

The harshness of spouses (*bza'-shug rtsub*) is said to occur when spouses share an identical current trigram.¹⁶ This convergence is a time when the couple have diverse experiences of happiness and sorrow. Rituals should therefore be performed, taking both the numeric square and trigrams into account. Misfortunes will be pacified if charms (*gto*) are made, and suitable ritual protection is undertaken to ward against separation at such junctures.

Lastly, the harshness of the stealthy secret obstacles (*gsang-keg rkun-po rtsub*), which are hard to discern or identify, is said to occur when one's natal trigram coincides with that of the present year. In particular, a mother's trigram may create secret obstacles for the child. For example, if the mother's trigram is Li a son will have secret obstacles, and if it is Kham a daughter will have secret obstacles. In this way fearsome infectious diseases might strike, or there may be accusations and disputes resulting in loss of reputation. If there are severe afflictions, there will certainly be all sorts of physical and mental disorders. One should therefore avoid travelling in front of an invalid and should recite the *Sūtra of Amitāyus*, make the *ru-shan-la spro-d-bdud* thread-cross, and so forth.

Furthermore, if one of the four adversarial signs coincides with the present year, one may fall ill or die. Rituals that ransom the vitality from death should be undertaken, or else rituals that counteract the influence of these four signs on the body, destiny or luck elements. When the 'greater or lesser death wishes' (*ro-'dod che-chung*) are present, one should avoid business and foreign travel. The body may be wounded and there will be anxieties. If all seven aspects of harshness are present in a single household within a given year, specific rituals are prescribed to alleviate the situation, such as the construction of stūpas and recitation of the *Māṛṭa Dhāraṇī*. When such aspects occur it is particularly dangerous if the destiny elements form enemy- or adversarial relationships.

Chart 6.4 indicates that none of these seven aspects of harshness is present during the earth tiger year in the case of a subject born in the fire dragon year.

6.4 Exemplary chart

Seven pebbles of harshness (<i>rtsub-rdel bdun</i>)	
harshness of natural obstacles (<i>rang-keg rtsub</i>)	0
harshness of hostile adversarial circumstances (<i>dgra-gshed rtsub</i>)	0
harshness of neighbouring signs (<i>khyim-mtshes rtsub</i>)	0
harshness of the three compatible signs (<i>thun-gsum rtsub</i>)	0
harshness of obstacles to the ancestral tombs (<i>sri-ngan pha-mes dur-keg rtsub</i>)	0
harshness of spouses (<i>bza'-shug rtsub</i>)	0
harshness of the stealthy secret obstacles (<i>gsang-keg rkun-po rtsub</i>)	0

This topic is summarised by Lo-chen Dharmasri in the following verses (*Moonbeams*, ff. 28b–29a):

Thereafter, the following seven pebbles indicating 'harshness' [are placed].
These represent: the harshness of natural obstacles
Occurring when one's own year-sign coincides with the present year;
The harshness of hostile adversarial circumstances
Occurring [when one's own year-sign] coincides with a seventh-removed aspect (*bdun-zur*);
The harshness of neighbouring signs

Occurring when a year-sign of the cycle sharing an identical destiny element
coincides with the present year;
The harshness of the three compatible signs
Occurring when one has a luck element identical [to that of the present year];
The harshness [of obstacles to the ancestral tombs],
Occurring when [the present year and trigram] coincide with negative demons,
Such as the demons frequenting the paternal ancestors' tombs;

The harshness of spouses,¹⁷ known as *skyam-zig*,¹⁸
Occurring when the trigrams of a married couple converge on an identical trigram;
And the harshness of the stealthy secret obstacles¹⁹
Occurring when [the present year] coincides with one's own natal trigram.
Black pebbles should be placed if such harsh conditions are present,
And white ones if they are absent.

Inner divination of obstacle years based on the trigrams (*White Beryl*, ff. 256a–263b)

Having discussed the so-called outer branch of divination made on the basis of the years, the next topic concerns the inner (*nang*) branch of divination based on the trigrams. In *White Beryl*, this section includes an analysis of the circumstances associated with each of the individual trigrams along with the charms (*gto*) that offer appropriate protection; and the twenty-seven general obstacles associated with the trigrams. Only the latter are depicted in the manuscript and discussed here.

Generally speaking, prognostications are made concerning the conjunction of the majority of family members within a single household on a specific trigram or combination of trigrams, as indicated on Plate 9, fig. 6, and Supplementary Plate 17, fig. 13. Accordingly, the conjunction of the majority with the Li trigram is known as the ‘implosion of the heavens, which fills everything’ (*spyi-gang gnam-rdib*), portending that it will be particularly inauspicious for adult girls, and that there will be contagious diseases and ailments of the head, eyes and upper part of the body. The conjunction of the majority with the Khon trigram is known as the ‘rending of the earth’, portending that elderly female relatives will have warts and that hostile accusations will flare up. The conjunction of the majority with the Dva trigram portends turbulence due to demonic forces, and painful afflictions for children of average age. The conjunction of the majority with the Khen trigram suggests harsh portents for old men, afflictions due to dog bites, and so forth. The conjunction of the majority with the Kham trigram is known as the ‘churning of the ocean depths’ or the ‘digging of earth which fills the legs’ (*rkang-gang sa-bru*), portending that small boys will be prone to diseases of the perinephrium and to swelling of the urethra. The conjunction of the majority with the Gin trigram portends that older boys will be afflicted, the right leg and right side being prone to leprosy and skin diseases, and they will be cursed by angina or muscular spasms. The conjunction of the majority with the Zin trigram portends ill-auspices for small girls, suggesting there will be sharp pains of the right side. Lastly, the conjunction of the majority with the Zon trigram portends madness or bad omens afflicting older girls. Various ritual means are recommended to counteract such portents.



Plate 9, fig. 6

Plate 9, fig. 6 (Ms I: ff. 37–39). Calculation of the twenty-seven general categories of obstacle year made on the basis of the trigram conjunctions of the family members (*White Beryl*, ff. 259b–261b)

Calculations based on the conjunctions of the majority of family members with a specific trigram (<i>khym-nas mi-mangs-kyl spar-kha 'phungs-chags brtsi-ba</i>)													Ox	Sheep	Dog	Dragon
Conjunctions with Li	Conjunctions with Kham	Conjunctions with Li and Kham	Conjunctions with Khon	Conjunctions with Dva	Conjunctions with Khen	Conjunctions with Gin	Conjunctions with Zin	Conjunctions with Zon	Complex conjunctions of Li and Khen	Complex conjunctions of Dva and Zin	Complex conjunctions of Khon and Kham	Complex conjunctions of Gin and Zon	Gin	Khon	Khen	Zon
are known as the 'implosion of the heavens, which fills everything' (<i>spyi-gang gnam-rdib</i>), portending that it will be particularly inauspicious for adult girls, and that there will be contagious diseases, and ailments of the head, the eyes and the upper part of the body.	are known as the 'churning of the ocean depths' or the 'digging of earth which fills the legs' (<i>rkang-gang sa-bru</i>), portending that small boys will be prone to diseases of the perinephrium and to swelling of the urethra.	are known as the 'crumbling cairn' (<i>mtsho-yor 'gyel-bd</i>), portending that heaven and earth will be torn asunder.	are known as the 'rending of the earth', portending that elderly female relatives will have warts, and that hostile accusations will flare up.	portend turbulence due to demonic forces, and colic afflicting a middle child.	suggest harsh portents for old men, afflictions due to dog bites and so forth.	portend that older boys will be afflicted, the right leg and right side being prone to leprosy and skin diseases, and that one will be cursed by angina and muscular spasms.	portend ill-auspices for small girls, suggesting there will be sharp pains of the right side.	portend madness or bad omens afflicting older girls.	are known as the 'felt wrapping' (<i>phying-thums gril</i>), portending a harsh outcome for old men and girls of average age.	are known as the 'piercing of the dagger' (<i>grt-phur bsoñ</i>), portending inauspicious outcomes for boys and girls of average age, inducing pains and blood disorders.	are known as the 'crossing of black spears' (<i>mdung-nag</i>), portending a harsh outcome for boys and girls of average age, inducing pains and blood disorders.	are known as the 'playing of dice' (<i>cho-lo tseñ</i>), portending ill for older boys and girls.				the outcome is particularly severe when any of these four adversarial year-signs conjoin with their respective trigrams, as indicated above (<i>gshed-tzhi rang-gi-thog bab-na mchi-ba nyer-ñ</i>).



Plate 17, fig. 13

Plate 17, fig. 13 (Ms II: ff. 6–8). Prognostications concerning the trigram conjunctions of the majority of family members (*White Beryl*, ff. 259b–260a)

The following are the inauspicious conjunctions associated directly with the trigrams (<i>spar-kha rang-thog 'phungs-pa' ngan-pa</i>)							
Li	Khon	Dva	Khen	Kham	Gin	Zin	Zon
The conjunction coinciding with the Li trigram is known as the 'implosion of the heavens, which fills everything' (<i>li-phungs spyi-gang gnam-rdib</i>).	The conjunction coinciding with the Khon trigram is known as the 'rending of the earth' (<i>khon-phungs sa gzhung-ra</i>).	The conjunction coinciding with the Dva trigram is known as 'turbulence due to demonic forces' (<i>dva-phungs bdud-dprung g'ros</i>).	The conjunction coinciding with the Khen trigram is known as the 'rending of the heights' (<i>khen-phungs sgang-ra</i>).	The conjunction coinciding with the Kham trigram is known as the 'churning of the ocean depths' (<i>kham-phungs rgya-mtsho gling 'khrugs</i>).	The conjunction coinciding with the Gin trigram is known as the 'harshness for older boys' (<i>gin-phungs bu-che rtsud</i>).	The conjunction coinciding with the Zin trigram is known as 'ill-auspices for small girls' (<i>zin-phungs bu-mo chung ngan</i>).	The conjunction coinciding with the Zon trigram is known as the 'restriction on older girls' (<i>zon-phungs bu-mo che dog</i>).

The sequence of conjunctions associated with the trigrams also includes the so-called ‘four gates to *māra*’ (*bdud-sgo bzhi*), which are depicted on Supplementary Plate 17, fig. 14. These comprise: the oppression of Li upon Kham, which portends harshness for males; the oppression of Dva upon Zin, which portends harshness for females; the oppression of Khen upon Zon, which portends affliction of corpses; and the oppression of Gin upon Khon, which portends that graves will be dug.²⁰

Plate 17, fig. 14



Plate 17, fig. 14 (Ms II: ff. 9–10): Prognostications based on trigram conjunctions known as the ‘four gates to *māra*’ (*spar-kha'i bdud-sgo bzhi*)

Prognostications based on trigram conjunctions known as the ‘four gates to <i>māra</i> ’ (<i>spar-kha'i bdud-sgo bzhi</i>)			
The oppression of Li upon Kham	The oppression of Dva upon Zin	The oppression of Khen upon Zon	The oppression of Gin upon Khon
portends harshness for males (<i>pho-rtsul</i>).	portends harshness for females (<i>mo-rtsul</i>).	portends the presence of corpses (<i>ro-'dzin</i>).	portends that graves will be dug (<i>dong-brka</i>).

Furthermore, the so-called ‘four arrow’ chart (*mdel-bar bzhi*; Plate 9, fig. 8) indicates a conjunction afflicting the four cardinal directions. Among them Li in the south is the arrow directed at the living and the dead, Dva in the west is the arrow directed at heaven and earth, Kham in the north is the arrow directed at treacherous spirits (*sri-can*),²¹ and Zin in the east is the arrow directed at existence or rebirth (*srid-pa*). Then, the so-called ‘four arrow-tip’ chart (*mdel-rtse bzhi*; also Plate 9, fig. 8) indicates a parallel conjunction afflicting the four intermediate directions.

The chart known as the ‘separation of sun and shade’ (*gdags-srib bye-bral*; Plate 9, fig. 8), in which three trigrams (Zon, Zin and Gin) are stacked in the east and another three (Khon, Dva and Khen) are stacked in the west, portends disintegration and division. The chart in which the southern trigrams, Zon, Li and Khen, are stacked above their respective northern trigrams, Gin, Kham and Khon (Plate 9, fig. 8), indicates division between top and bottom (*lho-byang phu-mda'i bye-bral*). The chart of Khen stacked above Khon (Plate 9, fig. 8) is the one indicating division between heaven and earth (*gnam-sa'i bye-bral*).²²

Plate 9, fig. 8 (Ms I: ff. 37–39): Prognoses of obstacle years made on the basis of complex trigram conjunctions

Complex conjunctions of the three right-sided trigrams (<i>g'as-gsum khal-yo</i>), i.e. Zin, Zon and Gin, known as the ‘swaying load’	Complex conjunctions of imbalance in the three left-sided trigrams (<i>g'yon-gsum do-ma mnyam</i>), i.e. Khon, Dva and Khen	Complex conjunctions of the trigrams Khen and Zon	Complex conjunctions of the trigrams Khen and Kham	Complex conjunctions of the ‘four arrow’ chart (<i>mdel-bar bzhi</i>), i.e. S Li, W Dva, N Kham and E Zin	Complex conjunctions of the ‘four arrow-tip’ chart (<i>mdel-rtse bzhi</i>), comprising: S Khon; W Khen; N Gin; and E Zon	Complex conjunctions of the chart in which the three trigrams Zon, Zin and Gin are stacked vertically in the east and the trigrams Khon, Dva and Khen are stacked vertically in the west	Complex conjunctions of the chart in which the southern trigrams Zon, Li and Khen are stacked above their respective northern trigrams, Gin, Kham and Khon	Complex conjunctions of Khen and Khon
portend that there will be bad auspices for male servants, running the risk of riding accidents or falling over a precipice, for which reason they are admonished to be careful while travelling.	augur ill for female servants, portending grief, falling masonry, and knife accidents.	are known as the ‘wrong turn of the dice’ (<i>cho-log</i>), portending inauspicious outcomes.	are known as the ‘crossing of the back’ (<i>rgyab-bsnol</i>), portending inauspicious outcomes.	are known to afflict the ‘four cardinal directions’, i.e. Li (S) is the arrow directed at the living and the dead, Dva (W) is the arrow directed at heaven and earth, Kham (N) is the arrow directed at treacherous spirits [of destruction], and Zin (E) is the arrow directed at existence or rebirth (<i>srid-pa</i>).	are known to afflict the four intermediate directions in a parallel manner to those of the four cardinal directions.	are known as the ‘separation between sun and shade’ (<i>gdags-srib bye-bral</i>), portending disintegration and division.	portend division between north and south, or between top and bottom (<i>lho-byang phu-mda'i bye-bral</i>).	portend division between heaven and earth (<i>gnam-sa'i bye-bral</i>).

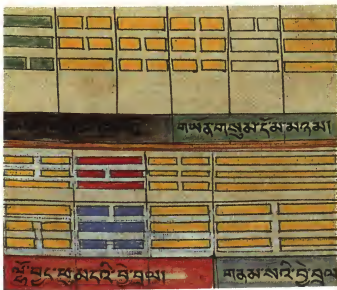


Plate 9, fig. 8



When the impact of the relationships between the trigrams is further analysed, a complex conjunction of the trigrams Li and Kham, known as the ‘crumbling cairn’ (*mitho-yor 'gyel-ba*; Plate 9, fig. 6), portends that heaven and earth will be torn asunder.²³ A complex conjunction of the trigrams Dva and Zin, known as the ‘piercing of the dagger’ (*gri-phur 'debs*; Plate 9, fig. 6) is inauspicious for boys and girls of average age, inducing pains and blood disorders.²⁴ A complex conjunction of the trigrams Li and Khen, known as the ‘felt wrapping’ (*phying-thums gril*; Plate 9, fig. 6), portends a harsh outcome for old men and girls of average age.²⁵ A complex conjunction of the trigrams Khon and Kham, known as the ‘crossing of black spears’ (*mdung-nag bsnol*) or ‘delivering sorrow’ (*mya-ngan gtod*; Plate 9, fig. 6), portends a harsh outcome for old women and small boys.²⁶ When the woman has the trigram Li and the man has the trigram Dva, the portent is known as the ‘felt wrapping’ (*phying-thums gril-ba*; Supplementary Plate 17, fig. 15), or when the woman has the trigram Khon and the man has the trigram Kham it is known as the ‘loss of the wife’ (*byen-mo shor-ba*; also Plate 17, fig. 15), and these both augur ill-



Plate 17, fig. 15

health.²⁷ A complex conjunction of the trigrams Gin and Zon, known as the 'playing of dice' (*cho-lo rtse*, Plate 9, fig. 6), augurs ill for older boys and girls.²⁸ A complex conjunction of the trigrams Khon and Zon is known as the 'two hands beating the breast' (*lag-gnyis brang-brdung*, Plate 9, fig. 7).²⁹ A complex conjunction of the trigrams Gin and Khen (error on plate) is known as the 'two feet digging the earth' (*rkang-gnyis sa-brko/bru*, Plate 9, fig. 7).³⁰ These last two cases are an ingress for demons. A complex conjunction of the trigrams Khon and Zon is known as the 'wrong turn of the dice' (*cho-log*, Plate 9, fig. 8).³¹ and a complex conjunction of the trigrams Khen and Kham is known as the 'crossing of the back' (*rgyab-bsnol*, Plate 9, fig. 8).³²

Plate 17, fig. 15 (Ms II, ff. 6–7). Further portents based on combined trigrams (White Beryl, ff. 260b–261a)

The portent is known as the 'felt wrapping' (phying-thums gril-ba)		The portent is known as the 'loss of the wife' (byen-mo shor-ba)	
when the woman (<i>bud-med</i>)	and the man (<i>skyes-pa</i>)	when the woman (<i>bud-med</i>)	and the man (<i>pho</i>)
has the trigram Li	has the trigram Dva	has the trigram Khon	has the trigram Kham

In addition, if conjunctions associated with all four earth element trigrams situated in the four intermediate directions arise (*mtshams-bzhi'i babs-nas bzhi-langs*, Plate 9, fig. 7), it portends that elderly or young couples may have to endure false accusations and pay compensation. If conjunctions associated with all four trigrams in the cardinal directions arise, the four odd-numbered trigrams³³ will be shaken (*phyogs-bzhi'i babs-na se-bzhi 'gu*, Plate 9, fig. 7), portending loss of wealth and marital disputes, particularly inauspicious for adult males.

If all eight trigrams are in association, the prediction is known as the 'closure of the eightfold door' (*brgyad-sgo bca'd*) or the 'closure of the victorious door' (*rgyal-sgo bca'd*, Plate 9, fig. 7). In this case, the outcome is generally auspicious despite some sources claiming that there will be increasingly harsh results in years coinciding with an adversarial aspect.

If the impact of the three upper trigrams (Khon, Li and Zon) is conjoined (*stod-gsum 'dom-'jal*, Plate 9, fig. 7), the prediction is known as the 'two hands beating the breast and weeping eyes', and it will be inauspicious for the old and the young, provoking sorrows, divorce and the ingress of primordial bewitchers (*ye-'brog*). Conversely, if the impact of the three lower trigrams (Gin, Kham and Khen) is conjoined (*smad-gsum*), the prediction is known as the 'onset of disputation' (*gyod lag-lhung*, Plate 9, fig. 7), portending that the 'two feet will sweep the ground', i.e. that young persons will be susceptible to riding accidents, falling into ravines, imprisonment, grief, possession by primordial bewitchers (*ye-'brog*) and accusations.



Plate 9, fig. 7

Plate 9, fig. 7 (Ms I, ff. 37–39): Prognoses of obstacle years made on the basis of complex trigram conjunctions, continued

Complex conjunctions of the four trigrams of the intermediate directions, i.e. SW Khon, SE Khen, NE Gin and NW Zon	Complex conjunctions of the four trigrams of the cardinal directions, i.e. S Li, W Dva, N Kham and E Zin	Combined portents associated with all eight trigrams, i.e. C kun-babs, S Li, SW Khon, W Dva, NW Khen, N Kham, NE Gin, E Zin and SE Zon	Complex conjunctions of the trigrams Zon and Khon	Complex conjunctions of the trigrams Zon and Khen	Complex conjunctions of the three upper trigrams Zon, Li and Khon	Complex conjunctions of the three lower trigrams Gin, Kham and Khen
are known as the 'rising of the four earth trigrams in the four intermediate directions' (<i>mtshams-bzhi'i babs-na sa-bzhi-langs</i>), portending that elderly or young couples may have to endure false accusations and pay compensation.	are known as the 'reverberation of the four odd trigrams in the four cardinal directions' (<i>phyogs-bzhi'i babs-na se-bzhi 'gu</i>), portending loss of wealth and marital disputes, particularly inauspicious for adult males.	are known as the 'closure of the eightfold door' (<i>brgyad-sgo bca'd</i>) or the 'closure of the victorious door' (<i>rgyal-sgo bca'd</i>); in this case, the outcome is generally auspicious.	are known as the 'two hands beating the breast' (<i>lag-gnyis brang-brdung</i>), portending an ingress for demons.	are known as the 'two feet digging the earth' (<i>rkang-gnyis sa-brko/bru</i>), portending an ingress for demons.	are known as the 'two hands beating the breast and weeping eyes', or 'armspan measurement of the upper three trigrams' (<i>stod-gsum 'dom-'jal</i>), portending bad auspices for the old and the young, provoking sorrows, divorce, and the ingress of <i>ye-'brog</i> demons.	are known as the 'falling fighting hands of the three lower trigrams' (<i>smad-gsum gyer/gyod-lag-lhung</i>), portending that the 'two feet will sweep the ground', i.e. that young persons will be susceptible to riding accidents, falling into ravines, imprisonment, grief, possession by primordial bewitchers, and accusations.

The combined impact of imbalance (lit. 'swaying loads') in the three right-sided trigrams (*gYas-gsum khal-yo*, Plate 9, fig. 8), i.e. Zin, Zon and Gin, portends that there will be bad auspices for male servants, running the risk of riding accidents or falling over a precipice, for which reason they are admonished to be careful while travelling. The combined impact of imbalance in the three left-sided trigrams (*gYon-gsum do-ma mnyam*, Plate 9, fig. 8), i.e. Khen, Dva and Khon, augurs ill for female servants, portending grief, falling masonry and knife accidents. In all these cases, counteracting rituals are prescribed.

The chart depicting the five categories of year-sign that are securely cherished (*nying-bzung lnga*, Plate 9, fig. 9) is described as follows. The securely cherished year-signs are those that form a friend-relationship with the majority of household members' year-signs when the element of the present year's trigram coincides with the majority element. For example, if the majority of a household's year-signs are the horse or snake, coinciding with the trigram Li, other household members with a bird or monkey sign are properly cherished since these signs are in a friend-relationship. Similarly, if the majority of a household's year-signs are the tiger or hare, coinciding with the trigram Zin, other household members with an ox, dragon, sheep or dog sign are properly cherished; if the majority of a household's year-signs are the mouse or pig, coinciding with the trigram Kham, other household members with a horse or snake sign are properly cherished; if the majority of a household's year-signs are the bird or monkey, coinciding with the trigram Dva, other household members with a tiger or hare sign are properly cherished; and if the majority of a household's year-signs are the ox, dragon, sheep or dog, coinciding with the trigram Khon, other household members with

a mouse or pig sign are properly cherished. If, on the other hand, the signs of the minority of household members form a mother- or son relationship with the majority signs and trigram, the outcome will be mediocre, and if they form an enemy- or adversarial relationship, the outcome will be inauspicious.



Plate 9, fig. 9



Plate 9, fig. 9 (Ms I: ff. 38–39): Chart indicating the five categories of year-sign that are securely cherished

If the majority of a household's year-signs are (<i>lo mang-poh</i>)	horse or snake	tiger or hare	mouse or pig	monkey or bird	ox, sheep, dog or dragon
coinciding with the current trigram (<i>babs-spar</i>)	Li	Zin	Kham	Dva	Khon
a minority with the year-signs (<i>lo gcig-gnyis</i>)	bird or monkey	ox, sheep, dog or dragon	horse or snake	tiger or hare	mouse or pig
are included among the category of five which are securely cherished (<i>snying-bzung lnga</i>) because they form friend-relationships	are securely cherished (<i>snying-bzung</i>)	are securely cherished (<i>snying-bzung</i>)	are securely cherished (<i>snying-bzung</i>)	are securely cherished (<i>snying-bzung</i>)	are securely cherished (<i>snying-bzung</i>)

The chart outlining the five confusions (*'dzol-rdib lnga*; Plate 9, fig. 10) portends the 'roaming of the life-spirit' (*bla-khyams*), which occurs when the subject's natal year-sign forms an enemy-relationship with both the trigram and the present year. For example, this occurs when the subject's natal sign is the horse or snake, coinciding with the trigram Kham and the mouse or pig year, or when the subject's natal sign is the bird or monkey, coinciding with the Li trigram and the horse or snake year, or when the subject's natal sign is the mouse or pig, coinciding with the Khon trigram and the ox, dragon, sheep or dog year, or when the subject's natal sign is the tiger or hare, coinciding with the Dva trigram and the bird or monkey year; or when a subject of the ox, dragon, sheep or dog sign coincides with the Zin trigram and the tiger or hare year. In all such cases portending the 'roaming of the life-spirit', specific longevity rituals should be performed.

Plate 9, fig. 10

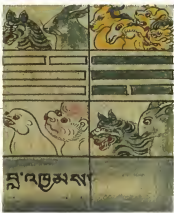


Plate 9, fig. 10 (Ms I: ff. 37–38): Calculating the 'five confusions' or the 'roaming of the life-spirit'

When the subject's year-sign (<i>rtsi-bya'ik</i>) is	horse or snake	bird or monkey	mouse or pig	tiger or hare	ox, sheep, dog or dragon
coinciding with the current trigram (<i>babs-spar</i>)	Kham	Li	Khon	Dva	Zin
and the present year is (<i>gnam-ik</i>)	mouse or pig	horse or snake	sheep	bird or monkey	tiger or hare
The chart outlining the five confusions (<i>'dzol-rdib lnga</i>), or 'roaming of the life-spirit' (<i>bla-khyams</i>), occurs when the subject's year-sign forms an enemy-relationship with both the trigram and the present year (<i>gnam-lo-dang spar-kha dgra-thog bab-pa 'dzol-deb-bam bla-khyams</i>)					

The last of the twenty-seven general obstacles associated with the trigrams concerns the coincidence of the heavenly gate and the earthly gate, at which times suitable precautions should be taken (Plate 9, fig. 11). Here, the element of the trigram corresponding to the heavenly gate is in a mother-relationship to that of the natal year-sign, while that corresponding to the earthly gate is in a son-relationship. For example, when the subject's natal sign is the tiger or hare, the heavenly gate trigram is Kham and the earthly gate trigram is Li. Similarly, when the subject's natal sign is the horse or snake, the heavenly gate trigram is Zin and the earthly gate trigram is Khon, Khen, Gin or Zon. When the subject's natal sign is the bird or monkey, the heavenly gate trigram is Khon and the earthly gate trigram is Kham. When the subject's natal sign is the mouse or pig, the heavenly gate trigram is Dva and the earthly gate trigram is Zin. When the subject's natal sign is the ox, dragon, sheep or dog, the heavenly gate trigram is Li and the earthly gate trigram is Dva. Finally, regardless of the subject's natal sign, the heavenly gate trigram is generally held to be Khen and the earthly gate trigram Khon.



Plate 9, fig. 11

Plate 9, fig. 11 (Ms I: ff. 38–39): The coincidence of specific year-signs with heavenly gate and earthly gate trigrams

Precautions should be taken when the subject's year-sign (<i>rtst-bya'i lo</i>) is coinciding with the following heavenly gate trigram (<i>spar-kha'i gnam-sgo</i>), which is in a mother-relationship and the following earthly gate trigram (<i>spar-kha'i sa-sgo</i>), which is in a son-relationship	tiger or hare	horse or snake	bird or monkey	mouse or pig	sheep, dog, ox or dragon	any sign (<i>lo-rtags kun-gy</i>)
	Kham	Zin	Khon	Dva	Li	Khen
	Li	Khon, Khen, Gin or Zon	Kham	Zin	Dva	Khon

Bottom Detail of Plate 18, fig. 7 (see p. 244), showing the prescribed rituals when the majority of household members have the numeric squares White One, Six and Eight

If the trigram of the present year coincides with its own natural year-sign, the prediction is known as the 'eye cast on the family' (*rus-mig*), as depicted on Supplementary Plate 17, fig. 16. This portends that one will be angry with oneself, and so forth. The outcome is particularly severe when such trigrams coincide with one of the four adversarial year-signs, as when Gin coincides with the ox year, Khon with the sheep year, Khen with the dog year or Zon with the dragon year.



Plate 17, fig. 16

Plate 17, fig. 16 (Ms II: ff. 7–10): The coincidence of the current trigram with its natural year-sign (*White Beryl*, I. 262a)

Inauspicious portents known as the 'eye cast on the family' may occur when the current trigram coincides with its own natural [year-sign] (*rang-thog babs spar-kha'i rus-mig-gi ngan-pa*), as follows

Li coinciding with the horse or snake year	Khon coinciding with the sheep year	Dva coinciding with the bird or monkey year	Khen coinciding with the dog year	Kham coinciding with the mouse or pig year	Gin coinciding with the ox year	Zin coinciding with the tiger or hare year	Zon coinciding with the dragon year
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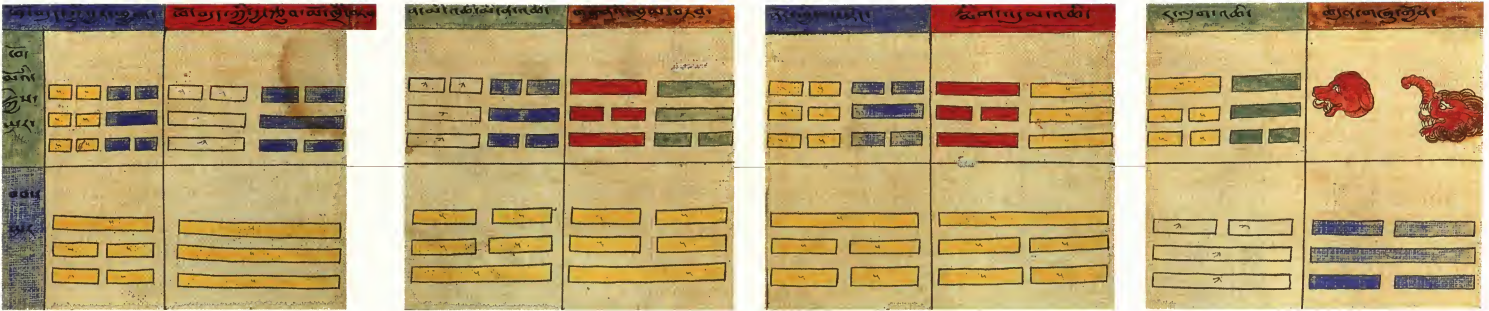


Plate 17, fig. 17

Additionally, as depicted on Supplementary Plate 17, fig. 17, it is said that during a year governed by the current trigram Gin when a couple have the trigrams Khon and Kham, the male may be confronted by the portent known as 'entering the trap of demons' (*pho bdud-kyi rgya chug*). During a year governed by the trigram Khen, when a couple have the trigrams Dva and Kham, the male may be confronted by the 'harsh trap of demons', and the female by the portent known as 'Yama's list' (*mo khram blat*). During a year governed by the trigram Zon, when a couple have the trigrams Dva and Kham, the woman may be confronted by 'Yama's list indicating near fatal illness or death' (*na-mi 'chi mi-na mchi*). During a year governed by the trigram Zon, a couple born under the trigrams Li and Zin may also be confronted by the portent known as 'Yama's list' (*gshin-rje'i khram blat*). During a year governed by the trigram Gin, when a couple have the trigrams Khon and Kham, someone born under one of the three compatible year-signs may be confronted by the portent known as the 'squandering of wealth' (*nor-gang stong*). During a year governed by the trigram Gin, a couple who have the trigrams Li and Khen may be confronted by the portent known as 'death of hoofed animals' (*rmig-'dum 'chi*). During a year governed by the trigram Dva, a couple who have the trigrams Gin and Zin may be confronted by the portent known as 'death of goats and sheep' (*ra-lug 'chi*). During a year governed by the trigram Kham, a couple of the fire dog and dragon signs may be confronted by the portent known as 'woman wearing a rain-cape' (*mdun-gzhu gyon*).

Plate 17, fig. 17 (Ms II: ff. 6–9); Prognostications concerning the conjunction of a couple's natal trigrams or year-signs with the trigram of the present year (White Beryl, f. 262a/b)

The portent is known as	the male 'entering the trap of demons' (<i>pho-bdud-kyi rgya chug</i>)	the male 'entering the trap of demons', or the female 'being on Yama's list' (<i>pho-bdud-kyi rgya rtsub mo khram-blat</i>)	'Yama's list indicating' near-fatal illness or death' (<i>na-mi 'chi mi-na mchi</i>)	'Yama's list' (<i>gshin-rje'i khram blat</i>)	'squandering of wealth' (<i>nor-gyi gang-stong</i>)	'death of hoofed animals' (<i>rmig-'dum 'chi</i>)	'death of sheep and goats' (<i>rva-lug 'chil</i>)	'wearing a woman's rain-cape' (<i>mdun-gzhu gyon</i>)
when a couple have the following natal trigrams (<i>pho-mo'i skyes-spar</i>)	Khon and Kham	Dva and Kham	Dva and Kham	Li and Zin	Khon and Kham	Li and Khen	Gin and Zin	Fire dog and dragon
and the current trigram is the following (<i>babs-spar</i>)	Gin	Khen	Zon	Zon	Gin	Gin	Dva	Kham

In all such negative cases, if the appropriate rituals are correctly undertaken, the negative conjunctions will turn out to be auspicious. As such (as depicted on Supplementary Plate 17, fig. 18), the portent of the Zin conjunction will come to possess eight excellences, which include recovery from chronic disease, thriving cattle, successful travel, immunity to hostile impediments, and the accomplishment of one's wishes. The portent of the Gin conjunction will come to possess five excellences, namely victory in disputations, the finding of lost property, immunity from harmful foes, recovery from ill-health, and the benefit of all beings. The portent of the Khen conjunction will come to possess eight excellences, including the finding of lost property, freedom from evil spirits, prosperity, and so forth.

Plate 17, fig. 18 (Ms II: ff. 10, 6); The excellent attributes accruing when such conjunctions are averted (White Beryl, f. 262b)

The following Zin conjunction comes to possess eight excellences (<i>zin-phungs legs-pa brgyad idan</i>)	The following Gin conjunction comes to possess five excellences (<i>gin-phungs legs-pa lnga idan</i>)	The following Khen conjunction comes to possess eight excellences (<i>khen-phungs legs-pa brgyad idan</i>)
Zin above	Gin above	Khen above
Zin below	Gin below	Khen below

In addition, it is said that if trigrams with elements in a mother- or son-relationship are on top the outcome will be gentle, but if those in an enemy-relationship are on top the outcome will be harsh. For example, as indicated on Supplementary Plate 17, fig. 19, if the four female trigrams (Khon, Zin, Khen and Zon) are present, the auspicious prediction is known as the 'securing of the four upper beams' (*stod-gdung bzhi-'shugs*); and if the four male trigrams (Dva, Kham, Khen and Gin) are present, it is known as the 'securing of the four lower bases'. If Kham is stacked above Zin, it portends that one's wishes may be extensively fulfilled.³⁴ If Li is stacked above Zin, it portends that the great fires of happiness will burn.³⁵ If Li is stacked above Khon, it portends that the citadel of happiness will be built.³⁶ If Dva is stacked above Khen, it portends that there will be extensive foliage.³⁷ If Dva is stacked above Kham, it portends that the spring of existence will come forth.³⁸ If Li is stacked above Khen, it portends that happiness will be secure and extensive.³⁹ If Dva is stacked above Zin, it portends that wealth and prosperity will accrue.⁴⁰ If Khon is stacked above Dva, it portends that the hand of a corpse will ring [a bell].⁴¹ Lastly, if Khen or Gin is stacked above Zin, it portends that sorrows will be dispelled.⁴²

Plate 17, fig. 18

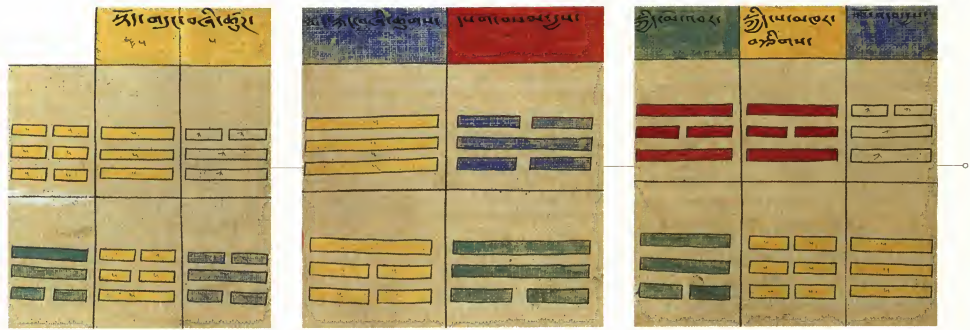


Plate 17, fig. 19

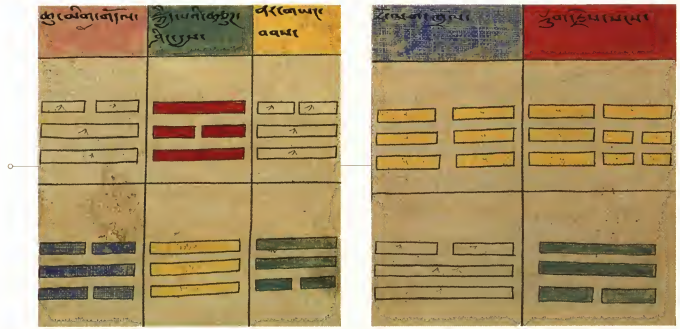


Plate 17, fig. 19 (Ms II, ff. 6–10): Auspicious predictions accruing when certain trigrams are conjoined (White Beryl, f. 262b)

'The four upper beams will be secured' (<i>stod- gdung bzhi-tshugs</i>)	'The four lower bases will be secured' (<i>rmad rkang-bzhi tshugs</i>)	'Extensive wishes will be fulfilled' (<i>dpag- bsam rgyas</i>)	'The fires of happiness will burn' (<i>skyid-me 'bar</i>)	'The citadel of happiness will be built' (<i>skyid-pa mkhar-btsigs</i>)	'There will be extensive foliage' (<i>lo-'dab rgyas</i>)	'The spring [of existence] will come forth' (<i>chu-mig gdol</i>)	'Happiness will be secure and extensive' (<i>skyid-pa'i tshugs- shing rgyas</i>)	'Wealth and prosperity will accrue' (<i>nor-gYang babs</i>)	'The hands of a corpse will ring a bell' (<i>ro-lag khrol</i>)	'Sorrow will be dispelled' (<i>sdug-rjes sangs</i>)
when Khon and Khon are above Zin and Zon	when Dva and Khon are above Kham and Gin	when Kham is above Zin	when Li is above Zin	when Li is above Khon	when Dva is above Khon	when Dva is above Kham	when Li is above Khon	when Dva is above Zin	when Khon is above Dva	when Khon or Gin is above Zin

Elsewhere, as depicted on Supplementary Plate 18, fig. 2, it is stated that conjunctions of the majority of family members with the trigram Li portend very harsh outcomes for a minority with the trigram Dva, while conjunctions of the majority with Dva portend harsh outcomes for a minority with Zin, conjunctions of the majority with Zin portend harsh outcomes for a minority with one of the four intermediate trigrams, particularly Khon, while conjunctions of the majority with one of the four intermediate trigrams portend harsh outcomes for a minority with Kham, and those coinciding with Kham for a minority with Li.

Plate 18, fig. 2

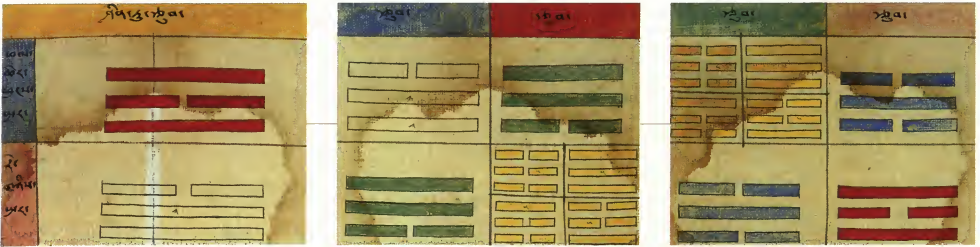


Plate 18, fig. 2 (Ms II, ff. 11–13): Predictions for a minority of household members when the majority have a specific trigram conjunction (White Beryl, f. 262b)

The predicted outcome is	very harsh (<i>shin-tu rtsut</i>)	harsh (<i>rtsut</i>)	harsh (<i>rtsut</i>)	harsh (<i>rtsut</i>)	harsh (<i>rtsut</i>)
when the majority of family members have the following trigram conjunction (<i>phat-cher phungs-spar</i>)	Li	Dva	Zin	Khon, Khon, Gin or Zon	Kham
for a minority with the following trigram (<i>re-gnyis spar</i>)	Dva	Zin	Khon, Khon, Gin or Zon	Kham	Li

If the majority of household members have a specified trigram and element conjunction, the predicted outcome for minority household members with other specified elements is harsh, as depicted on Supplementary Plate 18, fig. 3. For example, if the majority have a conjunction of the trigram Li and the fire element, the outcome will be harsh for a minority with the iron or water elements. If the majority have a conjunction of the trigram Kham and the water element, the outcome will be harsh for a minority with the earth or fire element.

If the majority have a conjunction of the Zin trigram and the wood element, the outcome will be harsh for a minority with the earth and iron elements; and similarly, if the majority have a conjunction of the Dva trigram and the iron element, there will be a harsh outcome for a minority with the wood or fire element.

Plate 18, fig. 3

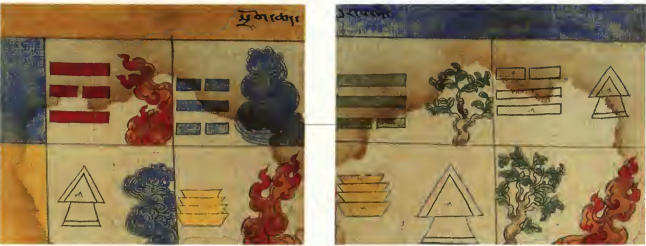


Plate 18, fig. 3 (Ms II: ff. 14–15): Harsh predictions for minority family members when the majority have a specified trigram and element (White Beryl, I. 262b)

Harsh outcomes predicted for minorities when the majority have a specified trigram and element conjunction, known as the 'four tombs cutting off vitality' (*srog-chad dur-bzh*)

When the majority have the trigram Li and the fire element	When the majority have the trigram Kham and the water element	When the majority have the trigram Zin and the wood element	When the majority have the trigram Dva and the iron element
the outcome will be harsh for a minority with the iron or water element	the outcome will be harsh for a minority with the earth or fire element	the outcome will be harsh for a minority with the earth or iron element	the outcome will be harsh for a minority with the wood or fire element

In addition, as depicted on Supplementary Plate 18, fig. 4, there are dire predictions when a majority of household members have a specified year-sign and trigram conjunction. For example, divorce and death are predicted when a majority have the bird or monkey year-sign and the trigram Li. Accidental death due to injury is predicted when a majority have the tiger or hare sign and the trigram Dva. Death by burning or drowning is predicted when a majority have the horse or snake sign and the trigram Dva. The 'peg of longevity' is predicted to be dislodged when a majority have the ox, sheep, dragon or dog sign and the trigram Zin. The 'hat of misfortune' will be worn when a majority have the ox sign and the trigram Khon. The heavenly gate will be exposed when a majority have the dragon sign and the trigram Khen. Treacherous spirits of disaster (*phung-sri*)⁴³ will arise when a majority have the sheep sign and the trigram Gin. Lastly, there will be plagues and infectious diseases when a majority have the dog sign and the trigram Zon.

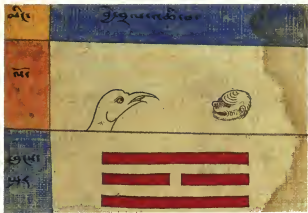


Plate 18, fig. 4



Plate 18, fig. 4 (Ms II: ff. 11–15): Dire predictions occurring when a majority of household members have a specified year-sign and trigram conjunction (White Beryl, ff. 262b–263a)

The following are the names of the predictions occurring (<i>ming</i>)	divorce and death (<i>bye-bral 'chi-ba</i>)	accidental death (<i>grin-'chi</i>)	death by fire or drowning (<i>me-chu klong 'dar</i>)	the peg of longevity will be dislodged (<i>tshe-phur ldang</i>)	the hat of misfortune will be worn (<i>byur-zhwa gyon</i>)	the heavenly gate will be exposed (<i>gnam-sgo phyé</i>)	treacherous spirits of disaster will arise (<i>'phungs-sri ldang</i>)	infectious diseases and plagues will occur (<i>rims-dal 'bat</i>)
when a majority have the following year-sign (<i>lo</i>)	bird or monkey	tiger or hare	horse or snake	ox, sheep, dog or dragon	ox ⁴⁴	dragon	sheep	dog
and the following trigram conjunction (<i>phungs-spar</i>)	Li	Dva	Dva	Zin	Khon	Khen	Gin	Zon

It is said that whatever the present year, the chart of 'heavenly medicine' (*gnam-sman*) stands in a mother-relationship to it, while the chart of 'intimation of luck' (*phyva-lon*) stands in a son-relationship, the chart of 'growth through glory' (*dpal-bskyed*) stands in an identity-relationship, the chart of the 'cutting influence of demons' (*bdud-gcod*) in an enemy-relationship, and the chart of the 'five demons' (*'dre-lnga*) in a friend-relationship. For example, as shown on Supplementary Plate 18, fig. 5, when the present year-sign is the mouse or pig, the trigram Dva, indicating the 'heavenly medicine' chart, is in a mother-relationship; Zin, indicating the 'intimation of luck' chart, is in a son-relationship; Kham, indicating the 'growth through glory' chart, is in an identity-relationship; Khon, Khen, Gin or Zon, indicating the 'cutting influence of demons' chart, is in an enemy-relationship; and Li, indicating the 'five demons' charts, is in a friend-relationship.

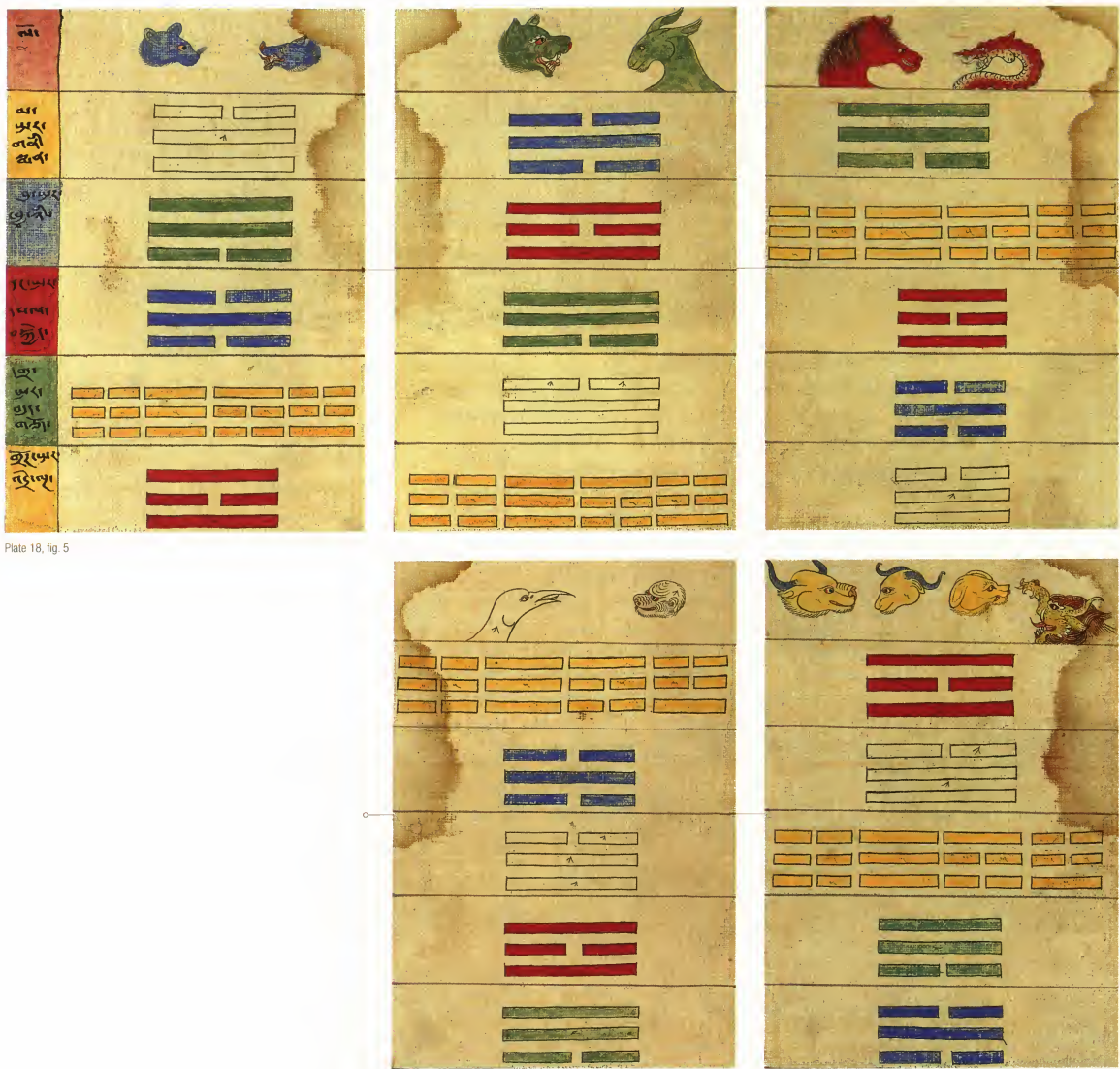


Plate 18, fig. 5

Plate 18, fig. 5 (Ms II: ff. 11–15): Trigrams indicative of the trigram charts in relationship to a given year (White Beryl, I, 263a)

When the present year-sign is (<i>lo</i>)	mouse or pig	tiger or hare	horse or snake	bird or monkey	ox, sheep, dog or dragon
The following trigram, indicative of the chart of 'heavenly medicine', is in a mother-relationship (<i>ma-spar gnam-sman</i>)	Dva	Kham	Zin	Khon, Khen, Gin or Zon	Li
The following trigram, indicative of the neutral chart of 'intimation of luck', is in a son-relationship (<i>bu-spar phyva-mnyam</i>)	Zin	Li	Khon, Khen, Gin or Zon	Kham	Dva
The following trigram, indicative of the chart of 'growth through glory', is in an identity-relationship (<i>rang-spar dpal-bskyed</i>)	Kham	Zin	Li	Dva	Khon, Khen, Gin or Zon
The following trigram, indicative of the chart of 'cutting influence of demons', is in an enemy-relationship (<i>dgra-spar bdud-gcod</i>)	Khon, Khen, Gin or Zon	Dva	Kham	Li	Zin
The following trigram, indicative of the chart of 'five demons', is in a friend-relationship (<i>grogs-spar 'dre-nga</i>)	Li	Khon, Khen, Gin or Zon	Dva	Zin	Kham

The section on the calculation of obstacle years based on the eight trigrams concludes with a description of the predicted results pertaining to the four positive and four negative charts comprised by these trigrams (f. 263a/b), concluding with the 'corporal punishment' (*lus-chad*) chart.⁴⁵

Intermediate divination of obstacle years on the basis of the numeric squares (White Beryl, ff. 263b–269a)

This section includes an introduction to the negative numerological portents and the ritual means of securing a positive outcome, along with the twenty-eight general obstacles associated with the numeric squares.

Now, White One, known as the 'mirror of the gods', suggests that one should take precautions against pollution, contagious diseases, disputations and various sorts of demonic affliction. Black Two, known as the 'mirror of the demons', portends divorce, forced emigration, grief and sadness. Blue Three, known as the 'mirror of attachment spirits' (*bsen-mo*), suggests the turbulence of separation and loss, the risk of sudden possession by primordial bewitchers (*ye-'brog*), false accusations, disputations, and so forth. Green Four, known as the 'mirror of serpentine spirits' (*nāga*), suggests quarrels, afflictions due to plague-causing spirits and serpentine water spirits, goitres, swellings, and so forth. Yellow Five, known as the 'mirror of the spirit lords of the soil' (*sa-bdag*), suggests bile disorders, fluid of the joints, contagious diseases, chronic fevers, swellings, and depression or anger due to demonic possession. White Six, known as the 'mirror of king spirits' (*rgyal-po*), generally suggests an auspicious outcome and good reputation, yet there may be afflictions due to demons, king spirits and malign goblins (*the'u-brang*), and various other ailments due to divine displeasure, including toothache and diseases of the limbs. Red Seven, known as the 'mirror of haunting spirits' (*btsan*), suggests complex afflictions due to haunting spirits (*btsan*) and the ghosts of murder victims (*gre-bo*), or due to serpentine spirits and haunting spirits (*bstan*). Women may have menstrual disorders, and there may be general blood disorders, ulcers, bile diseases and fevers. White Eight, known as the 'mirror of countryside deities' (*yul-lha*), is generally auspicious, yet there may be afflictions due to demons, leading to slander and mental disorders. Red Nine, known as the 'mirror of imprecatory goddesses', suggests afflictions due to various types of demon including imprecatory goddesses (*ma-mo*), *bdud-btsan*⁴⁶ and the ghosts of murder victims (*gre-bo*), and to bad luck and calamities issuing from the ancestral tombs. One might dream of befriending the dead and there is the risk of head, lung and heart diseases, as well as of haemorrhage, dermatitis, loss of appetite and stroke.

Various predicted outcomes and ritual remedies are then prescribed for each of these nine current numeric squares, and for their conjunction with different natal numeric squares. For example, when the reading coincides with Yellow Five, there will be diseases associated with the earth element, and the spirit lords of the soil or king spirits will cause affliction. One should undertake ritual means to avert such afflictions, a stūpa should be built, and votive relics moulded. Alternatively, when a subject with a black natal numeric square encounters a present year with a yellow numeric square, there may be serum disorders and cold diseases afflicting the stomach and liver, as well as the recurrence of chronic ailments and pains. Ritual means should then be employed, including the recitation of the *Sūtra of Amitāyus*, ablutions from the ritual vase, and the casting out of a scapegoat effigy to attract long life.

As far as the general predictions based on the numeric squares are concerned (shown on Supplementary Plate 18, fig. 6), if the majority of household members have the numeric square White One, death will ensue even if untimely, there will be ailments due to gods because demons of the air and ground will haunt the sap of trees, and there will be contagious pestilences (*yams-nad*), for which reasons impurities should be avoided. If the majority of household members have the numeric squares White One, White Six or White Eight, the ancestral male gods (*pho-lha*) will vanish into space, at which time one should ritually dispel the bewildering gods who come in pursuit.

If the majority of household members have the numeric square Black Two, there will be disruptions and unwarranted ailments due to the 'upper demons' (*ya-bdud*); it will be inauspicious for servants, horses, dogs and cattle; and there will be divorce and the break-up of the family home, for which reasons white soil should be scattered in the house, votive stūpas should be built, the *Prajñāpāramitā Sūtras* should be recited, and offerings should be made to the monastic community and to beings trapped in the lower destinies of animals, tormented spirits and the hells.⁴⁷

If the majority of household members have the numeric square Blue Three, the spirit lords of the soil will become displeased, and there will be the risk of sufferings due to avalanches, fractured skulls, and hostile forces arising, for which reasons the *gTug-gtor dkar-nag gzung*s should be recited and the *nag-po mgo-gsum* [gtor-ma] offering should be made.

If the majority of household members have the numeric square Green Four, serpentine spirits and spirit lords of the soil will be displeased and will cause their respective ailments, including dropsy, while diseases will also be caused by the conjunction of hostile fire and water elements. In cases such as this, offerings should be made to the serpentine spirits, and the *mtsho-sman* thread-cross should be made.

If the majority of household members have the numeric square Yellow Five, there will be afflictions due to king spirits and bewitchers, as well as losses, bile diseases and afflictions due to curses and evil spirits, for which reasons the *rgyal-mdos* and *khrag-mdos* thread-crosses should be made, and no enmity should be borne against Buddhist monks or Bon priests.

If the majority of household members have the numeric square Red Seven, hostile treacherous spirits (*sri*) will be enraged, there will be bloody wounds, and it will be inauspicious for the subject's own horses, for which reasons enchanted missiles (*zor*) should be cast in order to set free the haunting spirits (*bstan*), and rites of aversion should be performed to avoid bloodshed.

Lastly, if the majority of household members have the numeric square Red Nine, the lifespan and prosperity will diminish, for which reasons rites to attract prosperity, secure the lifespan and so forth should be undertaken.

Furthermore, if the majority of household members have an element hostile to their vitality or destiny elements coinciding with a sector of growth, and the majority also have a red numeric square, it will be dangerous for cattle (also shown on Plate 18, fig. 6). If the majority have the numeric square Black Two, but one has the numeric square White One, the prediction is that a 'wolf will arise from behind a cairn' (*mtsho-yor phag-nas spyang-ki lang*s); and if a majority have one of the three white numeric squares but one has the numeric square Black Two, the prediction is that 'bones will emerge from butter'. In all such negative cases, the rituals appropriate to the numeric square in question should be undertaken.



Plate 18, fig. 6



¹⁰Table 10.10: 6 (Ms II, ff. 11–15): General predicted results associated with the numeric squares (*rme-ba spyi*) i *kha-dmar* 'bras-bu, *White Beryl*, ff. 267b–268a)

if the majority of household members have the following numeric square (<i>mang-tshogs ming</i>)	White 1	White 1, 6 or 8	Black 2	Blue 3	Green 4	Yellow 5	Red 7	Red 9	A red numeric square conjoined with an element hostile to their vitality or destiny elements coinciding with a sector of growth (<i>rdo-rje chag-pa gYung-drung chag-pa</i>) ⁴⁸	Black Two, but one family member has the numeric square White One	White One, Six or Eight, but one family member has the numeric square Black Two ⁴⁹
the predicted result is as follows (<i>'bras-bu</i>)	death will ensue even if untimely, there will be ailments due to gods because demons of the air and ground will haunt the sap of trees, and there will be contagious pestilences, for which reasons impurities should be avoided.	the ancestral male gods will vanish into space, at which time one should ritually dispel the bewildering gods who come in pursuit.	there will be disruptions and unwarranted ailments due to the 'upper demons' (<i>ya-bdud</i>), it will be inauspicious for servants, horses, dogs and cattle, there will be divorce and the break up of the family home, for which reasons white soil should be scattered in the house, votive stupas should be built, the <i>Prajñāpāramitā Sūtras</i> should be recited, and offerings made to the monastic community and to beings trapped in lower destinies.	the spirit lords of the soil will become displeased, and there will be the risk of sufferings due to avalanches, fractured skulls, and hostile forces arising, for which reasons the <i>gTsong-tor-dkar-nag Dhāraṇī</i> should be recited, and the <i>nag-po-m go-gsum [gtor-ma]</i> offering should be made.	serpentine spirits and spirit lords of the soil will be displeased, causing including dropsy, while diseases will also be caused by the conjunction of hostile fire and water elements.	there will be afflictions due to king spirits and bewitchers, losses, bile due to curses and evil spirits, for which reasons the <i>rgyal-mdos</i> and <i>khrag-mdos</i> thread-crosses should be made, and no enmity should be borne against Buddhist monks or Bon priests.	hostile treacherous spirits (<i>srj</i>) will be enraged, there will be bloody wounds, and it will be inauspicious for the subject's own horses, for which reasons enchanted missiles (<i>zorj</i>) should be cast to set free the haunting spirits (<i>btsarj</i>) and rites of aversion should be performed to avoid bloodshed.	the lifespan and prosperity will diminish, for which reasons rites to attract prosperity, secure the lifespan and so forth should be undertaken.	it will be dangerous for cattle.	the prediction is that a wolf will arise from behind a caim (<i>mtho-yor phag-nas spyng-ki lang-s</i>).	the prediction is that 'bones will emerge from butter'.

Also on this point, as depicted on both Plate 9, fig. 12, and Supplementary Plate 18, fig. 7: if the majority of the household members have White One, Six or Eight as their numeric square, rites of reparation and confession in the form of prayers to the gods and cleansing of poison should be undertaken because there is the risk of divine punishment descending from the heavens and of infectious diseases (*yams-naḍ*). If Black Two and Blue Three are in the majority, the *bdun-mdos* thread-cross should be made and rites performed to avert multiple evils (*ngan-dgu*) and thus counteract death wishes, and misfortunes or sufferings due to the 'upper demons' (*ya-bdud*). If Green Four is in the majority, rituals to appease the serpentine spirits, imprecatory goddesses or lake-dwelling mermaids (*mtsho-sman*) should be performed to counteract the influence of the displeased spirit lords of the soil and plague-causing spirits (*gnyan*). If Yellow Five is in the majority, *rgyal-mdos* and *khrgal-mdos* thread-crosses should be made to counteract the deep-set afflictions of the king spirits and bewitchers (*rgyal-gong*), which bring losses, bile disorders, infectious diseases and curses. If Red Seven or Nine are in the majority, rites that appease the haunting spirits (*btsan*) should counteract the predicted haemorrhages. Lastly, if numeric squares in an enemy-relationship with the destiny element are in a majority, and the corresponding body element is red, it will be inauspicious for cattle.



Above Detail of Plate 18, fig. 6 (see opposite), showing the predictions when a majority of household members have the numeric squares Black Two or Blue Three

Plate 9, fig. 12 (Ms I: f. 40): Obstacles arising when the majority of family members in a single household have the following numeric squares (White Beryl, f. 268a)

If a majority of household members have the numeric squares White 1, 6 or 8	If a majority of household members have the numeric squares Black 2 and Blue 3	If a majority of household members have the numeric square Green 4	If a majority of household members have the numeric square Yellow 5	If a majority of household members have the numeric squares Red 9 and 7	If a majority of household members have the numeric squares Red 7 and 9
rites of fulfillment and reparation in the form of prayers to the gods and cleansing of poison should be undertaken to counteract divine punishment descending from the heavens and the infectious disease of the gods.	specified rituals should be performed to counteract death wishes, and misfortunes or sufferings due to the 'upper demons' (<i>ya-bdud</i>).	rituals should be performed to counteract the influence of the spirit lords of the soil and plague-causing spirits (<i>gnyan</i>).	rites should be performed to counteract the deep-set afflictions of the king-spirits and bewitchers (<i>gyal-gang</i>), which bring bile disorders and infectious diseases.	rituals which appease the haunting spirits (<i>tsar</i>) should counteract the predicted haemorrhages.	it will be inauspicious for cattle.

Plate 9, fig. 12





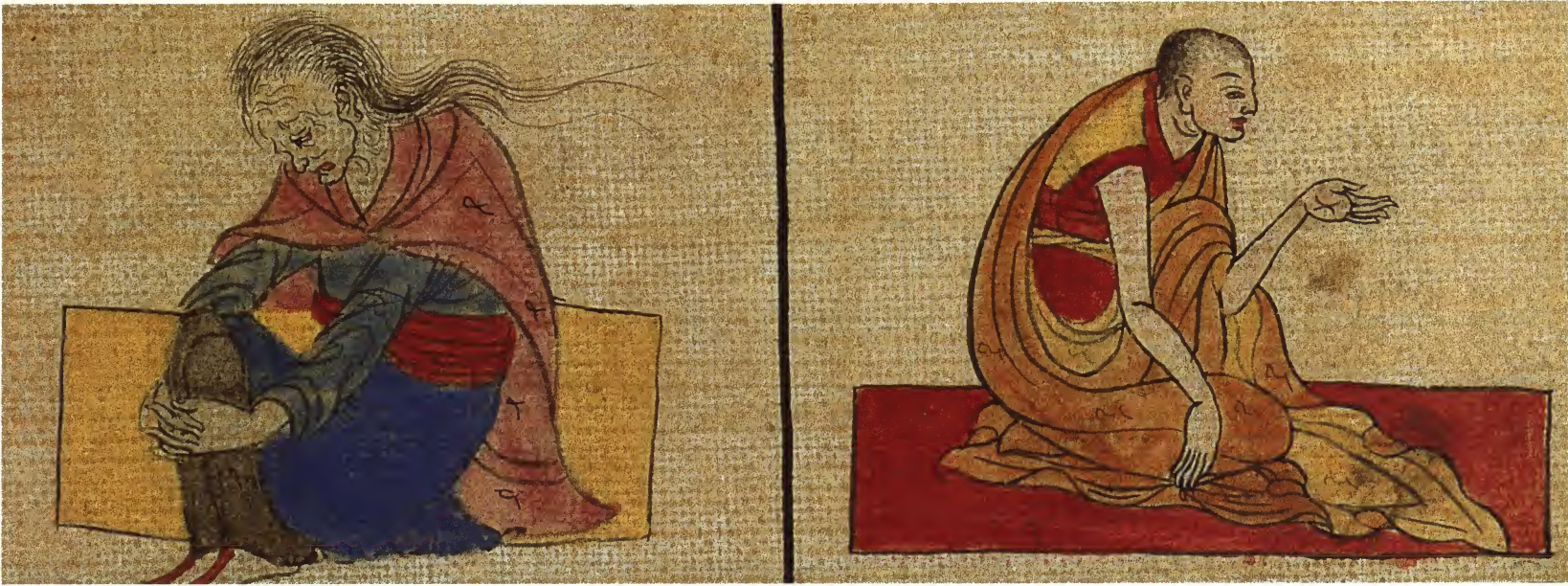
Plato 18, fig. 7



Figure 18 (fig. 7, 11–15). Predicted results based on association with a specific class of numeric square (White Beryl, 1. 268a)

If the majority of the household members have the following numeric square classes (mang-tshogs)	White 1, 6 and 8 ⁵⁰⁰	Black 2 and Blue 3	Green 4	Yellow 5	Red 7 and 9	A numeric square in an enemy-relationship with the destiny element (gYung-drung zhi-g-pa), conjoined with a corresponding red body element
there are the following predicted results ('bras-bu)	rites of fulfillment and reparation in the form of prayers to the gods and cleansing of poison should be undertaken because there is the risk of divine punishment descending from the heavens and the infectious disease of the gods.	the bdun-mdos thread-cross should be made and rites performed to avert multiple evils (ngan-dgu) and thus counteract death wishes and misfortunes or sufferings due to the 'upper demons' (ya-bdud).	rituals to appease the serpentine spirits, imprecatory goddesses or lake-dwelling mermaids (mtsho-smar) should be performed to counteract the influence of the displeased spirit lords of the soil and plague-causing spirits (gnyan).	rgyal-mdos and khrag-mdos thread-crosses should be made to counteract the deep-set afflictions of the king-spirits and bewitchers (rgyal-'gong), which bring losses, bile disorders, infectious diseases, and curses.	rites which appease the haunting spirits (btsar) should counteract the predicted haemorrhages.	it will be inauspicious for cattle.





Above Detail of Plate 18, fig. 8, showing the widows and Buddhist monks who are afflicted due to the conjunction of Black Two with Green Four and Yellow Five

Opposite Detail of Plate 18, fig. 7, showing the predictions when a majority of household members have the numeric square Green Four

Furthermore, as indicated on Supplementary Plate 18, fig. 8, there are distinctive predictions when Black Two is present along with each of the nine numeric squares. For example, when Black Two is present alongside White One, the prediction is directed against small boys; when it is present alongside Black Two, adult males will be afflicted; when it is present alongside Blue Three, children or disabled persons will be afflicted; when it is present alongside Green Four, widows will be afflicted; when it is present alongside Yellow Five, Buddhist monks will be afflicted; when it is present alongside White Six, Bon priests will be afflicted; when it is present alongside Red Seven, women will be afflicted; when it is present alongside White Eight, the protector Zhang-blön will be afflicted; and when it is present alongside Red Nine, kings or the aged (*btsad-po/rgan-rgon*) will be afflicted. Under such circumstances appropriate counteracting rituals should be undertaken.

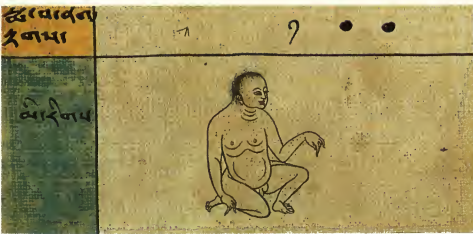


Plate 18, fig. 8



Plate 18, fig. 8 (Ms II: ff. 11–15): Types of person afflicted when Black Two is present alongside other numeric squares (White Bery, f. 268a)

When Black Two is present alongside the following numeric square (<i>sme-ba nag-rigs</i>)	White 1	Black 2	Blue 3	Green 4	Yellow 5	White 6	Red 7	White 8	Red 9
the following types are afflicted (<i>mi-rigs</i>)	small boys	adult males	disabled persons or children	widows	Buddhist monks	Bon priests	women	protector Zhang-blön	kings or the aged (<i>btsad-po/rgan-rgon</i>)

Four pebbles representing minor obstacles arising from the numeric squares (White Beryl, f. 268a/b)

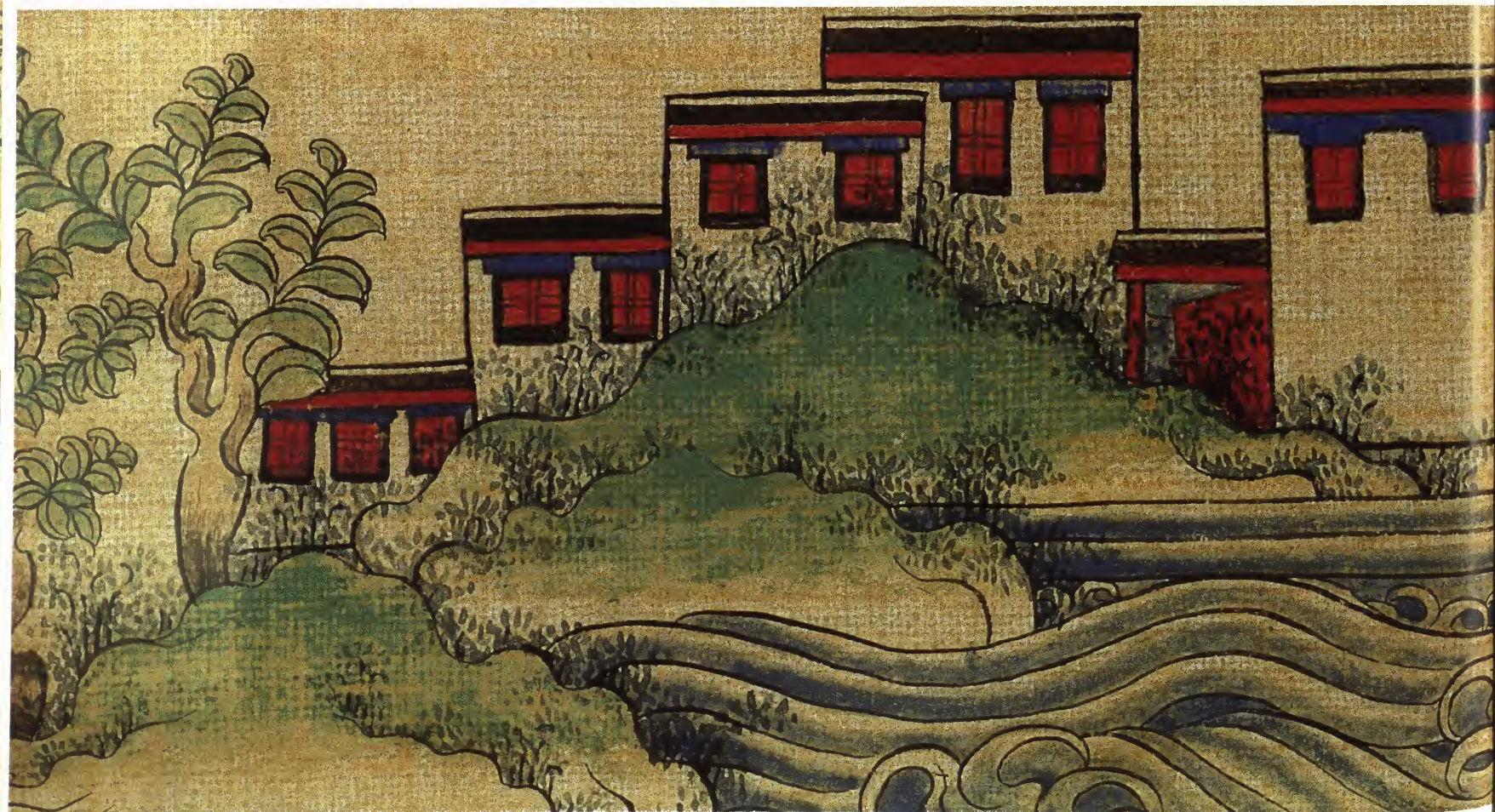
One pebble is placed representing obstacles to buildings (*khang-keg*), which are determined on the basis of the numeric square of the present year. Specific rituals and recitations are prescribed in the event of obstacles arising to interrupt building projects or restoration works, or to cause cerebral diseases.

A second pebble is placed representing obstacles to bedding (*mal-keg*),⁵¹ which are determined on the basis of the subject's natal numeric square. For example, if a subject with a white natal numeric square encounters a year governed by a white numeric square, there is the risk of conflicts and personal malevolent forces (*rang-bdud*), and if the subject is a woman, of affliction due to king spirits and bewitchers (*rgyal-'gong*). If a subject with a black natal numeric square encounters a year governed by a black numeric square, there will be affliction due to male malevolent forces (*pho-bdud*). If a subject with a blue natal numeric square encounters a year governed by a blue numeric square, there will be drought and ailments due to gods and demons (*lha-'dre*). If a subject with a green natal numeric square encounters a year governed by a green numeric square, there will be afflictions due to pollution when wood is cut or due to the serpentine spirit kings at dawn, and these will particularly affect the old and the very young. If a subject with a yellow natal numeric square encounters a year governed by a yellow numeric square, there will be afflictions due to plague-causing spirits (*gnyan*) and spirit lords of the soil coincident with building projects; and if a subject with a red natal numeric square encounters a year governed by a red numeric square, there will be quarrels and women should avoid red-coloured beverages during menstruation.

A third pebble is placed representing environmental obstacles (*yul-keg*), which are determined on the basis of Black Two. Different readings are given depending on whether only one spouse has Black Two or whether they both have it. In the former case, sudden ailments and primordial bewitchers (*ye-'brog*) may afflict the old and the young, while the latter portends more severe outcomes including fatality.

Lastly, a fourth pebble is placed representing the obstacle known as the 'kingly gate of the elements', which is determined on the basis of the enemy aspects of the subject's natal numeric square, as in the encounter of fire and iron. Chart 6.5 is exemplary, once again utilising the model of a subject born in the fire dragon year facing obstacles in the earth tiger year.

Below Detail of Plate 18, fig. 9 (see opposite), showing environmental obstacles caused by the presence of Black Two



Exemplary chart 6.5

Four pebbles representing minor obstacles arising from the numeric squares (<i>sme-ba'i keg-phran-gyi rde'u</i>)	
obstacles to buildings (<i>khang-keg</i>)	0
obstacles to bedding (<i>mal-keg</i>)	0
environmental obstacles (<i>yul-keg</i>)	0
obstacle known as the 'kingly gate of the elements' (<i>kham-s-kyi rgyal-sgo 'bags-pa</i>)	X

There are also two types of particularly great risk pertaining to the identification of these four obstacles. One occurs when a subject with a red natal numeric square alights on a black current numeric square, and this is exemplified by sparks of fire leaping onto water; and the other when a subject with a black natal numeric square alights on a red current numeric square, exemplified by water or iron backing onto fire. The ritual remedy should correspond to the specific type of impediment.

This topic is depicted on Supplementary Plate 18, fig. 9, and summarised by Lo-chen Dharmaśrī in the following verses (*Moonbeams*, f. 29a):

There are four pebbles representing minor obstacles arising from the numeric squares,
These represent: obstacles to buildings,
Determined by the numeric square of the present year;
Obstacles to bedding, determined by the [subject's] own natal numeric square;
Environmental obstacles, determined by the numeric square Black Two;
And the obstacles known as the 'kingly gate of the elements',
Which coincides with the enemy aspect of [the subject's] own natal numeric square.
Black pebbles should be deployed if [the year] coincides with those [obstacles],
And white ones if the inverse is the case.



Plate 18, fig. 9 (Ms II: ff. 11–15): Four pebbles representing minor obstacles arising from the numeric squares (White Beryl, f. 268a/b)

Basis of recognition (<i>ngos-'dzin</i>)	numeric square of the present year (<i>gnam-lo'i rner-babs</i>)	the subject's natal numeric square (<i>skyes-rner babs</i>)	coincidence of Black 2 (<i>gyris-nag babs</i>)	the enemy aspect of the subject's natal numeric square (<i>skyes-rme'i dgra-babs</i>)	The risk pertaining to these obstacles when a subject with a red natal numeric square alights on a black numeric square (<i>dmar-nas nag-phyin</i>)	The risk pertaining to these obstacles when a subject with a black natal numeric square alights on a red numeric square (<i>nag-thon dmar-phyin</i>)
Names and forms of the corresponding four obstacles (<i>skeg-bzhi'i ming-gzugs</i>)	obstacles to buildings (<i>khang-keg</i>)	obstacles to bedding (<i>mal-keg</i>)	environmental obstacles (<i>yul-keg</i>)	obstacle known as the 'kingly gate of the elements' (<i>'byung-ba'i rgyal-sgo</i>)	is exemplified by sparks of fire leaping onto water	is exemplified by water or iron backing onto fire

Finally, one should note, as depicted on Supplementary Plate 18, fig. 10, that in general, and for males in particular, the heavenly gate numeric square is Black Two and the earthly gate numeric square is White Six; while for females specifically, the heavenly gate numeric square is White One and the earthly gate numeric square is Green Four.



Plate 18, fig. 10

Plate 18, fig. 10 (Ms II, ff. 11–15): Numeric squares representing the heavenly and earthly gates (*White Beryl*, f. 268b)

General heavenly and earthly gates (<i>spyi'i gnam-sgo sa-sgo</i>)		Heavenly and earthly gates for males (<i>pho'i gnam-sgo sa-sgo</i>)		Heavenly and earthly gates for females (<i>mo'i gnam-sgo sa-sgo</i>)	
Black 2	White 6	Black 2	White 6	White 1	Green 4
the heavenly gate is exposed (<i>gnam-sgo bye-ba</i>)	the earthly gate is rent (<i>sa-sgo ral-ba</i>)	the heavenly gate is exposed (<i>gnam-sgo bye-ba</i>)	the earthly gate is rent (<i>sa-sgo ral-ba</i>)	the heavenly gate is exposed (<i>gnam-sgo bye-ba</i>)	the earthly gate is rent (<i>sa-sgo ral-ba</i>)

Secret divination of the sectors of growth and decline (*White Beryl*, ff. 268b–269a)

Here, the six auspicious and six inauspicious sectors of growth and decline are calculated in relation to the four aspects of vitality, body, destiny and luck. When any given aspect is in decline or in an enemy-relationship, there are negative portents if the element in an enemy-relationship to that of a male or female subject coincides with a specific current trigram and a specific numeric square. Some of the consequent negative results for certain model years are indicated on Plate 9, fig. 14, unusually in greater detail than the description given in *White Beryl*.⁵⁴ For example, when the vitality aspect is in decline (*srog-gud*), there is the risk of fatality, requiring the performance of long-life rituals. When the body aspect is in decline (*lus-gud*), there may be painful wounds and the risk of severe tumours (*srang-lo*). When the destiny aspect is in decline (*dbang-gud*), there may be loss of wealth and riding horses will die (*'og-rta 'ch*), children will be hard to raise and one will be subjected to theft. When the luck aspect is in decline (*klung-gud*), there will be false accusations, and the mighty will fall to lowly positions and sweep the roads.

Plate 9, fig. 14 (Ms I, ff. 39–41): Secret divination of the sectors of growth and decline (*gsang-ba dar-gud*, *White Beryl*, ff. 268b–269a)

If the following inauspicious aspects are present in the case of the following model years (<i>dpe-na-mtshon-gyi lo</i>) and the subject's sex (<i>mi-rigs</i>) is with the element forming an enemy relationship (<i>dgra-gzugs</i>) being	luck aspect in enemy-relationship (<i>klung-dgra</i>)	body aspect in decline (<i>lus-gud</i>)	body aspect in enemy-relationship (<i>lus-dgra</i>)	luck aspect in decline (<i>klung-gud</i>)	mother's luck aspect coinciding with multiples of nine (<i>ma-klung dgu-mig</i>)	destiny aspect in enemy-relationship (<i>dbang-dgra</i>)	body aspect in enemy-relationship (<i>lus-dgra</i>)	body aspect in enemy-relationship (<i>lus-dgra</i>)	body aspect in enemy-relationship (<i>lus-dgra</i>)	destiny aspect in enemy-relationship (<i>dbang-dgra</i>)
	wood mouse	water dragon	fire tiger	wood snake	earth snake	water monkey	iron ox	wood tiger	water dog	fire mouse
	male or female	male or female	male or female	male or female	male or female	head of the household (<i>bza'-dpon khyim sna-pa</i>)	male or female	male	female	female
	iron	fire	wood	earth	mother's luck aspect coinciding with many multiples of nine (<i>ma-klung dgu-mig mang-ba</i>) ⁵⁴	earth	wood	fire	earth	water
while their current trigrams (<i>babs-spar</i>) are and the current numeric squares (<i>babs-smel</i>) are then the following results are portended (' <i>bras-bu</i>)	Li (male) or Kham (female)	Gin (male) or Zon (female)	Dva (male) or Khon (female)	Zin (male) or Dva (female)	Li (male) or Khen (female)	Gin (male) or Zon (female)	Khon (male) or Kham (female)	Khon or Kham	Khon or Kham	Dva
	Black 2	Red 9	Red 7	Red 7/9	Black 2	White 6/8	Black 2/ Blue 3	Black 2	Red 7	Red 7/9
	bad reputation and disputes will certainly ensue (<i>kha-smras kha-mchu nges-par 'babs</i>)	infectious diseases will ensue (<i>rims-nad dal-yams 'babs</i>)	the subject will incur knife wounds (<i>mi de gri-ngo yod</i>)	blood will be spilled (<i>dmar-ngo khrag-ngo yod</i>)	funeral rites will have to be performed (<i>ro'i lag-len byed-dgos</i>)	there will be loss of cattle (<i>nor-phyugs-la god-kha-yod</i>)	sorrows will arise (<i>mya-ngan 'khor</i>)	there will be widowhood (<i>yugs-sa 'bat</i>)	there will be widowhood (<i>yugs-sa 'bat</i>)	cattle will lose their calves (<i>mdro-sogs-kyi be'u 'chor</i>)

Most secret divination of the hours coinciding with the destiny element

As stated above,⁵⁴ *White Beryl* identifies the calculation of the hour with the time at which the divination takes place. No further elucidation is given at this point, and reference must be made to Chapter Thirty, which is entitled *Impact of the Hour of Divination*.⁵⁵

Calculating the multiples of nine and the tomb-signs (*White Beryl*, ff. 269a–273b)

Two crucial pebbles are then cast to represent the calculations pertaining to the tomb-signs and the multiples of number nine, as shown in chart 6.6, once again using the example of a subject of the fire dragon year in the earth tiger year.

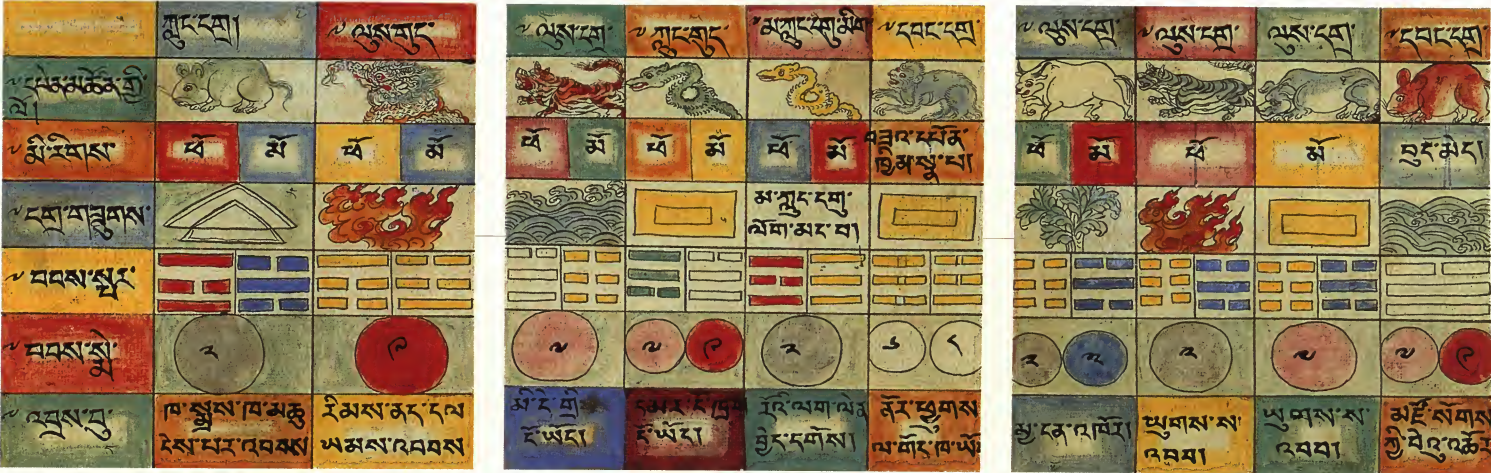
Exemplary chart 6.6

Calculation of the multiples of nine and the tomb-sign (<i>dgu-mig dur-mig</i>)	
multiples of nine based on the subject's trigram	0
multiples of nine based on the subject's numeric square	0
multiples of nine based on the subject's year-sign	0
tomb-sign based on the subject's trigram	0

This topic is summarised by Lo-chen Dharmaśrī in the following short verse (*Moonbeams*, f. 29a):

Thereafter, [as for the two pebbles representing
the multiple of nine and the tomb-sign],
One black pebble should be deployed
If the multiple of nine aspect
Corresponding to the years, trigrams and numeric squares is present,
And another if the tomb-sign aspect of the trigrams is present,
Or else white pebbles should be deployed respectively if these are not present.

Plate 9, fig. 14



The tomb-sign

As already stated above, the trigram constituting the tomb-sign (*dur-mig*) will vary, depending on the subject's vitality element. For example (Supplementary Plate 19, fig. 2), in the case of those with a wood vitality element, the tomb-sign coincides with the trigram Khon, in the case of those with a fire vitality element it coincides with the trigram Khen, in the case of those with an iron vitality element with the trigram Gin, and of those with an earth or water vitality element with the trigram Zon.⁴⁶



Plate 19, fig. 2



Plate 19, fig. 2 (Ms II, ff. 16–18): Computational chart of the tomb-sign (White Beryl, f. 270a)

Computational chart of the tomb-sign (*dur-mig-gi skor-'go*)

The following year-sign (<i>lo</i>)	tiger or hare	horse or snake	bird or monkey	mouse, pig, ox, sheep, dog or dragon
coincides with the following current trigram (<i>bab-spar</i>)	Khon	Khen	Gin	Zon

The multiples of nine

Prognostications based on the multiples of nine (*dgu-mig*) are more complex in that they may be made through one of five distinct methods of calculation. These are respectively based on a solitary sign (*rkyang-pa*), on combined signs (*sbrags-ma*), on trigrams (*spar*), on numeric squares (*sme-ba*) or on constitutional types (*rus-khams*). The negative portents resulting from such calculations each have their distinctive rites of reparation.

Calculating the multiples of nine on the basis of a solitary sign

Here, the calculation has six aspects. There is a particular computational sequence for male subjects (*pho-bskor*), and one for female subjects (*mo-bskor*), on the basis of which the most dangerous multiples of nine (*mtshang-chen*) are identified, along with the crucial combinations of the multiples of nine with the tomb-signs (*'dom-gnad*), the portents for households when childbirth coincides with multiples of nine (*skyes-mtshang gnad-kyi mig*), and the multiples of nine in association with the eight elements (*kham-sbrgyad mig*).

1. Computational sequence for male subjects

The computational sequence for male subjects is depicted on Plate 9, fig. 3. In the case of a male subject, the count begins from the mouse sign, combined with whichever of the five destiny elements is appropriate. Thus, the first multiple of nine coincides with age nine, the dragon year, and the trigram Li, which is inauspicious for young children, portending that a child may fall from the parent's lap. The second multiple of nine coincides with age eighteen, the sheep year, and the trigram Khon, which indicates diminution of luck, portending that adult males may incur painful knife wounds. The third multiple of nine coincides with the age twenty-seven, the dog year, and the trigram Dva, portending loss of wealth, the ingress of primordial bewitchers (*ye'-brog*) and armed brigands stealing one's resources. The fourth multiple of nine coincides with the age thirty-six, the ox year, and the trigram Khen, portending that the ghosts of murder victims (*gre-bo*) will cause pollution and calumny. The fifth multiple of nine coincides with the age forty-five, the dragon year, and the trigram Kham, portending diseases due to hostile gods (*dgra-lha*), pollution and poisoning, like a 'lion immersed in a water hole' (*seng-ge chu-dong tshud-pa*). The sixth multiple of nine coincides with the age fifty-four, the sheep year, and the trigram Gin, portending unpredictable diseases due to the gods, as if a 'stone sheep were sighing' (*rdo-lug 'khun*), and loss of life (*shi-chad*). The seventh multiple of nine coincides with the age sixty-three, the dog year, and the trigram Zin, portending painful spasms, a time resembling the 'tearing of celestial trousers on the ground' (*gnam-gyi dor-ma dag-sar ral*). The eighth multiple of nine coincides with the age seventy-two, the ox year, and the trigram Zon, portending madness and hostilities. Lastly, the ninth multiple of nine coincides with the age eighty-one, the dragon year, and the trigram Li, portending haemorrhages and infectious diseases.

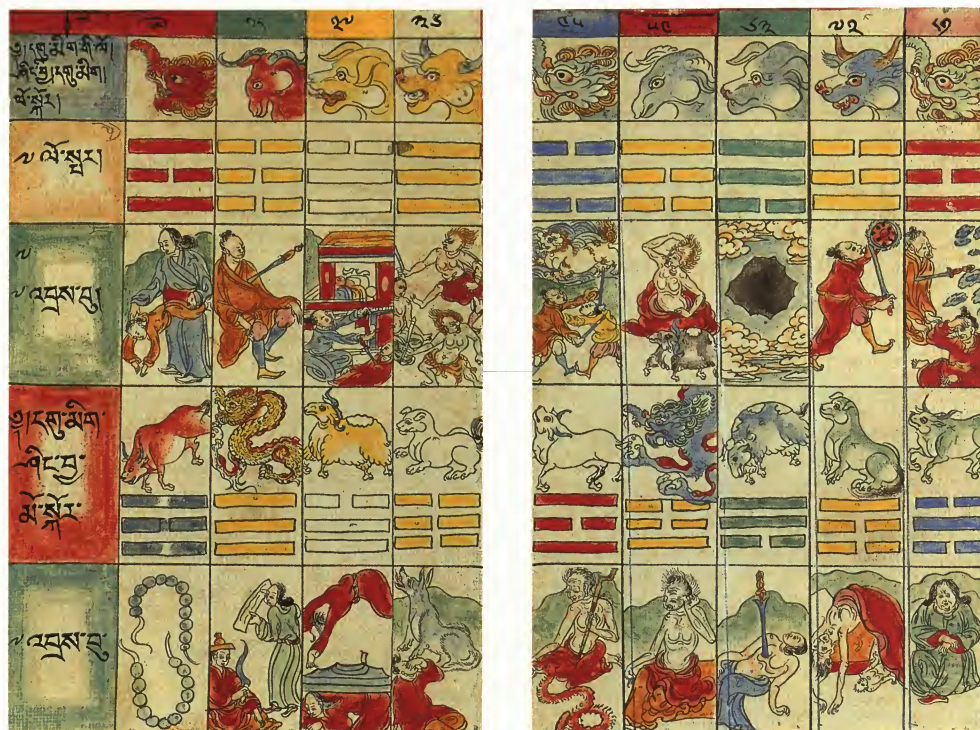
2. Computational sequence for female subjects

The computational sequence for female subjects is similarly depicted on Plate 9, fig. 3. In the case of a female subject, the count begins from the bird sign, combined with whichever of the five destiny elements is appropriate. Thus, the first multiple of nine coincides with age nine, the ox year, and the trigram Kham, portending that it is as if the string of a turquoise necklace breaks and there will be life-threatening plagues. The second multiple of nine coincides with age eighteen, the dragon year, and the trigram Khen, portending the possible death of a son, the aggravation of king spirits and devouring demons (*za-'dre*), and accidents due to riding, falling or knives. The third multiple of nine coincides with age twenty-seven, the sheep year, and the trigram Dva, portending painful diseases, pollution and sterility. The fourth multiple of nine coincides with age thirty-six, the dog year, and the trigram Khon, portending weeping due to an iron female wolf, life-threatening skin diseases, and sufferings. The fifth multiple of nine coincides with age forty-five, the ox year, and the trigram Li, portending that if an old woman is confronted by spirit lords of the soil in a confined place, they should be cut off, or else there could be fatal knife wounds, avalanches, infant mortality, or miscarriages (*'jur-gtong*). The sixth multiple of nine coincides with age fifty-four, the dragon year, and the trigram Zon, portending infectious diseases, disputations and menstrual problems. The seventh multiple of nine coincides with age sixty-three, the sheep year, and the trigram Zin, portending lameness, rheumatism, muscular spasms, and the possible death of the mistress of the house due to a knife accident. The eighth multiple of nine coincides with age seventy-two, the dog year, and the trigram Gin, portending diseases due to spirit lords of the soil, the falling down of a child to the ground, and the fatality of a newly born boy. Lastly, the ninth multiple of nine coincides with age eighty-one, the ox year, and the trigram Kham, portending widowhood.

Plate 9, fig. 3 (Ms I, ff. 37–38): Male and female computational charts for calculation of multiples of nine (White Beryl, f. 269a/b)

Age of subject	9	18	27	36	45	54	63	72	81
Year-sign coinciding with the multiple of nine, a computational chart for male subjects, starting from the wood mouse year (<i>dgu-mig-gi 'u shing-byi dgu-mig pho-skor</i>)	fire dragon	fire sheep	earth dog	earth ox	water dragon	water sheep	water dog	water ox	wood dragon
Conjoined with the year-trigram (<i>lo-spar</i>)	Li	Khon	Dva	Khen	Kham	Gin	Zin	Zon	Li
Predicted result (<i>'bras-bu</i>)	inauspicious for young children, symbolised by a child falling from the lap.	diminution of luck, portending that adult males may incur painful knife wounds.	loss of wealth, ingress of primordial bewitchers (<i>ye'-brog</i>) and armed brigands.	pollution and calumny due to ghosts of murder victims (<i>gre-bo</i>).	diseases due to hostile gods (<i>dgra-lha</i>), pollution and poisoning, symbolised by a 'lion immersed in a water hole'.	diseases due to the gods, and unpredictable fatalities, symbolised by the 'sighing of a stone sheep' (<i>rdo-lug 'khun</i>).	painful spasms, symbolised by the rending of heaven.	madness and hostilities.	haemorrhages and infectious diseases.
Year-sign coinciding with the multiple of nine, a computational chart for female subjects, starting from the wood bird year (<i>dgu-mig shing-bya mo-skor</i>)	fire ox	wood dragon	earth sheep	iron dog	iron ox	water pig	water mouse	wood dog	wood ox
Conjoined with the year-trigram (<i>lo-spar</i>)	Kham	Khen	Dva	Khon	Li	Zon	Zin	Gin	Kham
Predicted result (<i>'bras-bu</i>)	life-threatening plagues, symbolised by the breaking of a turquoise necklace.	possible death of a son, the aggravation of king-spirits and devouring spirits (<i>za-'dre</i>), and accidents due to riding, falling or knives.	aggravation of king-spirits and sterility.	life-threatening skin diseases, sorrows and weeping, symbolised by iron grey wolf.	knife accidents, menstrual ailments, or loss of children occurring if an old woman is confronted dangerously by spirit lords of the soil in confined places.	infectious diseases, menstrual problems and disputations.	lameness, muscular spasms, rheumatism and the possible death of the mistress of the house due to a knife accident.	diseases due to spirit lords of the soil, and infant mortality symbolised by the falling of a child to the ground.	widowhood.

Plate 9, fig. 3



3. Most dangerous multiples of nine (*mtshang-chen dgu-mig*)

On the basis of these computational sequences for men and women, the most dangerous ages coinciding with a multiple of nine may be identified. It is said that for an old man the most dangerous multiple of nine coincides with the age of sixty-three, and for an adult male eighteen (i.e. 'the age at which an old dog dies'). Thirty-six is the most dangerous multiple of nine coinciding with enemies and loss of land or home. Nine is the most dangerous multiple of nine for small children, fifty-four for old women, forty-five for adult women and eighteen for young girls. If all these most dangerous years clash in the case of a single household it is important to undertake ritual acts to counteract sorrows.

4. Crucial combination of the multiples of nine with the tomb-signs ('dom-gnad)

The convergence of a multiple of nine with one of the tomb-signs may coincide with the present year or its seventh-removed *bdun-zur* aspect, as stated above. This convergence occurs for men at the following ages: fifty-four for those born in the bird or monkey year under Gin; seventy-two for those born in a mouse, pig, ox, sheep, dog or dragon year under Zon; eighteen for those born in a tiger or hare year under Khon; and thirty-six for those born in a horse or snake year under Khen. For women the convergence occurs at the following ages: eighteen for those born in a horse or snake year under Khen; thirty-six for those born in a tiger or hare year under Khon; fifty-four for those born in a mouse, pig, ox, sheep, dragon or dog year under Zon; and seventy-two for those born in a bird or monkey year under Gin.

5. Portents for households when childbirth coincides with the multiples of nine (*skyes-mtshang gnad-kyi mig*)

There are eight sorts of child whose birth coincides with a multiple of nine, as follows. A child born when the mother is aged eighteen may portend continuous suffering. A child born when the mother is aged twenty-seven may portend accidental death for paternal relatives. A child born when the mother is aged thirty-six may portend loss of kingship or authority. A child born when the mother is aged forty-five may portend harsh outcomes for elderly paternal relatives. A child born when the mother is aged fifty-four may portend harsh consequences for paternal relatives within three years. A child born when the mother is aged sixty-three may portend agitation of the dagger of the lifespan (*tshe-phur*), bringing death through stab wounds. A child born when the mother is aged seventy-two may portend afflictions due to spirit lords of the soil. Lastly, a child born when the mother is aged eighty-one may portend that the paternal relatives will be swept away.

6. Multiples of nine in association with the eight elements (*kham-rgyad mig*)

When a multiple of nine coincides with one or other of the eight elements governing the eight trigrams, there are diverse portents, as illustrated on Plate 9, fig. 5. For example, a multiple of nine in association with the wood element, and coinciding with the trigram Zin and the ox, dragon, sheep or dog year, portends that primordial bewitchers (*ye-'brog*) will suddenly ingress, having a fatal impact. Similarly, a multiple of nine in association with the fire element, and coinciding with the trigram Li and the bird or monkey year,

portends that loss of weight (*skam-nad*) and infectious disease may have a fatal impact. A multiple of nine in association with the earth element, and coinciding with the trigrams Khen, Khon, Zon or Gin, and the hare or pig year, portends that asphyxia (*'thibs-nad*) and obesity may have a fatal impact. A multiple of nine in association with the iron element, and coinciding with the trigram Dva and the tiger or hare year, portends that blood feuds and knives may have a fatal impact. Then, a multiple of nine in association with the water element, and coinciding with the trigram Kham and the horse or snake year, portends that there may be water ailments and serum disorders having a fatal impact.

Now, the weight of these coincidences of multiples of nine may have a life-reducing impact (*rgya-ma 'theng*) or a potentially fatal impact (*rgya-ma sdod*). For example, in the case of someone with a wood constitutional type, the year of life-reducing impact is the wood sheep, and the year of potentially fatal impact is the wood dog. In the case of someone with a fire constitutional type, the year of life-reducing impact is the fire dog, and the year of potentially fatal impact is the fire ox. In the case of someone with an earth constitutional type, the year of life-reducing impact is the earth dragon, and the year of potentially fatal impact is the earth sheep. In the case of someone with an iron constitutional type, the year of life-reducing impact is the iron ox, and the year of potentially fatal impact is the iron dragon. Lastly, in the case of someone with a water constitutional type, the year of life-reducing impact is the water dragon, and the year of potentially fatal impact is the water sheep.



Plate 9, fig. 5



Plate 9, fig. 5 (Ms I, ff. 37–38): Calculation of the multiples of number nine associated with the eight elements (*White Beryl*, I. 270a/b)

	Zin	Li	Khon, Khen, Gin or Zon	Dva	Kham
When the multiple of nine coincides with the following trigrams indicative of the eight elements (<i>kams brgyad-dgu mig-spar</i>) and the subject's year-sign (<i>brtsi-bya'i lo</i>) is the following result is predicted (<i>'bras-bu</i>)	ox, sheep, dog or dragon	bird or monkey	mouse or pig	tiger or hare	horse or snake
	primordial bewitchers will suddenly ingress, having a potentially fatal impact (<i>blo-bur ye-'brog sdod</i>)	loss of weight and infectious disease may have a fatal impact (<i>skam-nad yams-nad sdod</i>)	asphyxia and obesity may have a fatal impact (<i>'thibs-nad lci-nad sdod</i>)	pollution and knives may have a fatal impact (<i>sme-grir sdod</i>)	there may be water ailments and serum disorders, having a fatal impact (<i>chu-nad chu-ser sdod</i>)
When the multiple of nine suggests the weight of past actions for one with the following constitutional types (<i>rgya-ma steng-sngo dgu-mig rus</i>)	wood	fire	earth	iron	water
the year of life-reducing impact (<i>'thengs-lo</i>) is	wood sheep	fire dog	earth dragon	iron ox	water dragon
and the year of potentially fatal impact is (<i>sdod-lo</i>)	wood dog	fire ox	earth sheep	iron dragon	water sheep

Calculating the multiples of nine based on combined signs (*sbrags-ma*)

Here the calculation is made on the basis of the so-called four opening keys (*'byed-pa'i lde-mig*; Plate 9, fig. 13). In the case of those with an ox, dragon, sheep, dog, mouse or pig natal sign, the calculation begins from the wood mouse year, in the case of those with a tiger or hare natal sign it begins from the fire hare year, in the case of those with a snake or horse natal sign it begins from the iron horse year, and in the case of those with a monkey or bird natal sign it begins from the water bird year. Then, after counting backwards for the number corresponding to the subject's age, one arrives at the successive tomb-sign aspects, which coincide with the ages of nine, twenty-one, thirty-three, forty-five, fifty-seven, sixty-nine and eighty-one.⁵⁷ In addition to the eighty tomb-sign aspects which may be calculated through these four opening keys and which have already been outlined,⁵⁸ there are two important *rnaga-zor* calculations which can also be made.⁵⁹ The first, known as the multiple of nine conjoined with the *rnaga-zor* calculation (*rnaga-zor dgu-mig*), is arrived at by counting five signs backwards or forwards from a given multiple of nine/tomb-sign convergence. These are deemed inauspicious, the preceding *rnaga-zor*

sign being described as a butcher and the following *rnga-zor* sign as a pit. If the subject is a very important person (*gtso-bo*), it will be harsh for the environment; if the subject is male, the portents will be harsh for women and vice versa; and if the subject is an old person, it will be harsh for children and vice versa.

The second, known as the *rnga-zor* calculation corresponding to nativity luck (*btsas-klungs mig*), requires the diviner to count forwards three to five places from the parent’s natal sign, and examine these year-signs in conjunction with the subject’s identical destiny element. These calculations are depicted on Plate 9, fig. 4. For example, if one with a wood constitutional type born in a tiger or hare year gives birth in the wood snake year, it will resemble a bird hopping with a broken wing and sudden diseases will emerge. If the child is born in the wood horse year, however, it will resemble a frog-shaped turquoise turning up at a crossroads, and there will be loss of wealth. If the child is born in the wood sheep year the infant child of a celestial goddess (*gnam-gyi sman-mo*)⁶⁰ will die, and it will be generally inauspicious for small children.

If one with a fire constitutional type born in a horse or snake year gives birth to a child in the fire monkey year, there will be lice indicating that the lifespan is exhausted. If the child is born in the fire bird year, a *bse-stone*⁶¹ bowl will be unable to contain poison; and if the child is born in the fire dog year, it will be harsh for paternal relatives, as if penetrated by the arrow of a strongman.

If one with an earth or water constitutional type born in an ox, sheep, dog, dragon, pig or mouse year gives birth to a child in the water tiger year, it suggests that a turquoise saddle could break and it will be harsh for elder brothers. If the child is born in the water hare year it will be harsh for younger brothers; and if the child is born in the water dragon year, it will be harsh for grandchildren and sons-in-law (*tsha-mag*).

If one with an iron constitutional type born in a bird or monkey year gives birth to a child in the iron pig year, it will be as if iron rocks are rolling down onto an egg. If the child is born in the iron mouse year, it will resemble a time when a tiger is killed by a brave, and there may be sudden diseases, enemies, or sudden death. If the child is born in the iron ox year, it will be a time when the ground below is subverted by grey wolves, and castles are lost to enemies.

Plate 9, fig. 4 (Ms I: ff. 37–38): Prognostications concerning nativity luck for those born in *rnga-zor* years (White Beryl, f. 271a/b)

As for the luck of those born in <i>rnga-zor</i> years, if parents have the following year-signs (<i>rnga-zor btsas klungs-kyi pha-ma'i lo</i>) and the child is born in the following year, the result will be (<i>bu-tsha lo-dang de'i 'bras-bu</i>)	wood tiger or hare	fire horse or snake	earth ox, sheep, dog, or dragon; and water pig or mouse	iron bird or monkey
But if the child is born in the following year, the result will be (<i>bu-tsha lo-dang de'i 'bras-bu</i>)	wood snake It will resemble a bird hopping with a broken wing, and sudden diseases will emerge.	fire monkey There will be lice indicating that the lifespan is exhausted.	wood tiger It will be harsh for elder brothers, symbolised by the breaking of a turquoise saddle.	iron pig It will be as if iron rocks are rolling down onto an egg.
and if the child is born in the following year, the result will be (<i>bu-tsha lo-dang de'i 'bras-bu</i>)	wood horse There will be loss of wealth, symbolised by a frog-shaped turquoise turning up at a crossroads.	fire bird It will resemble a <i>bse-stone</i> bowl which is unable to contain poison.	wood hare It will be harsh for younger brothers.	iron mouse There may be sudden diseases, enemies, or sudden death, symbolised by a tiger slain by a brave.
and if the child is born in the following year, the result will be (<i>bu-tsha lo-dang de'i 'bras-bu</i>)	wood sheep The child of a celestial <i>sman-mo</i> spirit will die, and it will generally be inauspicious for small children.	fire dog It will be harsh for paternal relatives, as if penetrated by the arrow of a strongman.	water dragon It will be harsh for grandchildren and sons-in-law.	iron ox It will be a time when land and estates are lost to enemies, symbolised by the insidious subversion of grey wolves.

Plate 9, fig. 4



Calculating the multiples of nine based on the trigrams
(*spar-kha'i dgu-mig*)

In this case, the calculations begin from the Li trigram in the case of males and from the Kham trigram in the case of females, and the count is juxtaposed with the multiples of nine until the appropriate trigrams are obtained.

Calculating the multiples of nine based on the numeric squares
(*sme-ba'i dgu-mig*)

Here the calculation begins from the subject’s natal numeric square (*skyes-sme*). It is said that if a child’s natal numeric square is Black Two and the calculation alights on White One, there will be pollution and avalanches, requiring the recitation of rites of reparation and confession (*bskang-bshags*). If the natal numeric square of a woman is Blue Three and the calculation alights on Black Two, there will be

bad omens. If the natal numeric square of a Bon priest is Green Four, and the calculation alights on Blue Three, there will be quarrels, ill-health and bad reputation. If the natal numeric square of a Buddhist is Yellow Five and the calculation alights on White Six, there will be wounds and swellings. If the natal numeric square of a male is White Eight and the calculation alights on Red Seven, treacherous spirits (*srt*) will arise and there will be bloodshed. Lastly, if the natal numeric square of a king or potentate is Red Nine and the calculation alights on White Eight, there will be pollution, disputes and bad reputation.

Calculating the multiples of nine based on constitutional types
(*rus-khams dgu-mig*)

As in the case of the aforementioned combined calculation (*sbrags-ma*), the calculation of the multiple of nine here begins from the wood mouse year in the case of those of an earth or water constitutional type, in the fire hare year for those of a wood constitutional type, in the iron horse year for those of a fire constitutional type, and in the water bird year for those of an iron constitutional type. It is inauspicious if when counting backwards, multiples of nine coincide with one of the tomb-signs.

The predictions given for each of these constitutional types are depicted on Plate 9, fig. 13. For example, in the case of those of an earth or water constitutional type, when the calculation begins from the wood mouse sign, the first multiple of nine (age nine), symbolised by afflictions due to demons, suggests that one will be oppressed by a tyrannical head of the family. The second such multiple of nine (age twenty-one), symbolised by a clouded sun, suggests that primordial bewitchers (*ye-'brog*) will ingress. The third (age thirty-three), symbolised by an enraged turquoise-coloured ox, suggests that infectious diseases or plagues will emerge. The fourth (age forty-five), symbolised by the cracking of turquoise-coloured rocks, suggests that a male subject will be subjected to enemies and theft. The fifth (age fifty-seven), symbolised by the falling of a golden branch, suggests it will be inauspicious for elderly paternal relatives.

In the case of those of a wood constitutional type, when the calculation begins from the fire hare sign, the first multiple of nine (age nine), symbolised by a bird alighting on the point of a spear (*mdung-rtse-la-ni bya-chags dus*), suggests that men will fall into enemy hands. The second (age twenty-one), symbolised by the fighting of demons and humans, suggests that this will be inauspicious to the subject and the subject's circle of acquaintances. The third (age thirty-three), symbolised by arrows with broken shafts, suggests it will be harsh for sons, grandsons and teachers. The fourth (age forty-five), symbolised by arrows penetrating underground, suggests spirit lords of the soil will be aggravated, and it will be inauspicious for spiritual teachers and paternal relatives. The fifth (age fifty-seven), symbolised by the falling of vultures to earth, suggests that there will be disputations.

In the case of those of a fire constitutional type, when the calculation begins from the iron horse sign, the first multiple of nine (age nine), symbolised by demons wielding wooden slates and casting pebbles of death, suggests that it will be inauspicious for disturbed persons. The second (age twenty-one), symbolised by afflictions due to Buddhist or Bon curses, suggests that virulent diseases will suddenly emerge. The third (age thirty-three), symbolised by the falling of a child from the mother's lap, suggests there will be virulent diseases in childhood. The fourth (age forty-five), symbolised by confrontation with enemies, suggests that hostile demons should be suppressed. The fifth (age fifty-seven), symbolised by a broken arrow of vitality (*srog-mda'*), suggests that the subject will be prone to virulent diseases and there will be many disputations.

In the case of those of an iron constitutional type, when the calculation begins from the water bird sign, the first multiple of nine (age nine), symbolised by the emergence of gold from underground, suggests that wealth will be exhausted.

Plate 9, fig. 13



The second (age twenty-one), symbolised by someone carrying a load, suggests that the subject will be judged alongside an enemy. The third (age thirty-three), symbolised by the breaking of a golden plough, suggests that powerful persons will become hostile. The fourth (age forty-five), symbolised by someone being lassoed by demons, suggests a harsh outcome for the subject's circle of acquaintances. The fifth (age fifty-seven), symbolised by a tomb, suggests the risk of fatality to the subject or to his or her paternal and maternal cousins, and a diminution of merit.

For each kind of constitutional type, the sixth (age sixty-nine) and the seventh (age eighty-one) multiple of nine have portents identical to the first and second respectively. Various remedies and ritual means for counteracting each of these negative prognoses are also indicated in the text.

Plate 9, fig. 13 (Ms I, ff. 39–41). Calculation of the multiples of number nine based on constitutional types (*rus-khams dgu-mig*; *White Beryl*, f. 272a/b)

Age of subject coinciding with tomb aspects	Count begins	at age 9	at age 21	at age 33	at age 45	at age 57
In the case of those of an earth or water constitutional type	the calculation begins from the wood mouse year ⁶²	the subject will be oppressed by a tyrannical head of the family, symbolised by afflictions due to demons	primordial bewitchers will ingress, symbolised by a clouded sun	infectious diseases or plagues will envelop, symbolised by an enraged turquoise-coloured ox	men will be subjected to enemies and theft, symbolised by the cracking of turquoise-coloured rocks	it will be inauspicious for elderly paternal relatives, symbolised by the falling of a golden branch
In the case of those of a wood constitutional type	the calculation begins from the fire hare year	men will fall into enemy hands, symbolised by a bird alighting on the point of a spear	this will be inauspicious to oneself and one's circle, symbolised by the fighting of demons and humans	it will be harsh for sons, grandsons and teachers, symbolised by arrows with broken shafts	spirit lords of the soil will be aggravated, and it will be inauspicious for spiritual teachers and paternal relatives, symbolised by arrows penetrating underground	there will be disputations, symbolised by the falling of vultures to earth
In the case of those of a fire constitutional type	the calculation begins from the iron horse year	it will be inauspicious for disturbed persons, symbolised by demons wielding wooden slates and casting pebbles of death	virulent diseases will suddenly emerge, symbolised by afflictions due to Buddhist or Bon curses	there will be virulent diseases in childhood, symbolised by the falling of a child from the mother's lap	hostile demons should be suppressed, symbolised by confrontation with enemies	the person will be subject to virulent diseases and there will be many disputations, symbolised by a broken arrow of vitality
In the case of those of an iron constitutional type	the calculation begins from the water bird year	wealth will be exhausted, symbolised by the emergence of gold from underground	one will be judged alongside an enemy, symbolised by someone carrying a load	powerful persons will become hostile, symbolised by the breaking of a golden plough	there will be a harsh outcome for the subject's circle of acquaintances, symbolised by someone being lassoed by demons	there will be the risk of fatality to the subject or to paternal or maternal cousins, and diminution of merit, exposure to virulent diseases and there will be many disputations, symbolised by a tomb

Alternative methods of calculating obstacle years

In addition to this standard method for calculating obstacle years, various alternative methods have been mentioned in *White Beryl* and in *Moonbeams*. These can be outlined as follows.

1. Utilising thirty-one or thirty-seven pebbles

According to this technique, there are thirty-one divinatory pebbles, comprising twenty-four pebbles that represent the contrast between the six basic unchanging pebbles (symbolising the vitality, body, destiny, luck, trigram and numeric square of the present year) and the subject's own vitality, body, destiny and luck elements; along with the four predictive pebbles,⁶³ and three representing the multiples of nine based on the trigram, numeric square and year.⁶⁴ Chart 6.7 is exemplary, once again utilising the example of a subject of the fire dragon year during the earth tiger year.

6.7 Exemplary chart				
Subject (<i>brtsi-byed</i>): fire dragon	vitality: earth	body: earth	destiny: fire	luck: wood
Present year (<i>gnam-ld</i>): earth tiger				
vitality: wood	XX	XX	0 0 0	X
body: earth	0	0	0 X	0 0
destiny: earth	0	0	0	0 0
luck: iron	0 X	0 X	0 0	XX
subject's current trigram: Zin	XX	XX	0 0 0	X
current numeric square: Red 7	0 0 0	0 0 0	X	0 X
predictive pebble	0 X	0 X	0	X
multiples of nine based on the year (<i>lo'i dgu-mig</i>)	0	multiples of nine based on the trigram (<i>spar-kha'i dgu-mig</i>)	0	multiples of nine based on the numeric square (<i>sme-ba'i dgu-mig</i>)

These may also be enumerated as thirty-seven, with the inclusion of the six basic pebbles. Lo-chen Dharmasrī therefore states (*Moonbeams*, f. 29b):

Then again, there is the divination [of obstacles]
Associated with the course of a given year,
 derived from the secret 'pointed-out' instructions.⁶⁵
[Here], there are thirty-one pebbles.
These comprise twenty-four pebbles representing the contrast
Between the six basic pebbles symbolising
The vitality, body, destiny, luck, trigram and numeric square of the present year,
And the subject's own vitality, body, destiny and luck elements;
Along with the four predictive pebbles,

And three representing the multiples of nine based on the trigram, numeric square [and year].
Thus, there are ascertained to be thirty-one [pebbles].
Or thirty-seven with the further inclusion of the six basic pebbles.

As for the result of such divinations.
One should examine the *Twenty-Verse Commentary on the Root Tantra* (*rtsa-ba'i 'grel-pa nyi-shu*),
The *dMar-ston sTag-mgo*, the *sGang-sgril* and other texts;
And respect their [admonitions for] rectifying faults.⁶⁶



2. The Chinese method of pebble distribution (*rgya-nag rdel-skor*)

This method may be employed to make divinations of obstacle years in respect of an entire family which has at least four members. Usually five or six family members will be chosen. First, the pebbles of conclusive analysis must be established for each of the selected family members. These represent the vitality, body, destiny, luck and numeric square elements of each person, contrasted with the corresponding aspects of the present year. The pebbles are then arranged in order of gender (male – female) and seniority, with the body elements in the upper row, the vitality elements in the second row and so on, down to the numeric square pebbles in the last row.⁶⁷ Note that each of the boxes thus formed is numbered distinctly: those in the row of the body elements in the sequence 1, 11, 21, 30, 20, 10; those in the row of the vitality elements in the sequence 3, 13, 23, 28, 18, 8; those in the row of destiny elements in the sequence 5, 15, 25, 26, 16, 6; those in the row of luck elements in the sequence 7, 17, 27, 24, 14, 4; and those in the row of numeric squares in the sequence 9, 19, 29, 22, 12, 2.

Once these have been laid out, they are permuted in a particular sequence⁶⁸ and then further rearranged within four rows, known respectively as the ‘divine’, ‘human’, ‘household’ and ‘enemy’ sectors. The pebbles of the first and third rows are laid out consecutively from left to right while those of the second and fourth rows are laid out in reverse from right to left. In the case of the example given below, 1–7 occupy the first row, 24–30 occupy the second, 17–23 occupy the third, and 8–14 occupy the fourth. Any surplus or residual pebbles (*rdel-ro*) that do not fit within the grid (i.e. 15 and 16 in the present example) are positioned to the right of the last column. This might be in the second row, in which case they are known as ‘residual pebbles of the second row’ (*khug-pa'i rdel-ro*); in the third row, in which case they are known as ‘residual pebbles of the third row’ (*yang-khug rdel-ro*); or in the fourth row, in which case they are known as ‘residual pebbles of the fourth row’ (*gsang-ba yang-khug rdel-ro*).⁶⁹ In addition, the first three columns of the first, second and third rows, labelled as sectors 1–3, are said to correspond to the varying degrees of wealth within the family (*nor-sa*). The sequence of the permutation is clearly indicated in schematic charts 6.8 and 6.9, utilising a model family of six members. The reading is once again made in respect of the earth tiger year.

6.8 The Chinese method of pebble distribution: Initial layout

Present year (<i>gnam-ld</i>)	Subject A:	Subject B:	Subject C:	Subject D:	Subject E:	Subject F:
earth tiger	fire mouse (aged 63)	wood snake (aged 34)	water ox (aged 26)	fire sheep (aged 32)	earth horse (aged 21)	water monkey (aged 7)
Body: earth	1 v. water = XX	11 v. fire = 0 X	21 v. wood = 0 0	30 v. water = XX	20 v. fire = 0 X	10 v. iron = 0 0
Vitality: wood	3 v. water = 0 X	13 v. fire = 0 0	23 v. earth = XX	28 v. earth = XX	18 v. fire = 0 0	8 v. iron = 0 0
Destiny: earth	5 v. fire = 0	15 v. wood = 0 0	25 v. water = XX	26 v. fire = 0 X	16 v. earth = 0	6 v. water = XX
Luck: iron	7 v. wood = XX	17 v. water = 0 0	27 v. water = 0 0	24 v. fire = 0 0	14 v. iron = X	4 v. wood = XX
Current numeric square (<i>dzabs-sme</i>): Black 2	9 Red 9	19 Red 9	29 Yellow 5	22 Blue 3	12 Red 7	2 Yellow 5

6.9 The Chinese method of pebble distribution: Permuted layout

The layout of the twenty-five pebbles in three sectors rearranged according to the degrees of wealth

Divine sector A	Divine sector B	Divine sector C					
1 XX	2 Yellow 5	3 0 X	4 XX	5 0 X	6 XX	7 XX	residual pebbles (<i>rdel-ro len-pa</i>)
Human sector A	Human sector B	Human sector C					
30 XX	29 Yellow 5	28 XX	27 0 0	26 0 X	25 XX	24 0 0	residual pebble of second row (<i>khug-pa'i rdel-ro</i>) 15 0 0
Household sector A	Household sector B	Household sector C					
17 0 0	18 0 0	19 Red 9	20 0 X	21 0 0	22 Blue 3	23 XX	residual pebbles of third row (<i>yang-khug rdel-ro</i>) 16 0
Enemy sector							
14 X	13 0 0	12 Red 7	11 0 X	10 0 0	9 Red 9	8 0 0	no residual pebble of fourth row (<i>gsang-ba yang-khug rdel-ro med</i>)

In general, as far as the first row or ‘divine’ sector (*lha-sa*) is concerned, if the pebbles representing the ‘divine’ sector are black one should perform rites of incense and ablution, avoiding enmity and blood feuds. If they are red, one should avoid the pollution of over-boiling a stove. If they are blue and red, serpentine spirits and haunting spirits (*blsan*) should be reconciled. If they are green, one should avoid conflict and enmity. If they are yellow, there will be infectious diseases, which should be averted by the use of the *gtsug-gtor stong-bzlog rgyal-mdos* thread-cross. If they are white, it will be auspicious.

As far as the second row or ‘human’ sector (*mi-sa*) is concerned, if the pebbles are white, wishes will be fulfilled and good auspices will prevail. If they are black, the primordial bewitchers (*ye-'brog*) will suddenly emerge. If they are blue, there will be dermatitis (*shu-thor*). If they are green, the thread-cross of the eight serpentine spirits and nine *klu-bsen*⁷⁰ should be made. If they are red, one should perform the rites of the *dmag-ngo gri-kha mtshon-tsgyur* and the *nag-po ngo-gsum dgra-bsgrub*. If they are yellow, there will be contagious fevers, and the thread-cross of *bdud-mdos* or *ma-tram khrag* should be employed.

As far as the third row or ‘household’ sector (*khyim-sa*) is concerned, if the pebbles are white there will be good auspices. If they are black, there will be ill-health within the household, and the *bdud-kyi bla-khram 'phrul-gsum* should be made. If they are blue or green, ritual charms (*gto*) associated with the eight serpentine spirits should be made, and if they are yellow, rites to avert contagious fevers should be performed. If they are red, thread-crosses should be made to counteract the pollution of over-boiling a stove.

Diverse predictions (*rdel-ro'i kha-dmar*) can then be made corresponding to the overall spread of the permuted and residual pebbles. For example, if the second sector of the 'household' row is marked by a white pebble, it is predicted that an enemy will be prominent, but if it is some other colour, the head of the enemy will be entwined in yak wool (*dgra-mgo re-bas phur*). If the first sector of the 'divine' row is marked by a white pebble, which remains white after the permuted calculation (*khug-pa*) and further permuted calculation (*yang-khug*) of the second and third rows⁷¹ have been applied, diseases associated with the gods will ensue; but if it is black after the first and last reading, demons will afflict the protector deities and it will be inauspicious, requiring the subject to erect prayer-flags on mountain summits. If the 'human' sector is marked by a white pebble, the relatives will be in good health, and if the 'household' sector is marked by a white pebble, there will be no losses and an abundance of wealth. If a white pebble coincides with the 'enemy' sector (*dgra-sa*), however, there will be dis-putations. This mode of divination is summarised by Lo-chen Dharmaśrī in the following verses (*Moonbeams*, ff. 29b–30b):

Then, there is the system of pebbles utilised in China.⁷²

[Here], the subject comprises a single family.

And there are four pebbles of conclusive analysis

[Resulting from] the subject's vitality, body, destiny and luck aspects,

[Being contrasted] with the vitality, body, destiny and luck aspects

of the present year.

A single white or black pebble should be deployed for each aspect, as usual.

Then, a [fifth coloured] pebble is placed

Representing the [subject's current] numeric square,

Its colour corresponding to the colour of the respective elements.

The calculation begins first with male [family members], followed by females,

And without mistaking the order of seniority [within the family].

Then, these variegated pebbles should be taken and placed,

Starting with the sector of the body in the first row of pebbles,

And ending with that of the element [of the numeric square] in the last row.

All the pebbles should be taken into this grid (*se-rdan*)⁷³ and laid out,

This is known as the 'system of extended pebbles'.⁷⁴

Then, the first three pebbles [are rearranged] within the first, second and third 'divine' sectors.

Once these have been placed sequentially,

The remaining pebbles should be taken up one by one and half are permuted⁷⁵

[So that the pebbles of the second and fourth rows are placed in reverse].

The three first [pebbles] of the second row [are rearranged within]

The so-called first, second and third 'human' sectors.

After reaching the end of both these first and second [rows],

The next set of pebbles should be taken one by one and placed in sequence

[In the row] below the 'human' sector.

The first three of these [later] pebbles [are rearranged within]

The first, second and third 'household' sectors.

One should inspect in detail the distinct sectors and the residual pebbles (*rdel-rd*),

And examine the results [of these divinations outlined]

In the *Commentary entitled Black Seminal Point* ('*Grel-pa thig-le nag-pa*).

3. Utilising 360 pebbles

In the combined Chinese method for calculating obstacle years, attributed to Mar-ston Jo-smon, which is sometimes known as the 'convergence of three Chinese systems',⁷⁶ or as the 'three cycles of *sPang-rgyan lo-ma*',⁷⁷ there are three successive stages of calculation, each employing 120 pebbles, which are respectively named the gSer-lo-can, gYu-lo-can and Dung-lo-can methods.

First, according to the gSer-lo-can method, there are 120 pebbles representing the contrast between the subject's vitality, body, destiny, luck and numeric square, and the vitality, body, destiny, luck and numeric square of the present year; along with the seventh-removed sign (*bdun-zur*) of the present year, its sixth-removed following sign (*mar-gyi drug-'bras*) and its fourth-removed sign (*bzhi-gshed*).⁷⁸ Chart 6.10 is self-explanatory.

6.10 The gSer-lo-can method

	Present year (<i>gnam-lo</i>) earth tiger					Seventh-removed <i>bdun-zur</i> aspect of present year: wood monkey					Sixth-removed following <i>drug-'bras</i> aspect of the present year: water sheep					Fourth-removed following adversarial aspect of the present year: iron snake				
Subject (<i>brtsi-bya</i>): fire dragon	vitality	body	destiny	luck	numeric	vitality	body	destiny	luck	numeric	vitality	body	destiny	luck	numeric	vitality	body	destiny	luck	numeric
	= wood	= earth	= earth	= iron	square =	= iron	= water	= wood	= wood	square =	= earth	= wood	= water	= fire	square =	= fire	= iron	= iron	= water	square =
					water/Black 2					water/Black 2					water/Blue 3					earth/Yellow 5
vitality: earth	XX	XX	00	X	00	0X	0X	00	XX	00	0	0	0X	00	0X	00	00	X	0X	X
body: earth	0	0	0X	00	00	00	00	XX	00	XX	XX	XX	00	X	00	0X	0X	00	XX	00
destiny: fire	0	0	0X	00	0X	XX	XX	00	X	00	00	00	XX	00	XX	0X	0X	00	XX	00
luck: wood	0X	0X	00	XX	00	XX	XX	00	X	00	00	00	X	0X	X	00	00	XX	00	XX
current numeric square: Red 7	00	00	XX	00	XX	00	00	XX	00	XX	00	00	XX	00	XX	0	0	0X	00	0X
Predictive pebble	0	0	X	0	X	X	X	0	X	0	0	0	X	0	X	0	0	X	X	X

Secondly, according to the gYu-lo-can method, there are 120 pebbles determining the contrast between the subject's vitality, body, destiny, luck and numeric square and the corresponding five aspects of the subject's own *log-men*, and its seventh-removed sign (*bdun-zur*), its sixth-removed following sign (*mar-gyi drug-'bras*) and its fourth-removed sign (*bzhi-gshed*), as shown in chart 6.11.

6.11 The gYu-lo-can method

	Subject's <i>log-men</i> : iron mouse					Seventh-removed <i>bdun-zur</i> aspect of <i>log-men</i> : fire horse					Sixth-removed following <i>drug-'bras</i> aspect of <i>log-men</i> : wood snake					Fourth-removed following adversarial aspect of <i>log-men</i> : water hare				
	vitality	body	destiny	luck	numeric square =	vitality	body	destiny	luck	numeric square =	vitality	body	destiny	luck	numeric square =	vitality	body	destiny	luck	numeric square =
	= water	= earth	= iron	= wood		= fire	= water	= fire	= iron		= fire	= fire	= wood	= water		= wood	= iron	= water	= fire	
Subject (<i>brtsi-bya</i>): fire dragon					wood/Green 4					fire/Red 7					iron/White 8					iron/White 1
vitality: earth	0	0	XX	0	XX	0	0	X	0	X	0	0	X	0	X	XX	XX	0	X	0
body: earth	0	0	0	0	0	0	0	XX	0	0	0	0	X	0	X	0	0	0	XX	0
destiny: fire	0	0	0	XX	0	0	0	X	0	X	XX	XX	0	X	0	0	0	XX	0	XX
luck: wood	XX	XX	0	X	0	0	0	0	XX	0	0	0	XX	0	XX	0	0	X	0	X
current numeric square: Red 7	XX	XX	0	X	0	0	0	X	0	X	0	0	0	XX	0	0	0	0	XX	0
Predictive pebble	X	X	0	X	0	0	0	X	X	X	0	0	X	X	X	X	X	0	X	0

Thirdly, according to the Dung-lo-can method, there are 120 pebbles representing the contrast between the subject's vitality, body, destiny, luck and numeric square and the present month, with its seventh-removed sign (*bdun-zur*), its sixth-removed following sign (*mar-gyi drug-'bras*) and its fourth-removed sign (*bzhi-gshed*). This method is shown in chart 6.12.

6.12 The Dung-lo-can method

	Present month: 10th month/iron ox					Seventh-removed bdun-zur aspect of present month: fire sheep					Sixth-removed following drug-bras aspect of present month: fire horse					Fourth-removed following adversarial aspect of present month: wood dragon				
Subject (<i>brtsi-bya</i>): fire dragon	vitality	body	destiny	luck	numeric square =	vitality	body	destiny	luck	numeric square =	vitality	body	destiny	luck	numeric square =	vitality	body	destiny	luck	numeric square =
	= earth	= earth	= iron	= water		= earth	= water	= fire	= fire		= fire	= water	= fire	= iron		= earth	= fire	= wood	= wood	
					Blue 3					White 6					fire/Red 7					fire/Red 9
vitality: earth	0	0	OX	00	OX	0	0	OX	00	OX	00	00	X	OX	X	0	0	OX	00	OX
body: earth	0	0	OX	00	OX	00	00	XX	00	XX	00	00	XX	00	XX	00	00	X	OX	X
destiny: fire	OX	OX	00	X	00	00	00	X	OX	X	00	00	X	OX	X	XX	XX	00	X	00
luck: wood	00	00	XX	00	XX	00	00	X	OX	X	OX	OX	00	XX	00	XX	XX	00	X	00
current numeric square: Red 7	00	00	XX	00	XX	OX	OX	00	XX	00	00	00	X	OX	X	00	00	X	OX	X
Predictive pebble	0	0	X	0	X	0	0	X	X	X	0	0	X	X	X	0	0	X	X	X

These three additional modes of calculation are summarised as follows in the words of Lo-chen Dharmasrī (*Moonbeams*, ff. 30b–31b):

Furthermore, the category of divination concerning the obstacle years

Also includes the so-called ‘convergence of three Chinese systems’,

Otherwise known as the ‘three cycles of *sPang-rgyan lo-ma*’.

Among these, the first cycle [of the calculation]

Follows the gSer-lo-can method of laying out the pebbles,

According to which there are altogether one hundred and twenty pebbles.

The [first] thirty of these comprise twenty-five pebbles representing the contrast

Between the subject’s vitality, body, destiny, luck and numeric square

And the vitality, body, destiny, luck and numeric square of the present year;

Along with the five corresponding predictive pebbles.

Similarly, there are [three] other groups of thirty pebbles and predictive pebbles,

Representing the contrast between the subject’s [aforementioned]

Five elemental aspects, including the vitality,

And the five aspects, including the vitality

Of the seventh-removed sign (*bdun-zur*) of the present year,

Along with its sixth-removed following sign (*mar-gyi drug-bras*),⁷⁹

And its fourth-removed sign (*bzhi-gshed*).

The [second cycle of the calculation]

Follows the gYü-lo-can method of laying out the pebbles,

According to which there are altogether one hundred and twenty pebbles,

Determining the contrast between [the subject’s] own five aspects,

including the vitality,

And the five aspects, including the vitality, of [the subject’s] own *log-men*,

And its seventh-removed sign (*bdun-zur*),

Its sixth-removed following sign (*mar-gyi drug-bras*)

And its fourth-removed sign (*bzhi-gshed*).

The [third cycle of the calculation]

Follows the Dung-lo-can method of laying out the pebbles,

According to which there are altogether one hundred and twenty pebbles,

Representing the contrast, as before, [between the subject’s five aspects],

And⁸⁰ the present month, with its seventh-removed sign (*bdun-zur*),

Its sixth-removed following sign (*mar-gyi drug-bras*)

And its fourth-removed sign (*bzhi-gshed*).

The method of laying out all these three hundred and sixty pebbles

Is the teaching of Mar-ston Jo-smon.

4. Utilising 600 pebbles (*Moonbeams*, f. 31a)

Finally, a more complex method in which 600 pebbles are deployed also appears to have been prepared by Khyung-lhas gZhon-nu bSod-nams. As Lo-chen Dharmasrī says (*Moonbeams*, f. 31a):

In addition to these, Khyung-lhas gZhon-nu bSod-nams says that

The number [of pebbles] is increased to six hundred

By laying out one hundred and twenty [additional pebbles]

To represent each [of the contrasts between] the days and hours respectively.

Lo-chen’s advice concerning predictions of obstacle years

Lo-chen Dharmasrī concludes the discussion of obstacle years by remarking that although the diviner should refer to texts such as the *Gab-pa’i snying-gzer* when making more detailed divinations, the practical methods outlined above may be employed in order to obtain general predictions concerning lifespan, ill-health, diet, merit and demonic influence based respectively on an examination of the subject’s vitality, body, destiny, luck and numeric square. In his own words (*Moonbeams*, f. 31a/b):

Concerning the results of such divinations,

It is stated in scholarly texts that they are found

In the commentary on the *sDong-po kun-tus*,

Entitled *Gab-pa’i snying-gzer*.

However, in order to make a provisional user-friendly [reading],

A conclusive analysis can certainly be made,

According to any of the types of generic result,

Subsumed in the five general predictions,⁸¹

Through which the [subject’s] vitality,

body, destiny, luck and numeric square are examined

Respectively in terms of lifespan, ill-health, diet, merit, and demonic influence.

It is important to make a detailed determination

In order to eliminate the great fluctuations and calamities⁸²

Associated with the course of a given year.

VII

The impact of the hour of divination





There are diverse methods for divinations that are made with reference to specific past, present and future events, employing as many as 7,770 pebbles in one case, or 1,554 in another. Although a divination of natal horoscope, marriage, obstacle years, ill-health or death may be carried out at any time, the diviner should be aware that there are particular portents associated with divinations made at the hours of daybreak, sunrise, morning, noon, early afternoon, late afternoon and sunset (ff. 428a–429a), as illustrated on Supplementary Plate 20, fig. 6. Frequently these portents appear bizarre and unrelated, yet it is in this context that the notion of auspicious coincidence (*rtten-brel*) is most clearly discerned.¹ No divinations are recommended after sunset or before daybreak.

For example, if divinations are carried out at the hour of daybreak (*nam-langs*), they may portend contagion due to countryside deities (*yul-lha*); afflictions due to malign goblins (*the'u-brang*) and spirit lords of the soil; a break-up of the locality with one part being deserted; a couple who quarrel; a guest being poorly received; a loquacious wife; a husband prone to wandering; or paternal relatives being cursed and subjected to disputations, while losses are inflicted on herds of oxen and cattle.

If divinations are carried out at sunrise (*nyi-shar*), they may portend contagion due to haunting spirits (*bstan*); afflictions due to devouring spirits (*za-'dre*) and empty houses; fatal injuries; a much divided and poorly maintained environment; a couple who like fighting; neglect of the paternal ancestors; afflictions due to the haunting of evil spirits; a wife skilled in yak riding; an ill-starred husband; or a broken home with a cracked bowl, which is not easy to keep clean; while losses will be inflicted on cattle.

If divinations are carried out in the morning (*nyi-dros*), they may portend contagion due to wealth-deities (*nor-lha*); afflictions due to king spirits; a broken family; a divided locality; a couple who are far apart in age; paternal ancestors afflicted by spirit lords of the soil; siblings who quarrel; or food containing little meat and few cooked vegetables, which is secretly consumed; damage to both cattle and crops; and an average lifespan.

If divinations are carried out at noon (*nyi-phyed*), they may portend contagion due to *klu-btsan* spirits; afflictions due to leprosy-causing bewitchers and spirit lords of the soil; divided uplands and lowlands; a couple subject to many diseases; a household that is not loved by outsiders despite an absence of domestic enmity; many fluctuations in food and wealth; a husband who sells half the household wealth to others; a wife who is loquacious and has difficulty raising children; many disasters; or bad reputation and fatalities; while cattle will be ill-starred and vegetables will consist of hard beans.

If divinations are carried out in the early afternoon (*nyi-phyed yol*), they may portend contagion due to haunting spirits (*btsan*); afflictions due to king spirits and bewitchers; a family subject to fatal drowning and poisoning; a divided locality with many ups and downs; broken vows; older husbands and younger wives; wealth in early life and poverty in later life; divulged secrets; important matters neglected at the expense of trivia; and property that will be half squandered and half misappropriated by the wife. It will be hard for such persons to earn the respect of relatives, the aged will be devoid of spiritual practice and overengaged in mundane activities, while the children may be disabled.

If divinations are carried out in the late afternoon (*nyi-miur*), they may portend contagion due to serpentine spirits on the mountainside; afflictions of hunger due to king spirits; a family harmed by Bon or Buddhist ritual daggers (*kīla*); an empty *gtorma* offering shrine; deaths in youth and adulthood; widowed neighbours; disrupted tombs; disabled children or siblings; and dissipated wealth, resembling a stone carried off by a crow. Nonetheless there will be much to eat and little work to be done, and though criticised by all they will not be ashamed. The husband will be engaged in pointless pursuits, while the wife will unintentionally go elsewhere. Many children will die, the land and household will be subjected to theft, while cattle and children will be unproductive, as if one has stolen from oneself.

Lastly, if divinations are carried out at sunset (*nyi-nub*), they may portend contagion due to rock-dwelling haunting spirits (*brag-btsan*) and the ghosts of murder victims (*gre-bo*); a family prone to fatal injuries; a woman afflicted by suicidal demons; paternal relatives disturbed by blood feuds; the ending of the family line; fires breaking out on the estates; constant moving from one locality to another; afflictions of widowhood; loss of family land to others; or subservience to another lord. There will be many children with little to eat, as they will be partial to red-coloured foods. There will be constant subjection to cooking scalds and tumours, and many domestic and external enmities.

The destiny elements governing the hour of divination (*dus-tshod dbang-thang*) are also considered, and these have their distinctive attributes, as depicted on Plate 9 (fig. 18) and Plate 10 (fig. 4). In the case of each of the five elements, information can be obtained concerning the subject's social class and character (*mi-rigs*), children (*bu-tsha*), wives (*byan-mo*), paternal ancestors (*pham-mes*), neighbours (*khyim-mtshes*), ambition or purpose (*don-sa*), dogs or horses (*sgo-khyi 'og-rta nor*), property (*dbang-nor*), household (*khyim-sa*), land (*zhing-sa*), tomb (*dur-sa*), diseases due to demonic possession (*'dre-nad*), food (*zas*), clothing (*gos*), personal life (*rang-sa*), incompatible pillow (*sngas*), incompatible mental support (*blo-brtan*), and offended protector deities (*lha-bsrungs*). If counteracting rites are not undertaken, the portents will be inauspicious from the start.

For example, when the destiny element governing the hour of divination is wood, the subject could well be an aristocrat, though possibly without heirs, tall in stature, long-haired, and with enemies in the west and friends in the east. His children will have auspicious marks, though half of them will die and only half will survive, perhaps with physical disabilities. His wife will be in confrontation with the spirit lords of the soil, and become devoted to Buddhist practice, while wealth will fluctuate and many debts will be incurred. His parents will be controversial, dying abroad or on a business trip. His neighbours will be small in stature, hoarse, vindictive and quarrelsome. His ambitions will not be fulfilled, though he will have no enemies. His dogs and horses will be yellow and blue in colour. His property will be haunted by the ghosts of murder victims (*gre-bo*), then sold, and despatched on pack animals, while a turquoise will be worn as a neck ornament. The door of his house will face east or west, there will be no garden, or else no curd and wine, while king spirits and *bdud-btsan* demons ingress. His fields will be undulating, with sparsely growing trees, or else they will be divided by a meadow and a spirit lord of the soil will frequent them, or they will be disputed. His tomb will face the west, with an ox-shaped hill to the right and a knotted valley to the left, with the 'heavenly gate' to the east and a narrow entrance to the mountains or valley. An ancestral devouring demon (*za-'dre*) of the king spirit or attachment spirit genus (*rgyal-bzen*) will haunt the subject, coming in pursuit from the east. His diet will consist of fruit or unclean food, or cooked vegetable dishes served by a blue-complexioned woman on a triangular plate, or a plate with a handle, but it will not be satisfying. His clothes will be blue in colour, or else of dark fabric. His personality will be



Above Detail of Plate 21, fig. 2 (see p. 270), showing the possible causes of interruption when the trigram Dva governs the hour of divination

whimsical, for which reason he will not be respected, and there will be bad omens such as a red mat, a crow, an arrow or a fish, which are the retributions of a curse, and are to be ritually averted. His pillow will mistakenly be placed alongside wood or earth. His mistaken mental support in such times of stress will be iron or weaponry. Lastly, his protector deity will be a Buddhist or Bon deity, propitiated from childhood, but aggrieved because the offerings have been interrupted.

Similarly, when the destiny element governing the hour of divination is fire, it portends the subject will be of a Buddhist or potter's family background, but harassed due to a blood feud, short-tempered, virtuous, tall in stature, prone to many ups and downs, conciliatory and ruddy complexioned. Half of his children will die and those who survive will be ineffectual daughters. Though proficient in business, they will have many quarrels and engage in acts of butchery. His wife will have endured a blood feud at her paternal home, and be prone to ill-health, while wealth will not be conserved, just like a pile of chaff above a waterhole. His parents will have a wanderlust, causing the family line to be displaced, and eventually dying of knife wounds or fever. His neighbours will be dark or yellow complexioned, loud-mouthed, and afflicted by spirit lords of the soil, or by serpentine and plague-causing spirits (*klu-gnyan*). His purpose will be unsuccessful owing to lameness, stooping posture or some such disability. His dogs and horses will be red or white. His property will diminish, consequent on the loss of prosperity in the wake of grey or black-coloured cattle heading north. The family line may end or compensation will be incurred. The door of his house will face south or north, with a red spear-shaped hill visible through the open door. There will be many daughters, hard to raise, while serpentine and haunting spirits will ingress. His fields will be triangular with red soil, and afflicted by serpentine spirits. His tomb will face north, with pale earth to the left and a valley shaped like a planted spear to the right, with a red volcanic hill with a forked summit in the south. There will be afflictions due to serpentine and haunting spirits, inducing sudden possession by the primordial bewitchers (*ye-brog*), or there will be head wounds, burns, knife-wounds, abdominal spasm and the risk of death. Alternatively, hunting and king spirits will inflict harm, and a tall red figure will appear and explain this to be a curse upon the paternal relatives. The subject's diet will be red-coloured, or else a red dish of cooked meat and vegetables will be served in a red container by a woman facing south or north. His clothes will be red or dark. He will be at odds with his paternal relatives, there will be a red hill with a palm tree to the south, or else a circular mound. There will be a red or yellow mat, and a red man with a red horse will appear, encouraging him to be a businessman or a leader of thieves. His pillow will be mistakenly placed alongside iron or weaponry. His mistaken mental support in such times of stress will be water. Lastly, his protector deity will be an emanation in the form of a white yak, which grants protection to the front and rear, but becomes enraged claiming it has been neglected.

When earth is the destiny element governing the hour of divination, the subject will be of a mantrin or nun's family, but the locality will be afflicted by spirit lords of the soil. His children will all be sons, but only half of them will survive, and they may



འཇམ་མཁའ་ལྷ་མོ། (Ms II, ff. 19–24): Negative predictions associated with divinations made on specific hours of the day (White Beryl, ff. 428–429a)

Predicted negative results associated with divinations made at specific hours of the day (*dus-rtsis dus-tshod bcu-gnyis-kyl 'bras-bu*)

**A divination made at daybreak
(*nam-langs*)**

may portend contagion due to countryside deities (*yu-l-tha*), afflictions due to malign goblins (*the'u-brang*) and spirit lords of the soil, a break-up of the locality with one part being deserted, a couple who quarrel, a guest being poorly received, a loquacious wife, a husband prone to wandering, or paternal relatives being cursed and subjected to disputations, while losses are inflicted on herds of oxen and cattle.

**A divination made at sunrise
(*nyi-shar*)**

may portend contagion due to haunting spirits (*btsar*), afflictions due to devouring spirits (*za-'dra*) and empty houses, fatal injuries, a much divided and poorly maintained environment, a couple who like fighting, neglect of the paternal ancestors, afflictions due to the haunting of evil spirits, a wife skilled in yak riding, an ill-starred husband, a broken home with a cracked bowl, which is not easy to keep clean, while losses are inflicted on cattle.

**A divination made in the morning
(*nyi-dras*)**

may portend contagion due to wealth-deities, afflictions due to king spirits, a broken family, a divided locality with two or three parts, a couple who are far apart in age, paternal ancestors afflicted by spirit lords of the soil, siblings who quarrel, food containing little red meat and few cooked vegetables, which is secretly consumed, damage to both cattle and crops and an average lifespan.

**A divination made at noon
(*nyi-phyed*)**

may portend contagion due to *klu-btsan* spirits, afflictions due to leprosy-causing bewitchers and spirit lords of the soil, divided uplands and lowlands, a couple subject to many diseases, a household which is not loved by those outside but which has domestic enmity, many fluctuations in food and wealth, a husband who sells half the household wealth to others, a wife who is loquacious and has difficulty raising children, many disasters, bad reputation and fatalities, while cattle will have little luck and vegetables will consist of hard beans.

**A divination made in the early afternoon
(*nyi-phyed yob*)**

may portend contagion due to haunting spirits (*btsar*), afflictions due to king spirits and bewitchers, a family subject to fatal drowning and poisoning, a divided locality with many ups and downs, broken vows, older husbands and younger wives, wealth in early life and poverty in later life, divulged secrets, important matters neglected at the expense of trivia, and property which will be half squandered and half misappropriated by the wife. It will be hard for such persons to earn the respect of relatives, the aged will be devoid of spiritual practice and overengaged in mundane activities, while the children may be disabled.

**A divination made in the late afternoon
(*nyi-myur*)**

may portend contagion due to serpentine spirits on the mountainside, afflictions of hunger due to king spirits, a family harmed by Bon or Buddhist ritual daggers (*kila*), an empty *gtor-ma*-offering shrine, deaths in youth and adulthood, neighbours who are widowed, disrupted tombs, children and siblings who are disabled, and dissipated wealth, resembling a stone carried off by a crow, but there will be much to eat and little work, and though criticised by all they will not be ashamed. The husband will be engaged in pointless pursuits, while the wife will unintentionally go elsewhere. Many children will die, the land and household will be subject to theft, while cattle and children will be unproductive, as if one were stealing from oneself.

A divination made at sunset (*nyi-nub*)

may portend contagion due to rock-dwelling haunting spirits (*brag-btsar*), and the ghosts of murder victims (*gre-ba*), a family prone to fatal injuries, a woman afflicted by suicidal demons, paternal relatives disturbed by blood feuds, the ending of the family line, fires breaking out on the estates, constant moving from one locality to another, affliction due to widowhood, loss of family land to others, and subservience to another lord. There will be many children with little to eat, as they are partial to red-coloured foods. There will be constant exposure to cooking scalds and tumours, and many domestic and external enmities.

**A divination made at dusk
(*sa-sros*)**

no reading given in White Beryl.

**A divination made at late evening
(*srad-'khor*)**

no reading given in White Beryl.

**A divination made at midnight
(*nam-phyed*)**

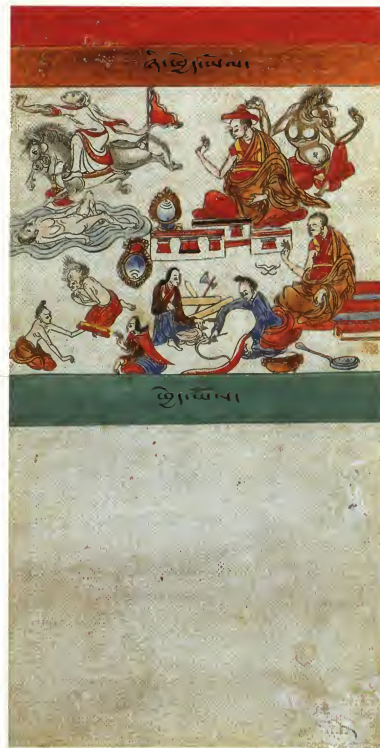
no reading given in White Beryl.

**A divination made after midnight
(*phyed-yob*)**

no reading given in White Beryl.

**A divination made at dawn
(*tho-rangs*)**

no reading given in White Beryl.



be physically disabled. His wife will die abroad and fatherless, or else abandoned on a mountain pass. His paternal relatives will show little kindness to his children, prosperity will be lost in the eastern direction, and conflict will gradually flare among them, so that there will soon be fatalities or injuries. His neighbours will be of bluish complexion and well-built, but instead of living quietly by themselves they will interfere and indulge in gossip. His purpose will be successful but ignoble, and business will be moderate. His dogs and horses will be yellow or black. Wealth will be dissipated. The door of his house will face south-west or north-west, with a stūpa or tomb visible in the north-east, while curd and wine will be fermented indoors. His fields will be without enemies and his livelihood will be excellent. His tomb will face the north, with a rocky mountain or red cave on the right, a reddish slate hill on the left, and a pathway below. The spirit lords of the soil, countryside deities and king spirits will give support while the serpentine and attachment spirits will inflict harm, either because a leprous corpse has been buried or on account of desire for a woman. His diet will comprise unclean bread or cooked green vegetables, served in a narrow container, or else the food will be brought to an unclean location by a child or someone dressed in yellow, and facing south-west. His clothes will be red or yellow. Three paternal relatives or siblings will die due to the so-called 'impediment caused by wood' (*shing-'gags*) or else due to contagious fevers; and there will be a white or hide mat. It will be auspicious if this subject marries someone with a compatible year-sign and luck element. His pillow mistakenly will have a water pitcher and delicious food alongside. His mistaken mental support in such times of stress will be wood. His protector deity will assume the form of a black man riding a black horse who brings forth many children but who is nonetheless displeased.

When iron is the destiny element governing the hour of divination, the subject will be a white complexioned villager in whose family a blood feud has occurred, who will be noisy, tall and unrestrained in speech. His children will include sons who are hard to raise and daughters who are easy to raise. His wife will be an only child. His parents will otherwise be infertile, and prosperity will be lost, symbolised by a grey cow moving out to the west; and they may be physically disabled or fall seriously ill due to disturbed spirit lords of the soil or the ghosts of murder victims (*gre-bo*). His neighbours will be ruddy complexioned, insolent, deceitful, interfering and haughty. His purpose will not be successful since a hostile god (*dgra-lha*) will appear in the guise of a white man on a white horse, saying, 'I am hungry! I am thirsty! Serve food quickly! I'm exhausted!'. His dogs and horses will be bluish white. His property will be white and metallic, while goats will be compatible. The door of his house will face east or west, and there will be a gully visible through the open door. Curd will be fermented and there will be food to eat, and a white blanket. Children should beware since there will be bewitchers, serpentine spirits and haunting spirits at the front door. His fields will resemble a basin, with small rocks, frequented by king spirits and also a spirit lord of the soil. His tomb will face east, with a Buddhist or Bon hermitage on the right, a single building at the 'heavenly gate', a gully at the valley entrance and a river below. King spirits, plague-causing spirits and spirit lords of the soil will cause afflictions. His diet will include butter, cheesecake and eggs or dairy products, which will be served in a broken container by a woman dressed in white and facing west. His clothes will be yellow or white. There will be five or three paternal relatives who die due to wounds. The maternal uncle will endure great ups and downs. The mother will be absent but an aunt will be present, business will be successful but there will be



Plate 9, fig. 18 and Plate 10, fig. 4



Plate 9, fig. 18 & Plate 10, fig. 4 (Ms I, ff. 41–46): Aspects associated with the destiny elements governing the hour of divination (*White Beryl*, ff. 429a–432a)

The horizontal axis lists the predictions affecting those who have affinity with a given male subject, while the vertical axis lists the destiny elements governing the hour of divination (' <i>di-nasthur-der dus-tshod dbang-thang 'byung-ba'i ming 'phred-'deng so-so ming</i>)	Subject's social class and character (<i>mi-rigs</i>)	Children (<i>bu-tsha</i>)	Wives (<i>byan-mo</i>)	Paternal ancestors (<i>pha-mes</i>)	Neighbours (<i>khyim-mtshes</i>)	Ambition (<i>don-sa</i>)	Dogs, horses and cattle (<i>sgo-khyi' 'og-rta nor</i>)	Property (<i>dbang-nor</i>)	Household sector (<i>khyim-sa</i>)
Wood portends	The subject will be an aristocrat, though possibly without heirs, tall in stature, long-haired, and with enemies in the west and friends in the east.	His children will have auspicious marks, and half of them will die while only half will survive, perhaps with physical disabilities.	His wife will be in confrontation with the spirit lords of the soil, and become devoted to Buddhist practice, while wealth will fluctuate and many debts will be incurred.	His parents will be controversial, dying abroad or on a business trip.	His neighbours will be small in stature, hoarse, vindictive and quarrelsome.	His ambitions will not be fulfilled, though he will have no enemies.	His dogs and horses will be yellow and blue in colour.	His property will be haunted by the ghosts of murder victims (<i>gre-ba</i>), then sold, and despatched on pack animals, while a turquoise will be worn as a neck ornament.	The door of his house will face east or west, there will be no garden, or else no curd and wine, while king spirits and <i>bdud-btsan</i> demons ingress.
Fire portends	The subject will be of a Buddhist or potter's family background, but harassed due to a blood feud, short-tempered, virtuous, tall in stature, prone to many ups and downs, conciliatory and ruddy complexioned.	Half his children will die and those who survive will be ineffectual daughters. Though proficient in business, they will have many quarrels and engage in acts of butchery.	His wife will have endured a blood feud at her paternal home, and be prone to ill-health, while wealth will not be conserved, reminiscent of a pile of chaff above a waterhole.	His parents will have a wanderlust, causing the family line to be displaced, and eventually dying of knife wounds or fever.	His neighbours will be dark or yellow complexioned, loud-mouthed and afflicted by spirit lords of the soil or serpentine and plague-causing spirits (<i>klu-gryer</i>).	His purpose will be unsuccessful owing to lameness, stooping posture, or some such disability.	His dogs and horses will be red or white.	His property will diminish, consequent on the loss of prosperity in the wake of grey or black-coloured cattle heading north. The family line may end or compensation will be incurred.	The door of his house will face south or north, with a red spear-shaped hill visible through the open door. There will be many daughters, hard to raise, while serpentine and haunting spirits will ingress.
Earth portends	The subject will be of a mantrin or nun's family, but the locality will be afflicted by spirit lords of the soil.	His children will be sons, and half will survive, though they may be physically disabled.	His wife will die abroad and fatherless, or else abandoned on a mountain pass.	His paternal relatives will show little kindness to his children, prosperity will be lost in the eastern direction, and conflict will gradually flare among them, so that there will soon be fatalities or knife-wounds.	His neighbours will be of bluish complexion and well-built, but instead of living quietly by themselves, they will interfere and indulge in gossip.	His purpose will be successful but ignoble, and business will be moderate.	His dogs and horses will be yellow or black.	Wealth will be dissipated.	The door of his house will face south-west or north-west, with a stupa or tomb visible in the north-east, while curd and wine will be fermented indoors.
Iron portends	The subject will be a white complexioned villager in whose family a blood feud has occurred, noisy, tall and unrestrained in speech.	His children will include sons who are hard to raise and daughters who are easy to raise.	His wife will be an only child.	His parents will otherwise be infertile, and prosperity will be lost, symbolised by a grey cow moving out to the west; and they may be physically disabled or become seriously ill due to the afflictions of disturbed spirit lords of the soil and the ghosts of murder victims.	His neighbours will be ruddy complexioned, insolent, deceitful, interfering and haughty.	His purpose will be unsuccessful since a hostile god (<i>dgra-lhaj</i>) will appear in the guise of a white man on a white horse, saying, 'I'm hungry! I'm thirsty! Serve food quickly! I'm exhausted!'	His dogs and horses will be bluish white.	His property will be white and metallic, while goats will be compatible.	The door of his house will face east or west, and there will be a gully visible from the open door. Curd will be fermented and there will be food, and a white blanket. Children should beware since there are bewitchers, and serpentine or haunting spirits haunting the front door.
Water portends	The subject will be of dark complexion, of a Bon or village family background, loud-voiced, capricious and without reliable support.	His children will include two sisters and one brother born in between, who will all outlive the subject.	His wife will bring great fluctuations in fortune upon her parental home, reminiscent of a fire which gradually burns and suddenly dies; and she will be widowed or divorced, kinder to strangers than to relatives, travelling aimlessly, living from hand to mouth, and inviting enemies and accusations.	His parents will be prone to blood feuds, or malicious laughter, reminiscent of a subterranean river flowing below a cave.	His neighbours will be yellow complexioned, quietly spoken and truthful.	His purpose will not be successful because the previous year a yak-load will have been lost, or else it will be a time when thieves arrive.	His dogs and horses will be black or red.	His property will consist of yaks and 'bri.	The door of his house will face north; and the house will be dark or uneasy, with wine being drunk and dark clothes hanging on the clothes line.

Land sector (<i>zhing-sa</i>)	Tomb sector (<i>dur-sa</i>)	Diseases due to demonic possession (' <i>dre-nao</i>)	Diet (<i>zas</i>) ²	Clothing (<i>gos</i>)	Subject's personal sector (<i>rang-sa</i>)	Pillow (<i>sngas</i>)	Mental-support (<i>blo-brtan</i>)	Protector deities (<i>lha-bsrung</i>)
His fields will be undulating, with sparsely growing trees, or else they will be divided by a meadow and a spirit lord of the soil will frequent them, or they will be disputed.	His tomb will face the west, with an ox-shaped hill to the right and a knotted valley to the left, with the 'heavenly gate' to the east and a narrow entrance to the mountains or valley.	An ancestral devouring demon of the king spirit or attachment spirit genus will haunt the subject, coming in pursuit from the east.	His diet will consist of fruit or unclean food, or cooked vegetable dishes served by a bluish complexioned woman on a triangular plate, or a plate with a handle, but it will not be satisfying.	His clothes will be blue in colour, or else of dark fabric.	His personality will be subject to many ideas, for which reason he will not be respected, and there will be bad omens such as a red mat, a crow, an arrow, a fish, which are the retributions of a curse, and are to be ritually averted.	His pillow will be mistakenly placed alongside wood or earth.	His mistaken mental support in such times of stress will be iron or weaponry.	His protector deity will be a Buddhist or Bon deity, propitiated from childhood, but aggrieved because the offerings have been interrupted.
His fields will be triangular with red soil, and afflicted by serpentine spirits.	His tomb will face north, with pale earth to the left and a valley shaped like a planted spear to the right, with a red volcanic hill with a forked summit in the south.	There will be afflictions due to serpentine and haunting spirits, inducing sudden possession by primordial bewitchers (<i>ye-'brog</i>), and there will be head wounds, burns, knife-wounds, abdominal spasm and the risk of death. Alternatively, haunting and king spirits will inflict harm, and a tall red figure will appear and explain this to be a curse upon the paternal relatives.	His food will be red-coloured, or else a red dish of cooked meat and vegetables will be served in a red container by a woman facing south or north.	His clothes will be red or dark.	He will be at odds with his paternal relatives, there will be a red hill with a palm tree to the south, or else a circular mound. There will be a red or yellow mat, and a red man with a red horse will appear, encouraging the subject to be a businessman or leader of thieves.	His pillow will be mistakenly placed alongside iron or weaponry.	His mistaken mental support in such times of stress will be water.	His protector deity will be an emanation in the form of a white yak, which grants protection to the front and rear but becomes enraged, claiming it has been neglected.
His fields will be without enemies and his livelihood will be excellent.	His tomb will face the north, with a rocky mountain or red cave on the right, a reddish slate hill on the left, and a pathway below.	The spirit lords of the soil, countryside deities and king spirits will give support while the serpentine and attachment spirits will inflict harm, either because a leprous corpse has been buried or on account of desire for a woman.	His diet will consist of unclean bread or cooked green vegetables, served in a narrow container, or else the food will be brought to an unclean location by a child or someone dressed in yellow, and facing south-west.	His clothes will be red or yellow.	Three paternal relatives or siblings will die due to the so-called 'wood-impediment' (<i>shing-'gag</i>) or due to contagious fevers; and there will be a white or hide mat. It will be auspicious if he marries someone with a compatible year-sign and luck element.	His pillow mistakenly will have a water pitcher and delicious food alongside.	His mistaken mental support in such times of stress will be wood.	His protector deity will appear as a black man riding a black horse who brings forth many children but who is nonetheless displeased.
His fields will resemble a basin, with small rocks, frequented by king spirits and also a spirit lord of the soil.	His tomb will face east, with a Buddhist or Bon hermitage on the right, a single building at the 'heavenly gate', a gully at the valley entrance, and a river below.	King spirits, plague-causing spirits and spirit lords of the soil will cause afflictions.	His diet will include butter, cheesecake, and eggs or dairy products, which will be served in a broken container by a woman dressed in white and facing west.	His clothes will be yellow or white.	There will be five or three paternal relatives who die due to wounds. The maternal uncle will endure great ups and downs. The mother will be absent but an aunt will be present, business will be successful but there will be disputes, lung diseases, colic, scandal and ingressing serpentine or king spirits.	His pillow will be mistakenly placed alongside wood.	His mistaken mental support in such times of stress will be a fire and a heap of charcoal.	His protector deity will appear as a white rider on a white horse, who repeatedly demands food and drink, pleading exhaustion.
His fields will be irrigated by a channel narrow as a yoke, and afflicted by <i>bsen-mo</i> spirits, so that even though they are vast their crops will be meagre.	His tomb will face south with a meadow to the right and a hermitage resembling sleeping sheep or goats to the left, but it will become exposed.	Cold diseases, serum disorders and dermatitis will be provoked by the treacherous female oath-breaking spirits (<i>dam-sri-mo</i>), while serpentine spirits and spirit lords of the soil will also afflict ploughed furrows.	His diet will consist of wine, fermented dough-balls, or some beverage carried in an unclean container and served by a woman dressed in dark clothes whose son has died, or whose face is unclean, and facing north.	His clothes will be white or made of some dark fabric.	His head will be encrusted with dirt, his seat will be blue or black, and afflictions will be caused by accumulating lost royal or ministerial property.	His pillow will be mistakenly placed alongside ashes or brick.	His mistaken mental support in such times of stress will be earth.	His deity will be the deity of a maternal aunt who claims to be a protector but is exhausted because no first fruits of offering have been donated.

disputes, lung diseases, colic, scandal and ingressing serpentine or haunting spirits. The subject's pillow will be mistakenly placed alongside wood. His mistaken mental support in such times of stress will be a fire and a heap of charcoal. Lastly, his protector deity will assume the form of a white rider on a white horse, who repeatedly demands food and drink, pleading exhaustion.

Then, when water is the destiny element governing the hour of divination, the subject will be of dark complexion, of a Bon or village family background, loud-voiced, capricious and without reliable support. His children will include two sisters and one brother born in-between, who all outlive the subject. His wife will bring great fluctuations in fortune upon her parental home, reminiscent of a fire which gradually burns and suddenly dies; and she will be widowed or divorced, kinder to strangers than to relatives, travelling without purpose, living from hand to mouth, and inviting both enemies and accusations. His parents will be prone to blood feuds, or malicious laughter, reminiscent of a subterranean river flowing below a cave. His neighbours will be yellow complexioned, quietly spoken and truthful. His purpose will not be successful because the previous year a yak-load will have been lost, or else it will be a time when thieves arrive. His dogs and horses will be black or red. His property will consist of yaks and 'bri. The door of his house will face north, and its atmosphere will be dark and uneasy, with wine being drunk and dark clothes hanging on the clothes line. His fields will be irrigated by a channel narrow as a yoke, and afflicted by attachment spirits, so that even though they are vast their crops will be meagre. His tomb will face south with a meadow to the right and a hermitage reminiscent of a sleeping sheep or goat to the left, but it will become exposed. Cold diseases, serum disorders and dermatitis will be provoked by treacherous female oath-breaking spirits (*dam-sri-mo*), while serpentine spirits and spirit lords of the soil will also afflict the ploughed furrows of the fields. The subject's diet will consist of wine, fermented dough-balls or some beverage carried in an unclean container and served by a woman dressed in dark clothes whose son has died, or whose face is unclean, and facing north. His clothes will be white or made of some dark fabric. His head will be encrusted with dirt, his seat will be blue or black, and afflictions will be caused by accumulating lost royal or ministerial property. His pillow will be mistakenly placed alongside ashes or brick. His mistaken mental support in such times of stress will be earth. Lastly, his deity will be the deity of a maternal aunt who claims to be a protector but is exhausted because no first fruits of offering have been donated. In each of these cases, counteracting rituals are indicated to render the hour of divination auspicious.

[Plate 21, fig. 2 (Ms II, ff. 25–29). Predicted results based on the trigrams governing the hour of divination (White Beryl, f. 432a/b)]

Predicted results based on the trigrams governing the hour of divination (<i>dus-spar 'bras-bu</i>)							
Li	Khon	Dva	Khen	Kham	Gin	Zin	Zon
the gate will be facing south or north (<i>sgo lho'am byang-bitā</i>)	the gate will be facing south or north (<i>sgo lho'am byang-bitā</i>)	the gate will be facing west or north (<i>sgo nub-bam byang-bitā</i>)	the gate will be facing north-west or south-west (<i>sgo nub-byang-ngam lho-nub bitā</i>)	the gate will be facing north or west (<i>sgo byang-ngam nub bitā</i>)	the gate will be facing west or north (<i>sgo nub-bam byang bitā</i>)	the gate will be facing east or north (<i>sgo shar-ram byang bitā</i>)	the gate will be facing east or south (<i>sgo shar-lho'am lho bitā</i>)
and there will be white horses or red-clothed persons, red material objects afflicted by external demons, a ruddy complexioned woman of large stature and bloodshot eyes and close-fitting teeth, rough spoken and afflicted by malign goblins (<i>the'u-brang</i>) and bewitchers, for which reason specified rites should be undertaken.	and there will be two or four couples, partial to meat and blood, great ups and downs, piebald horses, persons wearing multicoloured clothes, bay-coloured cattle, variegated material objects afflicted by external demons, a yellow complexioned woman, aged and of frail faculties, for which reason specified rites should be undertaken.	and there will be white or grey-coloured horses, donkeys or cattle, a white complexioned woman with moles, short-tempered and hyperactive, without father or brother-in-law, and various sorts of white coloured objects and moles afflicted by demons.	and there will be piebald horses, dogs or cattle, a blue complexioned woman who limps and is lame, evil-hearted and wild-tempered, with a great appetite for food.	and there will be black-coloured horses, dogs or cattle, black material objects afflicted by external demons, a black complexioned or tall woman, who is nimble in movement but slurred in speech, or a noisy and dirty person whose child has died, and whose household comprises three persons.	and there will be black and piebald horses, dogs or cattle, black cattle afflicted by external demons, a well-built woman with fine hair, one or three married persons whose families are cursed by demons, but who is kind-hearted and friendly to those around.	and there will be blue-coloured horses, dogs or cattle, a short-tempered wife with long teeth and a good figure, an infertile uncle, and one or three siblings who are close to the paternal uncle and father, but afflicted by obstacles and injuries, and the subject will decline.	and there will be a widow, piebald cattle, a family with a history of madness, and two or four couples who are exceedingly loud-mouthed.



Similar prognostications may be made when the trigrams governing the hour of divination are considered, as explained in *White Beryl* (f. 432a/b), and also when the numeric squares governing the hour of divination are examined (ff. 430a–435b). In the former case (Supplementary Plate 21, fig. 2), when the trigram governing the hour of divination is Li, the gate will be facing south or north, and possible causes of interruption will include white horses or red-clothed persons, red material objects afflicted by external demons, or a ruddy complexioned woman of large stature with bloodshot eyes and close-fitting teeth, who is rough spoken and afflicted by malign goblins (*the'u-brang*) and bewitchers.

When the trigram governing the hour of divination is Khon, the gate will be facing south or north, and possible causes of interruption will include two or four couples who are partial to red meat and endure great ups and downs, piebald horses, persons wearing multicoloured clothes, bay-coloured cattle, variegated material objects afflicted by external demons, or a yellow complexioned woman who is aged and frail. When the trigram governing the hour of divination is Dva, the gate will be facing west or north, and possible causes of interruption will include white or grey coloured horses, donkeys or cattle, a white complexioned woman with moles who is short-tempered and without father or brother, or various sorts of white-coloured objects and moles afflicted by demons. When the trigram governing the hour of divination is Khen, the gate will be facing north-west or south-west, and possible causes of interruption will include piebald horses, dogs or cattle, or a blue complexioned woman who is limp, lame, evil-hearted, wild-tempered and hyperactive, with a great appetite for food. When the trigram governing the hour of divination is Kham, the gate will be facing north or west, and possible causes of interruption will include black-coloured horses, dogs or cattle, black material objects afflicted by external demons, a black complexioned or tall woman who is nimble in movement but slurred in speech, or a noisy and dirty person whose child has died and whose household comprises three persons. When the trigram governing the hour of divination is Gin, the gate will be facing west or north, and possible causes of interruption will include black and piebald horses, dogs or cattle, black cattle afflicted by external demons, a well-built woman with fine hair, and one or three married persons whose families are cursed by demons but who are kind-hearted and friendly to those around. When the trigram governing the hour of divination is Zin, the gate will be facing east or north, and possible causes of interruption will include blue-coloured horses, dogs or cattle, a short-tempered wife with long teeth and a good figure, an infertile uncle, and one or three siblings who are close to the paternal uncle and father but also afflicted by obstacles and injuries, causing the subject to decline. Lastly, when the trigram governing the hour of divination is Zon, the gate will be facing east or south, and possible causes of interruption will include a widow, piebald cattle, a family with a history of madness, and two or four couples who are exceedingly loud-mouthed. In the event of such negative interruptions occurring, the specified counteracting rituals should be undertaken.

When the numeric squares governing the hour of divination are considered, it is important at the outset to identify the types of person, property, demon, shape and food to which they refer, as depicted on Plate 9, fig. 15. Thus, White One refers to travellers or guests, to sheep or goats, to malign goblins (*the'u-brang*), semi-circular shapes and dairy products. Black Two refers to widowed or infertile persons, hybrid cattle, malevolent forces, circular shapes, and to fish, tea and wine. Blue Three refers to adult women, oxen, attachment spirits (*bsen-mo*) and dropsy-causing spirits (*dmu*),⁹ circular shapes and fish, tea and wine. Green Four refers to Buddhist monks and others afflicted by serpentine spirits, as well as to material goods, serpentine water spirits, oblong shapes, cooked vegetables, roasted barley flour (*tsam-pa*) and wine. Yellow Five refers to potentates, offering-sacraments, spirit lords of the soil, square shapes and bread. White Six refers to gossips, armour and weapons, gods (*deva*), semi-circular shapes and dairy products. Red Seven refers to Bon priests, silk or brocade, haunting spirits (*bstan*), triangular shapes and red meat. White Eight refers to merchants, bright objects, king spirits, semi-circular shapes and dairy products. Lastly, Red Nine refers to single men or women, head-butting cattle, imprecatory goddesses (*ma-mo*), triangular shapes and red meat.

Recognising the attributes of the numeric squares according to the *sMe-ba gsal-ba'i me-long* (*White Beryl*, f. 433a)



Plate 21, fig. 2



Figure 19

Figure 19 (continued): Recognising the attributes of the numeric squares according to the *sMe-ba gsal-ba'i me-long* (White Beryl, f. 433a)

Numeric square (<i>sme-ba</i>)	White 1	Black 2	Blue 3	Green 4	Yellow 5	White 6	Red 7	White 8	Red 9
Recognising the type of person to whom it refers (<i>mir shes-pa</i>)	travellers or guests	widowed or infertile persons	adult women	Buddhist monks and those afflicted by serpentine spirits (<i>nāga</i>)	kings or fortunate persons	gossips	Bonpos	merchants	single men and women
Recognising the type of property to which it refers (<i>nor-shes-pa</i>)	sheep and goats	hybrid cattle	oxen	goods	offering-sacraments	armour and weapons	silk and brocade	bright objects	head-butting cattle
Recognising the type of demon to whom it refers (' <i>drer shes-pa</i> ')	malign goblins (<i>the'u-brang</i>)	malevolent forces (<i>bdud</i>)	attachment spirits (<i>bsen-mo</i>) and dropsy causing spirits (<i>dnu</i>)	water spirits (<i>ktu</i>)	spirit lords of the soil (<i>sa-bdag</i>)	gods (<i>lha</i>)	haunting spirits (<i>bitsan</i>)	Pehar/king spirits (<i>dkor-bdag rgyal-po</i>)	dark brown imprecatory goddesses (<i>ma-mo</i>)
Recognising the type of shape to which it refers (<i>gzugs shes-pa</i>)	red semi-circle	white circle	white circle	red oblong	yellow square	red semi-circle	blue triangle	red semi-circle	blue triangle
Recognising the type of diet to which it refers (<i>zas-su shes-pa</i>)	dairy products	fish, tea and wine	fish, tea and wine	cooked vegetables, roasted barley flour (<i>tsam-pa</i>) and wine	bread	dairy products	red meat	dairy products	red meat

Calculating the extent of the numeric squares superimposed on the grid of the subject's body (*sme-ba'i sa-tshad rtsi-ba*; White Beryl, f. 433 a/b)

When the sectors of the nine numeric squares are calculated with reference to the subject's body, the practical method is as follows. The subject should lie on his or her back with the head to the west and the feet to the east, and the sector of the master above the crown of the head. A grid is then visually superimposed upon the subject's body. Prognoses referring to paternal uncles are directly divined in the three upper or western sectors of the grid, while those concerning other paternal relatives are divined in the three right-sided or southern sectors, those concerning maternal aunts in the three lower or eastern sectors, and those concerning other maternal relatives in the three left-sided or northern sectors. Similarly, divinations made in the three central horizontal sectors (s–n) concern the subject's happiness and sorrow, while those made in the three vertical sectors (w–e) concern childbirth.

Furthermore, the sectors of the left shoulder, crown of the head and right shoulder are respectively for prognoses referring to the first, middle and last parts of a paternal uncle's life. At the same time, the right shoulder, right side of the body and right leg are respectively the sectors for prognoses referring to the first, middle and last parts of the life of other paternal relatives, while the right leg, feet and left leg have the same function for a maternal aunt; the left foot, left side of the body and left shoulder for a maternal uncle, the crown of the head, the heart-centre and feet for a child; and the right side, heart-centre and left side for the subject's own life.

It will be auspicious if the readings for the first and last parts of the life indicate a mother- or friend-relationship, since the subject will then be easy to raise or maintain, but inauspicious if one of these is inhibited, since the complexion will then fade. Diseases will come in waves and one will soon die. Without mistaking this structure, the predicted readings should be made, and these will vary depending on the coincidence of whichever of the nine numeric squares governs the hour of divination, as indicated in *White Beryl*, ff. 434a–435a.

Now, when the numeric square governing the hour of divination is placed at the heart-centre, it coincides with the subject's own household sector, while the crown of the head coincides with the grandparents' sector, the right shoulder with the father's, the left shoulder with the maternal uncle's, the right side with the sector of other paternal relatives, the left side with the sector of infectious diseases, the right leg with the sectors of siblings and riding horses, the left leg with the sectors of servants and fields, and the feet with the sectors of the various other categories of relative: elder brother, mother and spouse among them.

An exemplary chart with the numeric square Yellow Five at the heart-centre of the supine subject is depicted on Plate 9, fig. 17. Here, Yellow Five is identified with the household sector (*khyim-sa*) and the subject's personal sector (*rang-sa*), while Black Two at the subject's right shoulder in the south-west is identified with the sector of the siblings (*pha-bu'i sa*); Red Seven at the subject's crown (*spyi-sa*) in the west is identified with the sector of teachers or grandparents (*slob-spon/mes-po'i sa*); White Six at the subject's left shoulder in the north-west with the sector of maternal uncles (*zhang-po'i sa*); White One at the subject's left side in the north with the sector of mothers-in-law and brothers-in-law (*yam-kungs*); White Eight at the subject's left leg in the north-east with the sector of servants and land (*brang-'khor zhing-sa*); Blue Three at the subject's feet in the east with the sector of mothers and spouses (*ma zla-rogs*); Green Four at the subject's right leg in the south-east with the sector of younger siblings (*'og-spun*); and Red Nine at the subject's right side in the south with the sector of other paternal relatives (*pha-spun sa*).

Plate 9, fig. 17 (Ms f. 40). Calculating the extent of the numeric squares superimposed on the grid of the subject's body (*sme-ba'i sa-tshad rtsi-ba*), utilising the exemplary chart with Yellow Five at the centre (*lnga-ser dper-brjod*; White Beryl, ff. 433a–435b) (NB head is west)

Inner chart		
right shoulder (<i>phrag-pa g'as-sa</i>)	head/crown sector (<i>spyi-sa</i>)	left shoulder (<i>phrag g'or</i>)
SW (<i>tho-nub</i>)	W (<i>nub</i>)	NW (<i>nub-byang</i>)
Black 2, identified with the sector of the father's children (<i>pha-bu'i sa</i>)	Red 7, identified with the sector of teachers or grandparents (<i>slob-spon/mes-po</i>)	White 6, identified with the sector of maternal uncles (<i>zhang-po'i sa</i>)
Red 9, identified with the sector of other paternal relatives (<i>pha-spun sa</i>)	heart-centre Yellow 5, identified with the household sector (<i>khyim-sa</i>) and the subject's personal sector (<i>rang-sa</i>)	White 1, identified with sector of the mother-in-law and brother-in-law (<i>yam-kungs</i>)
Green 4, identified with the sector of younger siblings (<i>'og-spun</i>)	Blue 3, identified with the sector of mothers and spouses (<i>ma-zla rogs</i>)	White 8, identified with the sector of servants and land (<i>brang-'khor zhing-sa</i>)
SE (<i>shar-tha</i>)	E (<i>shar</i>)	NE (<i>byang-shar</i>)
right leg (<i>rkang-pa g'as</i>)	feet stretched out in front (<i>mdun</i>)	left leg (<i>rkang-pa g'or</i>)

Outer chart

The three upper sectors in the west are for directly divining the prognoses of paternal uncles (*stod-gsum pha-khu zangs-mar brtsi*).

The three front-sided sectors in the east are for directly divining the prognoses of maternal aunts (*ma-sru zangs-mar brtsi*).

The three right-sided sectors in the south are for directly divining the prognoses of other paternal relatives (*pha-spun zangs-mar brtsi-bar bya*).

The three left-sided sectors in the north are for directly divining the prognoses of other maternal relatives (*ma-ru zangs-mar brtsi-ba*).

The three vertical sectors in the centre (W–E axis) are those concerning childbirth (*gzhung gsum bu-tsha'i sa*).

The three horizontal sectors in the centre (N–S axis) are those concerning the subject's happiness and sorrow (*'phred gsum rang-gi skyid-sdug sa*).

When White One coincides with the sector of the grandparents (*mes-po'i sa*) at the crown of the head, the pattern of the nine numeric squares suggests certain predicted results, as illustrated on Supplementary Plate 21, fig. 3. White One portends that the grandfather will flourish but subsequently decline, and though the subject or family member will die painfully the grandfather will continue to live, pale complexioned, and experiencing great ups and downs.

Plate 9, fig. 17



Opposite: Detail of Plate 21, fig. 3 (see p. 277), showing predicted results when the numeric squares Red Seven and White Eight govern the hour of divination

Black Two portends that there will be three generations, but the ancestors will eventually be faced with the ending of the family line, orphanhood or widowhood, the spirit lords of the soil will be displeased and there will be drowning, or serious cold disorders, great appetite, or blurred vision.

Blue Three portends that there will be five generations, but there will be drowning accidents or serious cold diseases, the ritual dagger (*kila*) will find its mark, and there will be great ups and downs, afflictions due to auspicious corpses (*bkra*), widowhood, and oppression by the treacherous spirits of affliction (*'phung-sri*).

Green Four portends that there will be four generations afflicted by ritual daggers (*kila*) and serpentine spirits (*nāga*). There will be haunted beams within the house, delight in travelling, and exposed knives.

Yellow Five portends that there will be five or two generations disliked by the spirit lords of the soil, or by Bon, Buddhist or educated families, or else by ordained renunciates, while the spirit lords of the soil will cause affliction in the sectors of land and house.

White Six portends that there will be family deaths due to nodes or tumours, hypocritical speech with bad intentions, and cattle will be afflicted by demons.

Red Seven portends that there will be five generations but the family line will have a maternal uncle who dies of accidental injuries, and there will be afflictions due to *klu-btsan* spirits,⁴ disasters caused by overcooking food, and ruddy complexioned, noisy persons with moles or physical marks.

White Eight portends that there will be an adult family member who dies accidentally despite having no wound or weapon, and the house will be moved elsewhere.

Lastly, Red Nine portends that there will be initial growth and eventual poverty, resources will be squandered, and prosperity will be diminished and lost to wealthy outsiders. These divinations may be applied to each of the sectors in turn, starting from that of the grandfather at the crown of the head.

In general, the nine numeric squares respectively concern growth, childlessness, cattle, serpentine spirits (*nāga*), chronic invalids, posterity, accidental death and the fate of sentient beings (*shes-can*).⁵ However, when physical characteristics or marks are the object of the divination, Black Two is the numeric square associated with female physical marks and Red Seven the numeric square associated with male physical marks, as indicated on Plate 21, fig. 3.

When the numeric squares governing the hour of divination are considered, there are further predictions, as illustrated also on Supplementary Plate 21, fig. 3. For example, if White One is the numeric square governing the hour of divination, the sky and the ocean depths will move into the atmosphere, and from the snow mountain peaks a voice will be heard saying, 'You are responsible for providing my share of food! If you do not provide it, there will be vertigo and pains of the upper part of the body.'

If Black Two is the numeric square governing the hour of divination, a black man will come riding a black demonic horse and leading a black demonic dog, while a black demonic bird soars through the air, saying, 'If you do not provide my food-offering, misfortunes will afflict those around you, a corpse will be cast into your hands, and primordial bewitchers (*ye-'brog*) will suddenly be sent forth.'

If Blue Three is the numeric square governing the hour of divination, the stream of a great river will appear, and the foremost of attachment spirits (*bsen-mo*) will haunt a verdant well-watered meadow, with copses of trees interspersed, a carnivorous *piśāc* (*sha-xa*) or a treacherous female oath-breaking spirit (*dam-sri-mo*) of the wilderness will ask you for their crops, saying, 'If you do not provide them, there will be physical disabilities.'

If Green Four is the numeric square governing the hour of divination, the foremost leader of the four or eight classes of serpentine spirits (*nāga*) will manifest, and the sap of the trees in a verdant meadow will slowly well up like a spring of water due to Bon or Buddhist rites, all the assembled serpentine or plague-causing spirits (*klu-gnyan*) will charge you, saying, 'If our share of food is not provided, you will suffer all sorts of ailments due to serpentine spirits, such as dropsy.'

If Yellow Five is the numeric square governing the hour of divination, there will be spirits lords of the countryside, and of canals, field borders, ponds and houses, saying, 'My timely supplicatory prayers have been interrupted! Many deities of the countryside have conferred and if you continue to interrupt our share of food-offerings then frost, fires, blight and famine will afflict the land, cattle will be infected with plague, and human beings will be prone to podagra and rheumatism.'

If White Six is the numeric square governing the hour of divination, there will be medicinal herbs from the snow mountains, the slate mountains, the grasslands and rivers, and a lake-dwelling mermaid (*sman-mo*), riding a doe, will confer with a multitude of snow mountain goddesses (*brtan-ma*), saying, 'If you do not provide my share of food, various diseases will afflict human beings, cattle and those around you.'

If Red Seven is the numeric square governing the hour of divination, there will be a red man riding a red horse and leading a red dog, while a red bird soars in the sky. He will hold a red bow and arrow, with tiger- and leopard-skin quivers, saying, 'All the haunting spirit (*btsan*) retainers have conferred, and all of them ask you to provide their share of food, otherwise there will be knife fights and wounds.'

If White Eight is the numeric square governing the hour of divination, Pehar, lord of Buddhist treasures, will be present along with other wealth protectors, a yellow complexioned hostile god (*dgra-lha*) and a plague-causing protector of the wilderness, saying, 'My treasure has been lost to another! Now, we have come to find it, and we are presently asking you for our share of food. If you do not sustain us, there will be madness, diseases due to king spirits, and combined heart and wind disorders.'

Lastly, if Red Nine is the numeric square governing the hour of divination, there will be a woman riding a red mule, along with the oath-bound protectors of the Buddhist teachings, coming from the eight renowned charnel grounds of ancient India, cutting off the life of those who violate their spiritual commitments. The deity sMug-mo 'bum-gyi dpon-mo and many female demons will come to request their food, saying, 'If you do not provide our share of food, your father and siblings will be afflicted by contagious diseases!'

In all such negative cases, it is important to note that the appropriate counteracting thread-crosses (which are specified in the text and also depicted on the plate) should be made to render the hour of divination auspicious.





Plate 21, fig. 3

Plate 21, fig. 3 (Ms II: ff. 25–29): Predicted results calculated on the basis of the numeric squares governing the hour of divination (White Beryl, ff. 433b–435a)

Predicted results calculated on the basis of the numeric squares governing the hour of divination (rme-bas rtsis-'bras)

Predicted results are associated with the following numeric squares when they are newly inspected in the sector of the grandfather and so forth (mes-po sogs-sa'i gsar-brtag 'bras-bu)	White 1	Black 2	Blue 3	Green 4
in which case the actual predicted results are as follows ('bras-bu dngos)	the grandfather will flourish but subsequently decline, and though the subject or family member will die painfully the grandfather will be white complexioned and continue to experience great ups and downs.	there will be three generations, but the ancestors will be faced with the ending of the family line, orphanhood or widowhood, the spirit lords of the soil will be displeased and there will be drowning, or serious cold disorders, great appetite, or blurred vision.	there will be five generations, but there will be drowning accidents or serious cold diseases, the ritual dagger (kilā) will make its mark, and there will be great ups and downs, afflictions due to auspicious corpses (bkrā), widowhood and oppression by the treacherous spirits of affliction ('phung-sr).	there will be four generations afflicted by ritual daggers (kilā) and serpentine spirits, while there will be haunted beams within the house, delight in travelling, and exposed knives.
The actual predicted results based on the numeric squares governing the hour of divination are as follows (dus-rme dngos-'bras)	the sky and the ocean depths will move into the atmosphere, and from the snow mountain peaks a voice will be heard saying, 'You are responsible for providing my share of food! If you do not sustain us, there will be vertigo and pains of the upper part of the body.'	a black man will come riding a black demonic horse and leading a black demonic dog, while a black demonic bird soars through the air, saying, 'If you do not provide my food-offering, misfortunes will afflict those around you, a corpse will be cast into your hands, and primordial bewitchers (ye-'brog) will suddenly be sent forth.'	the stream of a great river will appear, and the foremost of attachment spirits (bsen-md) will haunt a verdant well-watered meadow, with corpses of trees interspersed, a carnivorous piśācī or a treacherous female oath-breaking spirit (dam-sri-md) of the wilderness will ask you for their crops, saying, 'If you do not provide them, there will be physical disabilities.'	the foremost leader of the four or eight classes of serpentine spirits will be agitated, and the sap of the trees in a verdant meadow will slowly well up like a spring of water due to Bon or Buddhist rites, all the assembled serpentine or plague-causing spirits (klu-gnyar) will charge you, saying, 'If our share of food is not provided, you will suffer all sorts of ailments due to serpentine spirits, such as dropsy.'



Yellow 5

White 6



Red 7

White 8



Black 2

Red 7

there will be five or two generations disliked by the spirit lords of the soil, Bon, Buddhist or educated families, or by ordained renunciates, while the spirit lords of the soil will cause affliction from the sectors of land and house.

there will be family deaths due to nodes or tumours, hypocritical speech with bad intentions, and cattle will be afflicted by demons.

there will be five generations but the family line will have a maternal uncle who dies of accidental injuries, and there will be afflictions due to *klu-btsan* spirits, disasters caused by overcooking food, and red-complexioned and noisy persons with moles.

there will be an adult family member who dies accidentally though he or she has no wound or weapon, and the house will be moved to another region.

there will be growth at first which eventually turns into poverty, wealth will be spent as it is made, and prosperity will be diminished and lost to wealthy outsiders.

when divinations are made concerning physical marks in particular, Black 2 is the numeric square used for divining the physical marks of women.

when divinations are made concerning physical marks in particular, Red 7 is the numeric square used for divining the physical marks of men.

the spirit lords of the locality, of canals, field borders, ponds and houses will appear, saying, 'My timely supplicatory prayers have been interrupted! Many countryside deities have conferred and if you continue to interrupt our share of food-offerings, then frost, fires, blight and famine will afflict the land, cattle will be infected with plague, and human beings will be prone to podagra and rheumatism.'

there will be medicinal herbs from the snow mountains, the slate mountains, the grasslands and rivers, and a lake-dwelling mermaid (*smam-mo*), riding a doe, will confer with a multitude of snow mountain goddesses (*brtan-ma*), saying, 'If you do not provide my share of food, various diseases will afflict human beings, cattle and those around you.'

there will be a red man riding a red horse and leading a red dog, while a red bird soars in the sky. He will hold a red bow and arrow, with tiger- and leopard-skin quivers, saying, 'All the haunting spirit (*btsar*) retainers have conferred, and all of them ask you to provide their share of food, otherwise there will be knife fights and wounds.'

Pehar, lord of the treasure of the doctrine, will appear, along with other wealth protectors, a yellow complexioned hostile god (*dgra-lha*) and a plague-causing protector of the wilderness, saying, 'My treasure has been lost to another. Now, we have come to find it, and we are presently asking you for our share of food. If you do not provide it, there will be madness, diseases due to king spirits, and combined heart and wind disorders.'

there will be a woman riding a red mule, and the oath-bound protectors of the Buddhist teachings, coming from the eight renowned charnel grounds of ancient India, cutting off the life of those who violate their spiritual commitments. The deity *sMug-mo* 'bum-gyi dpon-mo and many female demons will come to request their food, saying, 'If you do not provide our share of food, your father and siblings will be afflicted by contagious diseases.'

Plate 21, fig. 6



Numeric square divination affecting three generations
(*sme-ba gsum-bsdebs*; *White Beryl*, f. 435a/b)

Here, the numeric square governing the day of the divination is placed at the centre of the chart, with the other eight numeric squares sequentially forming a circle around it, as indicated on Supplementary Plate 21, fig. 6. The first sector is therefore in the centre, the second in the east, the third in the south-east, the fourth in the south, the fifth in the south-west, the sixth in the west, the seventh in the north-west, the eighth in the north and the ninth in the north-east. The numeric squares positioned in these various sectors are then compared with the numeric square governing the year of divination, and the elemental-relationship thus formed determines whether the prognosis for the day in question is auspicious or not.⁶

Among them, when the numeric square in the first sector is compared, it determines whether good deities (*lha-bzang*) are present or absent. If the numeric square is in a mother-relationship to the numeric square governing the year of the divination, the good deities are said to be present, but if it is in a friend-relationship harmful spirits are present, while other readings are neutral, suggesting that neither gods nor evil spirits are present. When the numeric square in the second sector is compared, it determines whether the subject's father, grandfather and great-grandfather will have a family line that comes to an end, or suffer fatal injuries. Such misfortunes are said to emerge if the numeric square in this sector inhibits the numeric square governing the year of divination, but not if the numeric square governing the year inhibits the numeric square of the sector.

When the numeric square in the third sector is compared, it determines whether the subject's mother, grandmother and great-grandmother will suffer from pollution or widowhood. Such misfortunes may arise if the numeric square of this third sector inhibits the numeric square governing the day of divination, but not if the reverse is the case.

When the numeric square of the fourth sector is compared, it determines whether the subject's children, grandchildren and great-grandchildren will eventually have a family line that comes to an end. Such an outcome may ensue if the numeric square of this sector inhibits the numeric square governing the year, which is the subject of the divination, but not if the reverse is the case.

When the numeric square of the fifth sector is compared, it determines whether the house, land and tombs will be disliked by serpentine spirits and spirit lords of the soil. Such an outcome may ensue if the numeric square of the fifth sector inhibits that governing the year, but not if the reverse is the case.

Plate 21, fig. 6 (Ms II. ff. 25–26): Numeric square divination affecting three generations (*sme-ba gsum-bsdebs*; *White Beryl*, f. 435a/b)

South-east When the numeric square in the third (south-east) sector is compared, it determines whether the subject's mother, grandmother and great-grandmother will suffer from harm or widowhood. Such misfortunes may arise if the numeric square of this third sector inhibits the numeric square governing the day of divination, but not if the reverse is the case (*gsum-pa ma-phyi yang gsum-sar gnod-yugs phog ma-phog tshur-gcod phog phar-gcod ma-'phog*).

East When the numeric square in the second (east) sector is compared, it determines whether the subject's father, grandfather and great-grandfather will have a family line that comes to an end, or suffer fatal injuries. Such misfortunes are said to emerge if the numeric square in this sector inhibits the numeric square governing the year of divination, but not if the numeric square governing the year inhibits the numeric square of the sector (*gnysis-pa pha-mes yang gsum-sar rab-chad grii-shi 'byung ma-byung/ tshur-gcod byung phar-gcod ma-byung*).

North-east When the numeric square of the eighth (north-east) sector is compared, it determines whether maternal uncles, great-uncles and great-great-uncles will have their discussions interrupted or not. Such an outcome may ensue if the numeric square of this sector inhibits that numeric square governing the year, but not if the reverse is the case (*brgyad-pa zhang gsum-sar gros-lam chad ma-chad/ tshur-gcod chad/ phar-gcod ma-chad*).

South When the numeric square of the fourth (south) sector is compared, it determines whether the subject's children, grandchildren and great-grandchildren will eventually have a family line that comes to an end. Such an outcome may ensue if the numeric square of this sector inhibits the numeric square governing the year, which is the subject of the divination, but not if the reverse is the case (*bzhi-pa bu-tsha yang gsum-sar rabs-chad mi-chad/ tshur-bcad chad/ phar-bcad mi-phyed*).

Centre When the numeric square in the first (central) sector is compared, it determines whether good pure deities (*lha-bzang*) are present or absent.⁷ If the numeric square is in a mother-relationship to the numeric square governing the year of the divination, the good deities are said to be present, but if it is in a friend-relationship, harmful spirits are present, while other readings are neutral, suggesting that neither gods nor evil spirits are present (*dang-po lha-sangs yod-med/ ma-shar lha-sangs yod/ grogs-shar gnod-'dre yod/ gzan-la btang-snyoms lha-'dre med*).

North When the numeric square of the ninth (north) sector is compared, it determines whether daughters, granddaughters or great-granddaughters will get divorced or not. Such an outcome may ensue if the numeric square of this sector inhibits the numeric square governing the year, but not if the reverse is the case (*dgu-pa bu-mo tsha-mo yang gsum-sar sgjed-bu bye-bral byed mi-byed/ tshur-gcod byed/ phar-gcod mi-byed*).

South-west When the numeric square of the fifth (south-west) sector is compared, it determines whether the house, land and tombs will be disliked by serpentine spirits (*naḡa*)⁸ and spirit lords of the soil. Such an outcome may ensue if the numeric square of the fifth sector inhibits that governing the year, but not if the reverse is the case (*lha-pa khang-zhing dur-gsum-sar khu/rgud-dang sa-bdag 'gras ma-'gras/ tshur-bcad 'gras/ phar-bcad ma-'gras*).

West When the numeric square of the sixth (west) sector is compared, it determines whether siblings, paternal cousins and maternal cousins suffer new blood feuds or domestic strife. Such an outcome may ensue if the numeric square of this sector inhibits the numeric square governing the year, but not if the reverse is the case (*drug-pa spun-gsum gsar-dme 'khrug 'chor mi-'chor/ phar-bcad 'chor/ tshur-bcad mi-'chor*).

North-west When the numeric square of the seventh (north-west) sector is compared, it determines whether the residences of sisters, brothers or their children will be harmed or not.⁹ Such an outcome may ensue if the numeric square of this sector enhances the numeric square governing the year, but not if it inhibits the numeric square governing the year (*bdun-pa msring-mo no-no yang gsum-sar bu-sring klungs-mal tshugs ma-tshugs/ tshur-bskyed tshugs/ tshur-gcod ma-tshugs*).

When the numeric square of the sixth sector is compared, it determines whether siblings, paternal cousins and maternal cousins will suffer new blood feuds or domestic strife. Such an outcome may ensue if the numeric square of this sector inhibits the numeric square governing the year, but not if the reverse is the case.

When the numeric square of the seventh sector is compared, it determines whether the residence of a sister, brother, nephew or niece is harmed or not. Such an outcome may ensue if the numeric square of this sector enhances the numeric square governing the year, but not if it inhibits it.

When the numeric square of the eighth sector is compared, it determines whether maternal uncles, great uncles and great-great-uncles will have their discussions interrupted or not. Such an outcome may ensue if the numeric square of this sector inhibits that numeric square governing the year, but not if the reverse is the case.

Lastly, when the numeric square of the ninth sector is compared, it determines whether daughters, granddaughters or great-granddaughters will get divorced or not. Such an outcome may ensue if the numeric square of this sector inhibits the numeric square governing the year, but not if the reverse is the case. Now, when the numeric squares are inspected, there may also be concomitant discernible omens, which have their own divinatory functions, as depicted on Supplementary Plate 21, fig. 4. For example, under White One the presence of a king spirit at the gate of the house will determine whether the subject's own situation will improve or not. Under Black Two, the presence of wealth or property at the gate will determine whether the subject will be happy or not. Under Blue Three, the presence of an aspect of growth or decline at the gate will determine whether the subject will be possessed by a malign goblin (*the'u-brang*) or not. Under Green Four, the presence of suffering at the gate will determine whether the subject will be auspicious or not. Under Yellow Five, the presence of a dust storm at the gate will determine whether the subject incurs losses or not. Under White Six, the presence of a pine-tree at the gate will determine whether the subject has many siblings or not. Under Red Seven, the presence of a Buddhist monk at the gate will determine whether the subject will belong to an inauspicious family or not. Under White Eight, the presence of a wild enemy at the gate will determine whether king spirits and bewitchers will possess the subject or not; and under Red Nine, the presence of butchery at the gate will determine whether friendly swords will be drawn or not.

Opposite Detail of Plate 10, fig. 6 (see p. 283), showing predictions for household, land and tomb sectors when the subject's elements inhibit and enhance those governing the hour of divination

Furthermore, the nine numeric squares may also coincide with the following nine negative sectors (*sa-dgu*), as indicated on Supplementary Plate 21, fig. 4. White One coincides with the sector in which the father loses his homeland, known as 'heavenly and earthly misfortune'. Black Two coincides with the sector of widowhood, known as the 'young ox carrying a corpse'. Blue Three coincides with the sector of divorce, known as the 'minor disaster'. Green Four coincides with the sector of afflictions due to serpentine and plague-causing spirits, known as the 'hidden chart of the serpentine spirits'. Yellow Five coincides with the sector of the death-wish, known as the 'corpse'. White Six coincides with the sector of separation from divine and spirit mediums, known as the 'palace of medicine'. Red Seven coincides with the sector of fighting between gods and ogres, known as the 'mirror of blood'. White Eight coincides with the sector frequented by king spirits, known as the 'intermediary between gods and humans'; and Red Nine coincides with the sector of prosperity for humans and cattle, known as the 'storehouse of wealth'. In all such negative cases, luck and prosperity must be ritually attracted, and it is important to sharpen the arrow of awareness.



Plate 21, fig. 4



Plate 21, fig. 4 (Ms II, ff. 25–29). Divinations concerning nine visible omens and so forth (White Beryl, I, 435b)

Divinations concerning nine visible omens and so forth (*mithong-mig-dgu sogs-pa'i rtsis*)

Numeric square (<i>rme-ba</i>)	White 1	Black 2	Blue 3	Green 4	Yellow 5	White 6	Red 7	White 8	Red 9
Nine visible omens (<i>mithong-mig dgu</i>)	the presence of a king spirit at the gate will determine whether the subject's own situation will improve or not	the presence of wealth or property at the gate will determine whether the subject will be happy or not.	the presence of an aspect of growth or decline at the gate will determine whether the subject will be possessed by a malign goblin (<i>the'u-brang</i>) or not.	the presence of suffering at the gate will determine whether the subject will be auspicious or not.	the presence of a dust storm at the gate will determine whether the subject incurs losses or not.	the presence of a pine-tree at the gate will determine whether the subject has many siblings or not.	the presence of a Buddhist monk at the gate will determine whether the subject will belong to an inauspicious family or not.	the presence of a wild enemy at the gate will determine whether king spirits and bewitchers will possess the subject or not.	the presence of butchery at the gate will determine whether friendly swords will be drawn or not.
Nine sectors (<i>sa-dgu</i>)	the sector in which the father loses his homeland, known as heavenly and earthly misfortune.	the sector of widowhood, known as the young ox carrying a corpse.	the sector of divorce, known as the minor disaster.	the sector of afflictions due to serpentine and plague-causing spirits, known as the hidden chart of the serpentine spirits.	the sector of the death-wish, known as the corpse.	the sector of the separation from divine and spirit mediums, known as the palace of medicine.	the sector of fighting between gods and ogres, known as the mirror of blood.	the sector frequented by king spirits, known as the intermediary between gods and humans.	the sector of prosperity for humans and cattle, known as the storehouse of wealth.

The implementation of techniques pertaining to the hour of divination

All such predictions of past and future signs are explained in order to generate faith and respect for the divinatory process itself. It is important to know the element governing the hour of divination (*bya-ra*), the body element of the subject (*byed-yor*), and their two corresponding vitality elements (*thig-sdod*). These elements may be recognised once the aforementioned 'kingly' and 'ministerial' pebbles representing the year and month have been placed in the divination of natal horoscope.¹⁰ Each of the five elements representing the hour and the subject will suggest a distinctive prediction, depending on the type of divination that is applied: natal horoscope, marriage, obstacle year, ill-health or death. In this way it is possible to determine by a process of elective divination the appropriate days or hours for marriage, travel, construction projects, moving house, business, agriculture, haircuts, medical treatment or funerals.¹¹ Here, the analysis and fluctuations of growth and decline relevant to each of these elemental combinations will be calculated according to the three sectors of the household, land, and tomb (*khang-sa zhing-sa dur-sa gsum*), as well as the sector of the relatives (*nye-ba'i sa*) and the six following themes: resources (*longs-spyod*), diseases (*nad*), contributory dietary causes (*lan-rkyen-gi mi-zas*), demons (*gdon*), hairstyle (*skra*) and physical marks (*sha-mishan*). These are all depicted on Plates 9–10.



Plate 10, fig. 6 (Ms I.1. 47): Prognostications concerning growth and decline based on the inimical, friendly and identity-relationships between the subject's elements and those of the hour of divination with reference to the sectors of household, land and tomb (*White Beryl*, ff. 436a–437a)

Name of sector that is the starting point for divination (<i>skor-'go'i ming</i>)	Household sector (<i>khang-sa</i>)	Land sector (<i>zhing-sa</i>)	Tomb sector (<i>dur-sa</i>)
Readings in which the elements of the hour of divination inhibit the subject's elements	The household sector in which the vitality element of the divination hour inhibits the subject's vitality element (<i>dus-tshod srog brtsi-bya'i srog bcad-pa'i khang-sa</i>) portends that the house will have structural cracks or its inhabitants and property will be afflicted by spirit lords of the soil, inducing mental problems and carelessness, for which reasons it will be best to move house.	The land sector in which the destiny element of the hour of divination inhibits the subject's destiny element (<i>dus-tshod dbang-thang-gis brtsi-bya'i dbang-thang bcad-pa'i zhing-sa</i>) portends that the fields will be punctured by rocks, hills and boulders, and serpentine spirits will cause affliction. If the spirit lords of the soil are not contained, someone will become lame.	The tomb sector in which the luck elements fire and water meet (<i>klung-rta me-chu 'phrad-pa'i dur-sa bstan-pa</i>) ¹² portends that the tomb will be located at the junction of a mountain and a plain, but because the defects of the tomb impact upon the plain, this causes disharmony at home. It will be auspicious if the uplands have white snow with little water and rocky hills, but inauspicious if the sound of an owl is heard, but even an excellently endowed tomb will bring sorrow due to conflict with guilty living relatives.
Readings in which the subject's elements inhibit the elements of the hour of divination	The household sector in which the subject's vitality element inhibits the vitality of the hour of divination (<i>brtsi-bya'i srog-gis dus srog bcad-pa'i khang-sa</i>) portends that if a house which has been made smaller or enlarged, or had its door moved, is still untrustworthy, it is important to move out.	The land sector in which the subject's destiny element inhibits the destiny element of the hour of divination (<i>brtsi-bya'i dbang-thang-gis dus-tshod dbang-thang cad-pas zhing-sa</i>) portends that there will be prosperity and an excellent livelihood.	The tomb sector in which the luck elements iron and wood meet (<i>klung-rta lcags-shing 'phrad-pa'i dur-sa bstan-pa</i>) portends that there will be both old and recent fractures of the tombs, so that they will not be fully covered by their plinths, and they will be desecrated, casting the eye of death upon the living.
Readings in which the subject's elements enhance the elements of the hour of divination	The household sector in which the subject's vitality element enhances the vitality of the hour of divination (<i>brtsi-bya'i srog-gis dus-tshod skyed-pas khang-sa</i>) portends that when a house has been repaired and cracks again appear, it will be covered by those desiring much wealth, and even though it may have a thousand inhabitants and a thousand horses it will still run the risk of destruction.	The land sector in which the subject's destiny element enhances the destiny element of the hour of divination (<i>brtsi-bya'i dbang-thang-gis dus-dbang bskyed-pa'i zhing-sa</i>) portends that there will be a stūpa on a hillside, or else a cavern, and if the spirit lords of the soil and serpentine spirits are not tended, infectious skin diseases will ensue.	The tomb sector in which the luck elements iron and fire meet (<i>klung-rta lcags me 'phrad-pa'i dur-sa</i>) portends that the tombs will be located beside the household, so that the ancestral spirits will be disturbed in such a polluted and bewitched environment where noises are heard, and odours are smelled. However, if there is not much activity near the tombs, they will be well-disposed, eliminating obstacles between mother and child and death-wishes. If the tombs are well maintained in this manner, the living relatives will be at peace.
Readings in which the elements of the hour of divination enhance the subject's elements	The household sector in which the vitality element of the hour of divination enhances the subject's vitality element (<i>dus-tshod srog-gis brtsi-bya'i srog bskyed-pa'i khang-sa</i>) portends that the house will be auspicious, replete with people and property, while a hundred good things will be conferred on its owner, and a hundred bad things on others.	The land sector in which the destiny element of the hour of divination enhances the subject's destiny element (<i>dus-dbang-gis brtsi-bya'i dbang-thang bskyed-pas zhing-sa</i>) portends that the fields will be most excellent. If the fields are sold all assets will be lost but if they are maintained, they will confer wealth.	The tomb sector of the six inauspicious factors in which the growth and decline sectors of the luck element are conjoined with the hour of divination (<i>klung-rta'i dar-gud dus-dang styar-ba'i ngan-drug dur-sa</i>) portends that a travelling companion will become hostile.
Readings in which the subject's elements and those of the hour of divination have an identity-relationship of wood	The household sector in which the vitality elements of the subject and the hour of divination indicate a meeting of wood (<i>brtsi-bya'i srog-dang dus-srog shing-nang 'phrad-pa'i khang-sa</i>) portends that if a corpse is not removed losses will be incurred due to enemies and thieves, while treacherous spirits of fire and water will arise, bringing the risk that the house will be filled with child corpses.	The land sector in which the destiny elements of the subject and the hour of divination indicate a meeting of wood (<i>dbang-gnyis shing 'phrad-pa'i zhing-sa</i>) portends that the fields will be oblong with outcrops of fruit trees. It will be a haunt of serpentine and plague-causing spirits, which should not be damaged because lameness or paralysis will ensue. It will help if a <i>gtor-ma</i> offering is made on behalf of serpentine spirits.	The tomb sector in which the luck elements of the subject and the hour of divination indicate a meeting of wood (<i>klung-gnyis shing-nang 'phrad-pas dur-sa</i>) portends that the tombs will be located at a junction of mountain and plain, but if the skulls are partially lost the relatives will become hostile, the ancestors will be separated from their snow-guardian, which will turn into a dog, and a headless torso, will emerge, saying, 'Your happiness and my sorrow will become confused!'
Readings in which the subject's elements and those of the hour of divination have an identity-relationship of fire	The household sector in which the vitality elements of the subject and the hour of divination indicate a meeting of fire (<i>rtsi-bya-dang dus-srog me-nang 'phrad-kyi khang-sa</i>) portends that household matters will be balanced, remaining unchanged.	The land sector in which the destiny elements of the subject and the hour of divination indicate a meeting of fire (<i>dbang-klung me-nang 'phrad-kyi zhing-sa</i>) portends that the fields will provide all necessities, so they should be kept and not sold.	The tomb sector in which the luck elements of the subject and the hour of divination indicate a meeting of fire (<i>klung-rta me-nang 'phrad-kyi dur-sa</i>) portends that the tombs will be located in a red valley with a black gorge containing a few trees, but the paternal relatives will be disrupted because the corpse of an illegitimate daughter will have been entombed, causing the essence of the elements to be depleted, and questioning the happiness of the living.
Readings in which the subject's elements and those of the hour of divination have an identity-relationship of water	The household sector in which the vitality elements of the subject and the hour of divination indicate a meeting of water (<i>brtsi-bya-dang dus-srog chu-nang 'phrad-kyi khang-sa</i>) portends that wealth and food will be obtained overseas, the house will be most powerful, cattle will flourish, and children will thrive.	The land sector in which the destiny elements of the subject and the hour of divination indicate a meeting of water (<i>dbang-thang chu-nang 'phrad-kyi zhing-sa</i>) portends that there will be a concealed square hole, a stagnant spring, and afflictions such as dropsy and ailments of the lumbar region will be caused by <i>klu-srin</i> spirits and lake-dwelling mermaids (<i>mtsho-smar</i>), for which reasons the <i>gZungs-bsdud klu-'bum</i> should be recited many times and the <i>mtsho-smar</i> -thread-cross should be made.	The tomb sector in which the luck elements of the subject and the hour of divination indicate a meeting of water (<i>klung-rta chu-nang 'phrad-kyi dur-sa</i>) portends that there will be dangers to the tombs due to pools and water and they will be visited by someone with dropsy, for which reason the paternal ancestors will censure with the words, 'This iron axe will become a demon afflicting iron! This goat-hair slingshot will eventually become a demon afflicting goats! This able-bodied invalid will eventually become a demon afflicting the tombs!'
Readings in which the subject's elements and those of the hour of divination have an identity-relationship of iron	The household sector in which the vitality elements of the subject and the hour of divination indicate a meeting of iron (<i>brtsi-bya-dang dus-srog lcags-nang 'phrad-kyi khang-sa</i>) portends that it will be auspicious if the house is deserted, for enemies will arise against children and property, spirit lords of the soil and plague-causing spirits will ingress, wealth will be dissipated, like a bubbling brook evaporating, the body will be smitten by diseases, like a tree by sand, and the bodily constituents will decay, as in the onset of old age.	The land sector in which the destiny elements of the subject and the hour of divination indicate a meeting of iron (<i>dbang-thang lcags-nang 'phrad-kyi zhing-sa</i>) portends that the fields will be semi-circular, and frequented by serpentine and <i>klu-smar</i> spirits, causing podagra and bone diseases, so that it will help if they are contained.	The tomb sector in which the luck elements of the subject and the hour of divination indicate a meeting of iron (<i>klung-rta lcags-nang 'phrad-kyi dur-sa</i>) portends that the burial site will be white in colour, and marked by a white cairn. The polluting ghosts of murder victims (<i>gre-bd</i>) will ingress and the paternal ancestors will bring censure saying that just as the hide of horses or donkeys and fish are dissimilar, so these polluting spirits and the tombs are incompatible.
Readings in which the subject's elements and those of the hour of divination have an identity-relationship of earth	The household sector in which the vitality elements of the subject and the hour of divination indicate a meeting of earth (<i>brtsi-bya-dang dus-srog sa-nang 'phrad-kyi khang-sa</i>) portends that eczema and other infectious skin diseases will be caused by spirit lords of the soil and treacherous oath-breaking spirits (<i>dam-sr</i>), so that a water libation should be offered. Otherwise all will be exhausted, and the subject should move house.	The land sector in which the destiny elements of the subject and the hour of divination indicate a meeting of earth (<i>brtsi-bya'i dbang-thang-dang dus-srog sa-nang 'phrad-kyi zhing-sa</i>) portends that the fields will resemble intestines, and they will be frequented by other spirit lords of the soil who will cause chronic ailments and leprosy, for which reason the heart-mantra of Vajrapāṇi should be recited.	The tomb sector in which the rear of the tomb faces the direction corresponding to the element of the hour of divination (<i>dus-tshod-kyi khamis mtzun-la dur-rgyab glad-lugs</i>) portends that all will be well, as when the hour is that of the wood element and the rear of the tomb faces east.

Prognostications concerning growth and decline based on the enemy-, friend- and identity-relationships formed between the subject's elements and those of the hour of divination, with reference to the sectors of household, land and tomb (*White Beryl*, ff. 436a–437a)

Plate 10, fig. 6



The three sectors of the household (*khang-sa*), land (*zhing-sa*) and tomb (*dur-sa*) are depicted on Plate 10, fig. 6. As far as the household sector (*khang-sa*) is concerned: the household sector in which the vitality element of the divination hour inhibits the subject's vitality element portends that the house will have structural cracks or its inhabitants and property will be afflicted by spirit lords of the soil, inducing mental problems and carelessness, for which reasons it will be best to move house. Similarly, the household sector in which the subject's vitality element inhibits the vitality element of the hour of divination portends that if a house which has been made smaller or enlarged, or had its door moved, is still untrustworthy, it is important to move out. The household sector in which the subject's vitality element enhances the vitality element of the hour of divination portends that when a house has been repaired and cracks again appear, it will be coveted by those desiring much wealth, and even though it may have a thousand inhabitants and a thousand horses it still runs the risk of destruction. The household sector in which the vitality element of the hour of divination enhances the subject's vitality element portends that the house will be auspicious, replete with people and property, while a hundred good things will be conferred on its owner, and a hundred bad things on others.

Similarly, the household sector in which the vitality elements of the subject and the hour of divination indicate a meeting of wood portends that if a corpse is not removed losses will be incurred due to enemies and thieves, while treacherous spirits of fire and water (*me-sri-dang chu-sri*)¹³ will arise, bringing the risk that the house will be filled with child corpses. The household sector in which the vitality elements of the subject and the hour of divination indicate a meeting of fire portends that the situation will be balanced, remaining unchanged. The household sector in which the vitality elements of the subject and the hour of divination indicate a meeting of water portends that wealth and food will be obtained overseas, the house will be most powerful, cattle will flourish, and children will thrive. The household sector in which the vitality elements of the subject and the hour of divination indicate a meeting of iron portends that it will be auspicious if the house is deserted, for enemies will arise against children and property, spirit lords of the soil and plague-causing spirits will ingress, wealth will be dissipated, like a bubbling brook evaporating, the body will be smitten by diseases, like a tree by sand, and the bodily constituents will decay, as in the onset of old age. Lastly, the household sector in which the vitality elements of the subject and the hour of divination indicate a meeting of earth portends that eczema and other infectious skin diseases will be caused by spirit lords of the soil and treacherous oath-breaking spirits (*dam-sri*), so that a water libation should be offered. Otherwise all will be exhausted, and the subject should move house.

As far as the land sector (*zhing-sa*) is concerned: the land sector in which the destiny element of the hour of divination inhibits the subject's destiny element portends that the fields will be punctured by rocks, hills and boulders, and serpentine spirits will cause affliction. If the spirit lords of the soil are not contained, the subject will become lame. The land sector in which the subject's destiny element inhibits the destiny element of the hour of divination portends that there will be prosperity and an excellent livelihood. The land sector in which the subject's destiny element enhances the destiny element of the hour of divination portends that there will be a stūpa on a hillside, or else a cavern, and if the spirit lords of the soil and serpentine spirits are not tended, infectious skin diseases will ensue. The land sector in which the destiny element of the hour of divination enhances the subject's destiny element portends that the fields will be most excellent. If the fields are sold all assets will be lost, but if they are maintained, they will confer wealth.

The land sector in which the destiny elements of the subject and the hour of divination indicate a meeting of wood portends that the fields will be oblong with outcrops of fruit trees. They will become a haunt of serpentine spirits and plague-causing spirits, which should not be damaged because lameness or paralysis will ensue. It will help if a *gtor-ma* offering is made on behalf of serpentine spirits. The land sector in which the destiny elements of the subject and the hour of divination indicate a meeting of fire portends that the fields will provide all necessities, so they should be retained and not sold. The land sector in which the destiny elements of the subject and the hour of divination indicate a meeting of water portends that there will be a concealed square hole, a stagnant spring, and afflictions – such as dropsy and ailments of the lumbar region – will be caused by *klu-srin*¹⁴ and lake-dwelling mermaids (*mtsho-sman*), for which reasons the *gZung-bsdud klu-bum* should be recited many times and the *mtsho-sman* thread-cross should be made. The land sector in which the destiny elements of the subject and the hour of divination indicate a meeting of iron portends that the fields will be semi-circular, and frequented by serpentine spirits and *klu-sman* spirits,¹⁵ causing podagra and bone diseases, so that it will help if they are contained. Lastly, the land sector in which the destiny elements of the subject and the hour of divination indicate a meeting of earth portends that the fields will resemble intestines, and they will be frequented by other spirit lords of the soil who will cause chronic ailments and leprosy, for which reason the heart-mantra of Vajrapāṇi should be recited.

As far as the tomb sector (*dur-sa*) is concerned: the tomb sector in which the luck elements fire and water meet portends that the tomb will be located at the junction of a mountain and a plain, but because the defects of the tomb impact upon the plain, this will cause disharmony at home. It will be auspicious if the uplands have white snow with little water and rocky hills, and inauspicious if the sound of an owl is heard, but even an excellently endowed tomb will bring sorrow due to conflict with guilty living relatives. The tomb sector in which the luck elements iron and wood meet portends that there will be both old and recent fractures of the tombs, so that they will not be fully covered by their plinths, and they will be desecrated, casting the eye of death upon the living. The tomb sector in which the luck elements iron and fire meet portends that the tombs will be located beside the household, so that the ancestral spirits will be disturbed in such a polluted and accursed environment where noises are heard, and odours are smelled. If there is not much activity near the tombs, however, the ancestral spirits will be well disposed, eliminating obstacles between mother and child and death-wishes. If the tombs are well maintained in this manner, the living relatives will be at peace.

The tomb sector of the six inauspicious factors in which the growth and decline sectors of the luck element are conjoined with the hour of divination portends that a travelling companion will become hostile. The tomb sector in which the luck elements of the subject and the hour of divination indicate a meeting of wood portends that the tombs will be at a junction of mountain and plain, but if the skulls are partially lost the relatives will become hostile, the ancestors will be separated from their snowlion guardian, which will turn into a dog, and a headless torso will emerge, saying, 'Your happiness and my sorrow will become confused!' The tomb sector in which the luck elements of the subject and the hour of divination indicate a meeting of fire portends that the tombs will be

located in a red valley with a black gorge containing few trees, but the paternal relatives will be disrupted because the corpse of an illegitimate daughter will have been entombed, causing the essence of the elements to be depleted, and bringing into question the happiness of the living. The tomb sector in which the luck elements of the subject and the hour of divination indicate a meeting of water portends that there will be dangers to the tombs due to pools and water, and they will be visited by someone with dropsy, for which reason the paternal ancestors will bring censure saying, ‘This iron axe will become a demon afflicting iron! This goat-hair slingshot will eventually become a demon afflicting goats! This able-bodied invalid will eventually become a demon afflicting the tombs!’ The tomb sector in which the luck elements of the subject and the hour of divination indicate a meeting of iron portends that the burial site will be white in colour, and marked by a white cairn. The polluting ghosts of murder victims (*gre-bo*) will ingress and the paternal ancestors will censure with the words, ‘Just as the hide of horses or donkeys and fish are dissimilar, so these polluted spirits and the tombs are incompatible.’ Lastly, the tomb sector in which the rear of the tomb faces the direction corresponding to the element of the hour of divination portends that all will be well, as when the hour is that of the wood element and the rear of the tomb faces east.

The sector of the relatives (*White Beryl*, f. 437 a/b)

When the sector of the relatives (*nye-ba'i sa*) is examined, the hour of divination is compared with the subject's destiny element, the parental relative's vitality element, the maternal uncle's body element, the wife's element that is in a friend-relationship with her destiny element, the lord's luck element, and the enemy's element that is in an enemy-relationship with any given element. When these are in conflict, as when wood clashes with fire, or iron with water, the predicted results are similar to those given in the previous section. But when there are no friend- or enemy-relationships, and the element of the relative in question is identical to that of the hour of divination, it is said that the six auspicious sectors of growth are present, while those of decline are absent.

The chart on Plate 9, fig. 16, depicts the schematic locations of the five types of relative to be considered and inspected when a relationship of identity occurs with the element of the hour of divination. Thus, when there is an identity-relationship of wood, the paternal relatives, along with the maternal uncle and lord, are said to be in the east, the wife in one of the intermediate directions in a friend-relationship, and the enemy in the west in an enemy-relationship. When there is an identity-relationship of fire, the paternal relatives and lord should be in the south, the maternal uncle in the east, the wife in the west, and the enemy in the north. When there is an identity-relationship of earth, the paternal relatives should be in one of the intermediate directions, along with the maternal uncle and the lord, while the wife should be in the north and the enemy in the east. When there is an identity-relationship of iron, the paternal relatives should be in the west, along with the maternal uncle and lord, while the wife should be in the east and the enemy in the south. Lastly, when there is an identity-relationship of the water element, the paternal relatives should be in the north, along with the maternal uncle and lord, while the wife should be in the south, and the enemy in one of the intermediate directions.

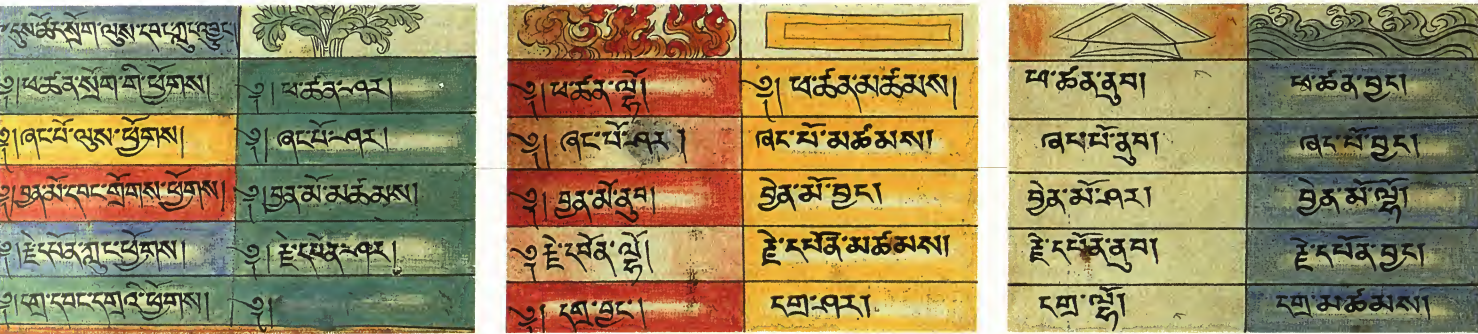


Plate 9, fig. 16

Plate 9, fig. 16 (Ms I ff. 39–41): Location of the five types of relative to be considered when the element of the hour of divination forms an identity-relationship with the vitality element of the paternal relatives (*White Beryl*, f. 437a/b)

Element of the vitality, body, destiny or luck aspects of the hour of divination (<i>dus-tshod srog-lus dbang-klung 'byung</i>)	wood	fire	earth	iron	water
Direction of the paternal relatives' vitality element (<i>pha-tshan srog-gi phyogs</i>)	paternal relatives in east (<i>pha-tshan shaŋ</i>)	paternal relatives in south (<i>pha-tshan lha</i>)	paternal relatives in intermediate directions (<i>pha-tshan mtshams</i>)	paternal relatives in west (<i>pha-tshan nut</i>)	paternal relatives in north (<i>pha-tshan byang</i>)
Direction of the maternal uncle's body element (<i>zhang-po lus-phyogs</i>)	maternal uncle in east (<i>zhang-po shaŋ</i>)	maternal uncle in east (<i>zhang-po shaŋ</i>)	maternal uncle in intermediate directions (<i>zhang-po mtshams</i>)	maternal uncle in west (<i>zhang-po nut</i>)	maternal uncle in north (<i>zhang-po byang</i>)
Direction in friend-relationship with wife's destiny element (<i>byen-mo dbang-gregs phyogs</i>)	wife in intermediate directions (<i>byan-mo mtshams</i>)	wife in west (<i>byan-mo nut</i>)	wife in north (<i>byan-mo byang</i>)	wife in east (<i>byan-mo shaŋ</i>)	wife in south (<i>byan-mo lha</i>)
Direction of lord's luck element (<i>rje-dpon klung-phyogs</i>)	lord in east (<i>rje-dpon shaŋ</i>)	lord in south (<i>rje-dpon lha</i>)	lord in intermediate directions (<i>rje-dpon mtshams</i>)	lord in west (<i>rje-dpon nut</i>)	lord in north (<i>je-dpon byang</i>)
Direction in enemy-relationship with enemy's destiny element (<i>dggra-dbang dggra'i phyogs</i>)	enemy in west (<i>dggra-nut</i>) ¹⁶	enemy in north (<i>dggra-byang</i>)	enemy in east (<i>dggra-shaŋ</i>)	enemy in south (<i>dggra-lha</i>)	enemy in intermediate directions (<i>gra-mtshams</i>)

Further examinations of the subject's attributes made dependent on the hour of divination (*White Beryl*, ff. 437b–438b)

When a comparison is actually made between the subject of divination and the element of the hour of divination, the examination may focus on the subject's resources (*longs-spyod brtag-pa*), diseases (*nad brtag-pa*), contributory dietary causes of ill-health (*lan-rkyen-gyi mi-zas brtag-pa*), demons (*gdon brtag-pa*), diets (*zas brtag-pa*), hairstyles (*skra brtag-pa*) and physical marks (*sha-tshan brtag-pa*), as illustrated on Plate 10, fig. 5 (shown overleaf).

When the element governing the hour of divination is wood, the following resources are inspected: butter pots, wooden baskets, donkeys, goats, sheep, and blue dogs. When the governing element is fire, the diviner should inspect copper pots and red-coloured animals with cleft hooves, including horses. When it is earth, he should inspect yellow material objects, excellent fields, and yellow or pale yellow dogs. When it is iron, he should inspect iron objects, silver or white metal objects, white cattle, sheep, dogs and clothes; and when it is water he should inspect hair-blankets, dark-coloured objects, black cattle or horses and oxen, dogs, and so forth.

When the subject's body and destiny elements are compared with those of the hour, growth is indicated if these objects are present, and decline if they are absent; one should then refer to the appropriate predicted readings.

Similarly, when diseases prevalent during the present year are inspected, if the element governing the hour is wood, one should expect to meet wind disorders and ailments of the channels, stomach, liver, eyes and right ribs. When it is fire, one should expect to meet ailments of the heart, small intestine, agitated blood, tongue, upper part of the body, and neck, as well as contagious fevers. When it is earth, one should expect to meet ailments of the stomach and spleen, obesity, flesh diseases, suppurating wounds, pustules, nodes, nasal congestion, water diseases, colds and pains of the left arm. When it is iron, one should expect to meet ailments of the lungs and tumours, bone diseases, earache, toothache, and pulmonary fevers. When it is water, one should expect to meet ailments due to water, gallstones or uroliths, cold of the kidneys and lumbar region, or diseases of the knees, legs and urethra.

In addition, there is also an inspection of secondary or contributory dietary causes to ill-health. For example, when the governing element is wood, one should inspect whether the subject has partaken of cooked vegetables, right-sided ribs, roasted barley dough-balls, cream, or wine from the hand of a plague-causing spirit (*gnyan*), blacksmith, maternal uncle or carpenter, coming from the east or west. When it is fire, one should inspect whether the subject has partaken of flesh of the shoulders or back, and weak wine from the hand of a plague-causing spirit, sister, widow or widower's son, coming from the south or north. When it is earth one should inspect whether the subject has partaken of bread or fatty meat, when served by an adobe maker or old woman, and brought by the hand of a plague-causing spirit, an old woman, child, monk or guest, coming from the east or south-west. When it is iron, one should inspect whether the subject has partaken of concentrated paste or flesh of the head, upper part of the body, or left-sided ribs, and white butter, from the hand of a plague-causing spirit, maternal uncle, child, uncle, aunt, or a kinsman who is a potter or blacksmith, coming from the south and west, or going towards the forge of a blacksmith. Lastly, if the governing element is water, one should inspect whether the subject has partaken of food from the hand of a plague-causing spirit, or from a widow, a black woman, or some such paternal household member, coming from the north.

Then, when demons or demonic influences are inspected, if the governing element is wood one should look out for malign goblins (*the'u-brang*), oath-breakers (*dam-sri*) and serpentine spirits who frequent wood and come from the east. If it is fire, one should look out for haunting spirits, dropsy-causing spirits and rock-dwelling attachment spirits (*bsen-mo*) who haunt red-coloured horses. If it is earth, one should look out for spirit lords of the soil, *dge-bsnyen* spirits¹⁷ and bewitchers who frequent yellowish locations or hosts, including tawny-coloured animals, and come from the south-west or east. If it is iron one should look out for afflictions caused by malevolent forces or king spirits; and if it is water one should look out for malevolent forces, oath-breakers and evil spirits of misfortune, who haunt brooms, ropes and widows' property, in the north.

In all such cases of demonic affliction, appropriate counteracting measures should be employed, including the prescribed rites of aversion, thread-crosses, and so forth. If, when the elements of the subject and the hour of divination are compared, the former is inhibited by the latter, it portends that demonic afflictions must be removed, whereas if the former inhibits the latter all will be well. If the former is enhanced by the latter the life-long companion gods (*go-lha*) will be present, and if the reverse is the case there will be harm caused by some demon or another, which has to be rectified by ritual means.

As for diet, there are divinations to be made concerning wine, as indicated on Supplementary Plate 21, fig. 5. First there is the divination determining whether wine will be present or not (*chang-yod-med*), according to which it is predicted that if the subject's body and destiny elements coincide with sectors of growth, there will be wine, but if they correspond to the sectors of decline there will not be any wine. It may also be predicted that grain will have properly fermented if these elements coincide with the sectors of conception, foetus, embryo or ablution. Also, properly strained wine will have been drunk if the hour of divination coincides with a subject who has a male year-sign, unstrained wine if it coincides with a subject who has a female year-sign, and semi-strained wine if it coincides with a subject who has a male year-sign and another who has a female year-sign.

It may then be predicted that wine will be offered if the body and destiny elements of the hour of divination inhibit those of the subject, whereas it will not be offered if the body and destiny elements of the hour of divination enhance those of the subject, and it will only partially be offered if the body and destiny elements of the subject inhibit or enhance those of the hour of divination. Similarly, if the elements of the hour and the subject form identity-, mother- or friend-relationships, the wine will largely have a beneficial effect, whereas if they form enemy- or adversarial relationships, it will have a harmful effect. Lastly, if the hour when the wine is tasted is that of the wood element the wine will be unfermented (*rengs-pa*), if it is that of the fire element the wine will be sour, if it is that of the earth element the wine will be astringent, if it is that of the iron element the wine will be sweet and if it is that of the water element the wine will be weak and filtered.

Plate 10, fig. 5 (Ms I, ff. 42–46): Further examinations of the subject's attributes made dependent on the hour of divination (*White Beryl*, ff. 437b–438b)

If the vitality, body, destiny and luck elements of the hour of divination are respectively					
	wood	fire	earth	iron	water
(<i>dus-tshod srog-lus dbang-klung</i>)					
the following resources are inspected (<i>longs-spyod brtag-pa</i>)	butter pots, wooden baskets, donkeys, goats, sheep, and blue dogs	copper pots, red-coloured animals with cleft hooves, including horses	yellow material objects, excellent fields, yellow and pale yellow dogs	iron objects, silver or white metal objects, white cattle, sheep, dogs and clothes	hair-blankets, dark-coloured objects, black cattle or horses and oxen, dogs, and so forth
the following diseases are inspected (<i>nad brtag-pa</i>)	wind disorders and ailments of the channels, stomach, liver, eyes and right ribs (<i>rlung-nad rtsa-rgyus pho-mchin mig-rtsib gYas-na</i>)	ailments of the heart and small intestine, agitated blood, the tongue, the upper part of the body, the neck, as well as contagious fevers (<i>snying-dang rgyu-ma khrag-'khrugs ice-ro-stod sked-mjing tsha-ba rims-nad</i>)	ailments of the stomach, spleen, obesity, flesh diseases, suppurating wounds, pustules, nodes, nasal congestion, water diseases, colds, and pains of the left arm (<i>pho-mcher lci-'thib sha-nad rma-shu phol-'bras sna-'gags chu-nad cham-pa lag-gYon thug-zer nad</i>)	ailments of the lungs, tumours, bone diseases, earache, toothache and pulmonary fevers (<i>glo-nad skran rus-nad ma-ba so-nad glo-tshad na</i>)	ailments due to water, gallstones or uroliths, cold of the kidneys and lumbar region, or diseases of the knees, legs and urethra (<i>chu-nad rdel-nad mkhal-skad grang-ba pus-mo rkang chu-so ma-ba na</i>)
the following contributory dietary causes of ill-health are inspected (<i>lan-rkyen-gyi mi-zas brtag-pa</i>)	partaking of cooked vegetables, right-sided ribs, roasted barley dough-balls, cream, or wine from the hand of a plague-causing spirit, blacksmith, maternal uncle or carpenter, coming from the east or west (<i>shar-ram nub-nas gryan-mgar-ba zhang-po shing-bzo'i lag-nas sngo-tshod rtsib gYas zan-sbris 'chang zos</i>)	partaking of the flesh of the shoulders or back, and weak wine from the hand of a plague-causing spirit, sister, widow or widower's son, coming from the south or north (<i>lho'am byang-nas gryan sring-mo yugs-mo tsha yug-bu lag-nas gnya'-ba del-sha chang bsing zos</i>)	partaking of bread or fatty meat, when served by an old woman or adobe maker, and brought by the hand of a plague-causing spirit, old woman, child, monk or guest, coming from the east or south-west (<i>shar-ram lho-nub-kyi gryan rgan-mo bu-tsha bandhe mgon-lag 'khur-ba gra-sha mkhar-las rgan-mo bster</i>)	partaking of concentrated paste or flesh of the head, upper part of the body, or left-sided ribs, and white butter, from [the hand of] a plague-causing spirit, maternal uncle, child, uncle, aunt, or a kinsman who is a potter or blacksmith, coming from the south and west, or going to the forge of a blacksmith (<i>lho-dang nub-nas gryan zhang-po bu-tsha bu-sring rda-mkhan mgar dme-po'i skyo-ma'am mgo-sha stod rtsib-gYon-sha mar-dkar yang-na mgar-ba'i gsol-mal phyin</i>)	partaking of food from the hand of a plague-causing spirit, or from a widow, a black woman, or a some such paternal household member, coming from the north (<i>gryan byang-phyogs yugs-ma bud-med nag-mo pha-khyim de-'dra'i lag-nas zas-zos</i>)
the following demons are inspected (<i>gdon brtag-pa</i>)	malign goblins, oath-breakers and serpentine spirits who frequent wood and come from the east (<i>the'u-brang dam-sri klu-mams shing-phyir 'brang-phyogs shar-nas</i>)	haunting spirits, drowsy-causing spirits and attachment spirits of the rocks who haunt red-coloured horses (<i>btsan-dmu brag-bsen bzangs rta dmar chags phyir-'brangs</i>)	spirit lords of the soil, <i>dge-rnsyen</i> spirits and bewitchers who frequent yellowish locations or hosts, including tawny-coloured animals, and come from the south-west or east (<i>sa-bdag dge-bnsyen 'gong lho-nub shar-phyogs-nas dud-'gro ser-sogs ser-chags phyir-'brangs</i>)	afflictions caused by malevolent forces or king spirits (<i>bdud-dam rgyal-po gnod</i>)	malevolent forces, oath-breakers, and evil spirits of misfortune, who frequent brooms, ropes and widows' property, in the north (<i>bdud-dam dam-sri byur-'dre byang-gi phyar sle-sha yugs-sa'i nor-zas phyir-'brangs</i>)
the following diets are inspected (<i>zas brtag-pa</i>)	rice dishes, cooked vegetables, or mushrooms placed in a wooden bowl, or else pieces of liver or flesh from a night-sided rib (<i>zas-'bras-sam gYos-ma sngo-tshod sha-mong shing-snod bcug-pa zos-rtsib gYas-sha mchin-pa lhu-zos</i>)	warm cooked dishes, hot barley dough, flesh from the upper part of the body and small intestine, or else hot sour wine drunk from a copper bowl or red-coloured container (<i>zas-dron spag-pa tsha stod-sha rgyu-ma snod zangs sder-sogs dmar-snod chang tsha skyur-po btungs</i>)	roasted barley, garlic water, bread, and thick or thin roasted joints of meat eaten from a yellow brass container, or from a clay container (<i>zan-sbrus spag spog-chu 'khur-ba gzug-sha bsrags-sha skam-sha sha snod-rag ser-po rda-snod zos</i>)	dairy products, cottage cheese, or curd eaten from a metal plate (<i>dkar-gzum phrum-ma-dang lcags sder mkhar-bar dar-zho zos</i>)	unclean flesh from the lower part of the body, or the flesh of a female animal, or kidneys eaten from a black container, and weak cold wine (<i>lhad-can smad-sha mo-sha mkhal-ma nag-snod zos chang bsing drod-med btungs</i>)
the following hairstyles are inspected (<i>skra brtag-pa</i>)	short hair (<i>skra-phrug</i>)	matted hair plaits (<i>ral-can</i>)	shaven head (<i>ban-de</i>)	bald head [?] (<i>mgo-reg</i>)	curled hair (<i>gsil-ma</i>)
and the following physical characteristics are inspected (<i>sha-tshan brtag-pa</i>)	goitre (<i>va-ba-can dru-gu</i>)	swollen glands or moles (<i>smen-pa'am sme</i>)	decrepit posture (<i>dgur-po</i>)	moles of the amput (<i>mchan-khung sme-ba</i>)	cleft palate (<i>sho-re-ba</i>)

Plate 10, fig. 5



Plate 21, fig. 5

Plate 21, fig. 5 (Ms II, ff. 25–29). Divinations concerning wine (*White Beryl*, f. 438a)Divinations concerning wine (*chang-rtsis*)

Divination determining whether wine will be present or not (*chang yod-med*)

Divination determining whether grain will have fermented (*mnan-langs yod*)

Divination determining whether strained wine will have been drunk (*bsings-'thungs-tshar yod*)

Divination determining whether wine is not fully strained (*bsings-pa ma tshar*)

Divination determining whether wine is half strained (*phyed-bsings*)

Divination determining whether wine will be offered or not, and whether it will be harmful or not (*chang ster mi-ster-dang god yong-mi-yong*)

Divination determining the taste of wine (*chang-gi ro bstan-pa*)

If the subject's body and destiny elements coincide with sectors of growth (<i>lus-dbang dar</i>)	If the subject's body and destiny elements coincide with sectors of decline (<i>lus-dbang guch</i>)	If these elements coincide with the sectors of conception, foetus, embryo, and ablation (<i>dbugs-mngal lus-khrus</i>)	If the hour of divination coincides with a subject who has a male year-sign (<i>pho-'phrad</i>)	If the hour of divination coincides with a subject who has a female year-sign (<i>mo-'phrad</i>)	If the hour of divination coincides with a subject who has a male year-sign and another who has a female year-sign (<i>gcig-pho gcig-mo</i>)	If the body and destiny elements of the hour of divination inhibit those of the subject (<i>lus-dbang tshur-skyed</i>)	If the body and destiny elements of the hour of divination enhance those of the subject (<i>tshur-skyed</i>)	If the body and destiny elements of the hour of divination inhibit or enhance those of the subject (<i>skye'am gcod</i>)	If the elements of the hour and the subject form identity-, enemy- or adversarial relationships (<i>rang-ma-grog</i>)	If the elements of the hour and the subject form enemy- or adversarial relationships (<i>dgra-gshed</i>)	If the hour when the wine is tasted is that of the wood element	If the hour when the wine is tasted is that of the fire element	If the hour when the wine is tasted is that of the earth element	If the hour when the wine is tasted is that of the iron element	If the hour when the wine is tasted is that of the water element
there will be wine.	there will not be wine.	the grain will have fermented.	strained wine will have been drunk.	the wine will not be fully strained.	the wine will be half strained.	wine will not be offered.	wine will be offered.	wine will be partially offered.	the wine will largely have a beneficial effect.	the wine will have a harmful effect.	the wine will be unfermented.	the wine will be sour.	the wine will be astringent.	the wine will be sweet.	the wine will be weak and filtered.

Houses and other objects may also affect well-being. Though *White Beryl* treats the subject of geomancy in great detail in Chapter 32, a summary of which has been included above, Part III, a very terse description is included here concerning the elemental relationships formed by buildings of certain colours and shapes (Supplementary Plate 21, fig. 7). Accordingly, houses located in the centre of a site symbolise an identity-relationship. In the case of a wood identity-relationship, there should be an oblong house with a door facing east or west. In the case of a fire identity-relationship, there should be a triangular red house with a door facing north. In the case of an earth identity-relationship, there should be a square yellow house with a door facing west. In the case of an iron identity-relationship, there should be a semi-circular white house with a door facing south-west; and in the case of a water identity-relationship there should be a round blue house with a door facing north.

Similarly, houses located to the right of a site symbolise an enemy-relationship, while those located to the rear symbolise a mother-relationship, those located to the front symbolise a son-relationship, and those located to the left symbolise a friend-relationship.

Plate 21, fig. 7 (Ms II, ff. 27–29): Divination concerning houses (White Beryl, f. 438a/b)

Wood	Fire	Earth	Iron	Water	Illustration of the elements (<i>'byung-ba'i ri-mo</i>)
oblong house with a door facing east or west	triangular red house with a door facing north	square yellow house with a door facing west	semi-circular white house with a door facing south-west	round blue house with a door facing north	houses in the centre of a site, symbolising an identity- relationship (<i>dbus-rang-gi mtshan-ma</i>)
semi-circular white house with a door facing west or south	round blue house with a door facing south	rectangular white house with a door facing east	rectangular red house with a door facing south	rectangular yellow house with a door facing west	houses to the right of a site, symbolising an enemy- relationship (<i>gyas dgra'i mtshan-ma</i>)
round blue house with a door facing north or south-west	rectangular white house with a door facing east or west	rectangular red house with a door facing south	square yellow house with a door facing south	round white house with a door facing south	houses to the rear of a site, symbolising a mother- relationship (<i>rgyab ma'i mtshan-ma</i>)
red square house with a door facing south or north	square yellow house with a door facing south	semi-circular white house with a door facing south	round white house with a door facing north	rectangular white house with a door facing south	houses to the front of a site, symbolising a son-relationship (<i>mdun bu'i mtshan-ma</i>)
rectangular yellow house with a door facing east or west	semi-circular white house with a door facing south	round blue house with a door facing north	rectangular white house with a door facing south	square red house with a door facing east	houses to the left of a site, symbolising a friend- relationship (<i>gyon grogs-kyl mtshan-ma</i>)

Plate 21, fig. 7

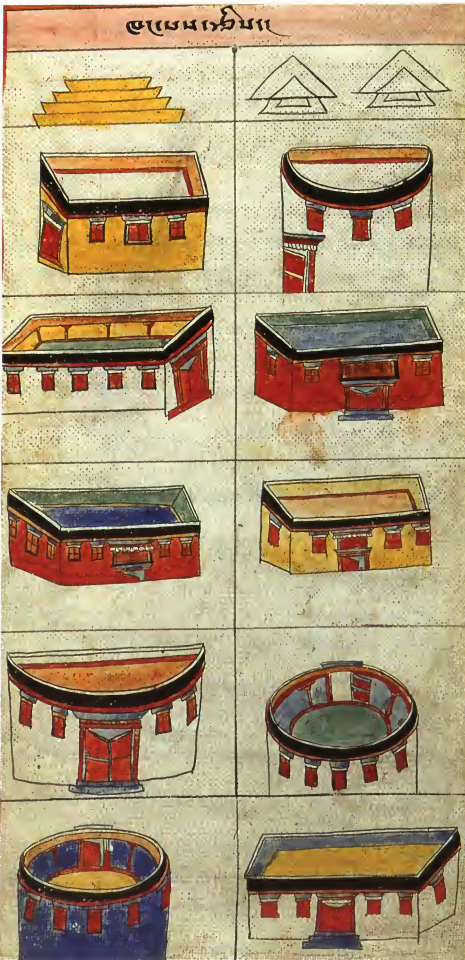
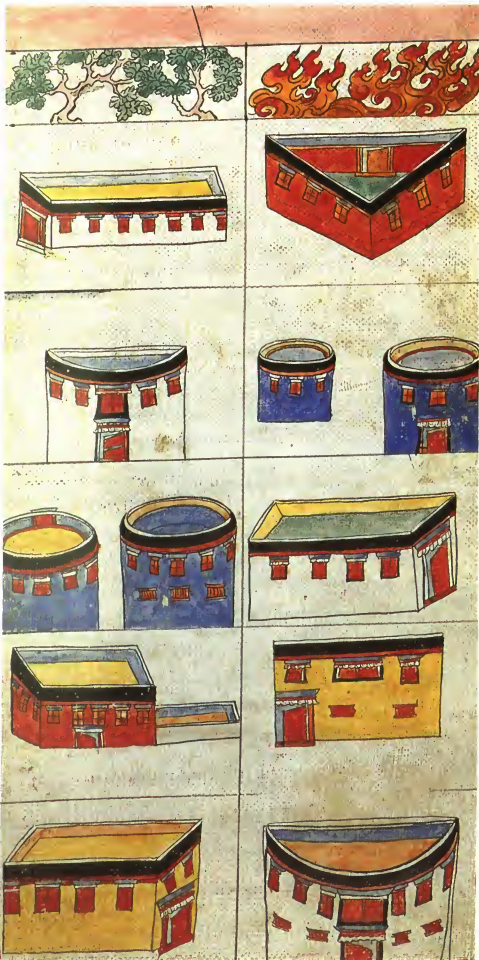




Plate 22, fig. 2 (Ms II: ff. 30–32): Divination concerning whether an invalid will die or not (*White Beryl*, f. 438b)

The particular diet of invalids should then be inspected (Plate 10, fig. 5). When wood is the governing element, one should look out for a subject who has a diet of rice dishes, cooked vegetables, or mushrooms placed in a wooden bowl, or else pieces of liver or flesh from a right-sided rib. When it is fire, one should look out for a subject who has a diet of warm cooked dishes, hot barley dough, flesh from the upper part of the body and small intestine, or else has been drinking hot sour wine from a copper bowl or red-coloured container. When it is earth, one should look out for a subject who has a diet of barley-dough, garlic water, bread and thick or thin roasted joints of meat from a yellow brass container, or from a clay container. When it is iron one should look out for a subject whose diet has consisted of dairy products or curd served on a metallic plate. Then, when it is water, one should look out for an invalid whose diet has consisted of eating unclean flesh from the lower part of the body, or the flesh of a female animal, or kidneys, from a black container, and drinking weak cold wine. When examining whether these diets apply or not, one should compare the destiny element governing the hour of divination with that of the subject's year-sign, and if growth is indicated, the invalid should resort to that diet. If decline is indicated, however, these foods should be avoided.

In addition there is the inspection of the invalid's hairstyle, according to which one should look out for itching hair, matted dreadlocks, shaven heads, bald heads and short-cut hair when the governing elements are respectively wood, fire, earth, iron and water. Similarly, there is the inspection of physical characteristics, according to which one should look out for goitres, swollen glands, decrepit posture, moles of the armpit, and cleft palate when the governing elements are respectively wood, fire, earth, iron and water. These are all depicted on Plate 10, fig. 5 (see p. 286).



Plate 22, fig. 3



Also, as shown on Supplementary Plate 22, fig. 4, success or failure in business may be determined generally by examining obstacle years, and in particular by determining whether the destiny and luck elements of the subject coincide with a sector of growth or decline.

Plate 22, fig. 3 (Ms II: ff. 33–35): Divinations concerning clothing and other materials used by an invalid (White Beryl, f. 438b)

Divinations concerning clothing and other materials used by an invalid (*nad-pas brtan-pas gos sog*s)

When the invalid's element is as follows ('byung-ba)	wood	fire	earth	iron	water
the following clothing, forming a mother-relationship, should be worn (<i>gos</i>)	blue	green	red	yellow	white
the following pillow, forming a son-relationship, should be used (<i>sngas</i>)	red	yellow	white	white	green
the following mattress, forming an enemy-relationship, should be used (<i>stan</i>)	white	blue	green	red	white
the following food, forming a friend-relationship, should be eaten (<i>zas</i>)	yellow	white	blue	green	red



Plate 22, fig. 4 (Ms II: f. 30): Divination concerning business (White Beryl, ff. 438b–439a)

Divination concerning business (*tshong-rtsis*)

If the destiny and luck elements of the subject are in a sector of growth (<i>zhang-klung dar</i>)	If the destiny and luck elements of the subject are in a sector of decline (<i>zhang-klung gus</i>)
one will triumph in business and reputation	one will fail in business and reputation

Plate 22, fig. 4

Furthermore, when divinatory barley (*mo-nas*) is employed, the amount of barley in the container indicates whether the encounter between the vitality and destiny elements of the hour of divination coincides with a sector of growth, decline or neutrality (Supplementary Plate 22, fig. 6). For example, when the container is full or half-full it indicates growth, when it is half-full it indicates a neutral or average reading, and when it is less than half-full or empty this suggests decline. The container should be brought to the place of divination from a direction in an identity- or enemy-relationship with the element governing the hour of the divination, and its colour should form an identity-relationship with that same hour (Supplementary Plate 22, fig. 7). For example, at the hour of wood, the container should be brought from the east or west, and it should be green in colour.

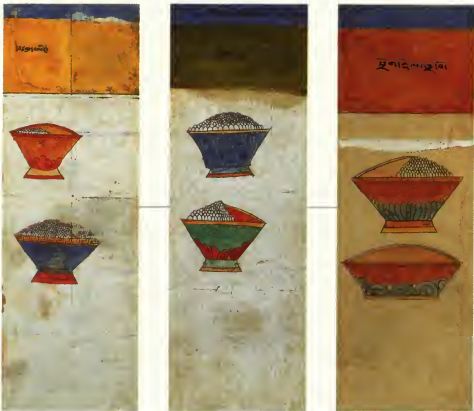


Plate 22, fig. 6

Plate 22, fig. 6 (Ms It. ff. 30–32): Examination of divinatory barley (White Beryl, f. 439a)

Examination of divinatory barley (<i>mo-nas brtag-pa</i>)		
Types of container of divinatory barley indicating growth and decline (<i>dar-gud ming</i>)	Types of container of divinatory barley indicating growth in respect of the vitality element (<i>srog-dar</i>)	Types of container of divinatory barley indicating a mottled divination pebble in respect of the vitality element (<i>srog-rde/ khra-bq</i>)
less than half-full (decline) or full (growth)	full or half-full	half-full or empty

Plate 22, fig. 7 (Ms It. ff. 32–35): Examination of divinatory barley (White Beryl, f. 439a)

Examination of divinatory barley (<i>mo-nas brtag-pa</i>)					
The following types of element governing the hour of divination (<i>'byung-rigs</i>)	at the hour of wood	at the hour of fire	at the hour of earth	at the hour of iron	at the hour of water
portend that divinatory barley should be brought from the following directions (<i>mo-nas khyer-phyogs</i>)	it should be brought from the east or west (<i>shar-ram nub-nas khyer-yod</i>)	it should be brought from the south or north (<i>lho'am byang-nas khyer-yod</i>)	it should be brought from the intermediate directions or the east (<i>mtshams-sam shar-nas khyer-yod</i>)	it should be brought from the west or south (<i>nub-dam lho-nas khyer-yod</i>)	it should be brought from the north or intermediate directions (<i>byang-ngam mtshams-nas khyer-yod</i>)
and the colour of the container should be as follows (<i>snod kha-dog</i>)	green	red	yellow	white	blue

Plate 22, fig. 7







Above Detail of Plate 22, fig. 5, showing the predicted results arising from certain postures

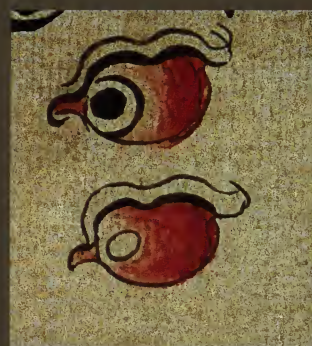
Finally, certain modes of conduct or physical posture concurrent with the hour of divination also have their respective predicted outcomes, successful or otherwise (Supplementary Plate 22, fig. 5). For example, a cross-legged posture is said to portend that one will become a great, awesome and venerable monk (*che-gnyan-btsun gsum*), while turning one's back to someone portends that one will become a governor (*dpon-po*) or politician. Falling down portends that one will become an invalid, while pulling down trees portends that corpses will be present in a sector of decline, and the corpse of an infant will emerge within the house. Climbing trees portends that there will be no internal ulcers. A bride plucking wool portends competence, while the building of small walls portends that there will be unfinished agricultural and building projects. Lying face-downwards portends that one will be mentally unwell, drawing arithmetic calculations in sand portends that disputations will arise, hyperactivity portends that one will become an artist, and the slow movements of an educated scholar portend that one will be endowed with awareness.

Plate 22, fig. 5 (Ms II: ff. 31–35): Divinations concerning successful and unsuccessful predicted results based on the subject's posture (White Beryl, f. 439a)

Divinations concerning successful and unsuccessful predicted results based on the subject's posture ('dug-lugs-kyi 'bras-don 'grub mi-'grub)											
If one adopts the following posture or conduct ('dug-lugs)	a cross-legged posture	turning one's back to someone	falling down	pulling down trees	climbing trees	a bride spinning wool	building small walls	lying face-downwards	drawing arithmetic calculations in sand	hyperactivity	the slow movements of an educated scholar
the following results are portended ('bras-bu)	one will become a great, awesome and venerable monk (<i>che-gnyan-btsun gsum</i>)	one will become a governor (<i>dpon-po</i>) or politician	one will become an invalid	corpses will coincide with a sector of decline, and the corpse of an infant will emerge within the house	there will be no internal ulcers (<i>khong-bras med</i>)	competence	there will be unfinished agricultural and building projects	one will be mentally unwell	disputations will arise	one will become an artist	one will be endowed with awareness

VIII

Divinations of ill-health





The divinatory aspects entailed in the diagnosis of ill-health, including pulse and urinalysis, are treated extensively by Sangs-rgyas rGya-mtsho in his *Blue Beryl*, Part Four. Here, in the context of elemental divination, a few additional methods are described, and these are illustrated on Plate 10.

The deployment of the nineteen divinatory pebbles (*White Beryl*, ff. 295b–299a)

The divination techniques for diagnosing the 404 diseases caused by elemental spirits and past conditions should be undertaken early in the morning by a wise and abstemious person at an auspicious time and in a clean environment. A white mat should be consecrated and prayers recited to the Three Precious Jewels – the Buddha, his doctrine and the monastic community – along with a solemn declaration of truth directed at the spirit lords of the years, months, days, hours, trigrams, numeric squares, planets and constellations. Otherwise the deities presiding over the hour will disrupt the diviner’s mind, causing the divination to be misinterpreted.

Then, with unwavering body, speech and mind, the divination should be made, in accordance with one of the fifteen starting points or topics described in the following paragraph. Mother- and friend-relationships should be indicated by white pebbles, enemy-relationships by black pebbles, son-relationships by one of each, identity-relationships of water and earth by white pebbles, and those of iron, wood or fire by black pebbles.

According to the *Clarifying Lamp* (*gSal-sgron*), there are nineteen pebbles cast in the case of the most vital or life-threatening of all diseases. These comprise sixteen pebbles indicative of the growth- and decline-relationships formed between the subject’s vitality and body elements and the present year, month, day and hour; along with one each for the calendar date, the weekday and the constellation. Exemplary chart 8.1 utilises the example of a subject born in the fire dragon year whose state of health is divined for the earth tiger year.

8.1 Exemplary chart

Subject (<i>brtsi-byā</i>):	Present year (<i>gnam-ld</i>):		Present month (<i>zla-bā</i>):		Present day (<i>zhang-pā</i>):		Present hour (<i>dus-tshod</i>):	
fire dragon	earth tiger		3rd wood horse		15th wood dragon		earth bird	
vitality element = earth	wood	XX	fire	$\begin{smallmatrix} 0 \\ 0\ 0 \end{smallmatrix}$	earth	0	iron	0X
growth and decline sectors	ill-health	X	embryo	0X	tomb	XX	ablation	00
of vitality element								
body element = earth	earth	0	iron	0X	fire	$\begin{smallmatrix} 0 \\ 0\ 0 \end{smallmatrix}$	earth	0
growth and decline sectors	ill-health	X	embryo	0X	tomb	XX	ablation	00
of body element								
weekday (<i>gzā</i>): Monday	constellation (<i>skar-mā</i>): Svāti				goddess of the calendar day (<i>tshe'i lha-mā</i>): 'Od-ljang-ma			

The interpretations are found in *White Beryl*, ff. 295b–299a. For example, if the pebble indicative of the vitality element of the year is white, the subject’s vitality element will be in a friend-relationship, for which reason long life will be ensured and there will be no need to worry since one will be protected by the life-long companion gods (*go-lha*) and protector deities (*srung-ma*). If the reading for growth and decline is also positive, there is no risk of fatality and one will be impervious to the ingress of primordial bewitchers (*ye-brog*). Conversely, if the pebble indicative of the vitality of the year is black, the pine-tree of life will be severed and rituals will have to be performed to ransom the life-spirit from death. Different supplementary rites, diet and modes of dress are then prescribed to counteract demons responsible for ailments coinciding with diverse trigrams, as well as to counteract the sectors of decline in relation to vitality, body, destiny and luck.

Lo-chen Dharmaśrī conveniently summarises these nineteen divinatory pebbles as follows (*Moonbeams*, ff. 31b–32a):

For the sake of those afflicted by demonic possession,
Generated by agitation of the elements and disruptive thought,
Or on behalf of the children who have just been born,¹
Nineteen pebbles should be deployed.
These comprise: one pebble representing the contrast
Between the subject’s vitality and the vitality of the present year;
One pebble representing the year coinciding with
The growth and decline aspects of the vitality element,
And similarly one pebble each representing the contrast
Of the subject’s vitality element with the vitality element of the present month, day and hour;
And one each representing the month and so forth coinciding with
The growth and decline aspects of the vitality element.
Thus, there are [altogether] eight pebbles representing the vitality element
with its relationships of contrast, growth and decline.

Similarly, there are eight pebbles representing the [subject’s] body element:
Four representing the distinct contrasts between the subject’s body element
And the body element of the present year, month, day and hour;
And four representing the year and so forth,
with which the growth and decline aspects of the [subject’s] body element coincides.
Altogether, there are sixteen pebbles representing the vitality and body elements.

In addition, three further pebbles [are deployed]:
Respectively representing the positive and negative aspects
of the calendar days of the month, the planets and the constellations.²
Now, every month the eight goddesses (*lha-mo bryad*) arise on successive [days],
Starting from first day of the month.
These comprise: ‘Od-’bar, br’lan-ma, rNo-dbal-ma,
mDangs-ldan, Char-’bebs, gYo-med, ‘Od-ljang and sKyed-byed.
Thus, the first six [of these goddesses] each arise on four distinct days,
And the last two on three distinct days.³
In all, nineteen pebbles are therefore deployed.
As for the result of such divinations,
One should refer to the *Twenty-Verse* [Auto] *Commentary on the Root Tantra*
(*rTsa-’grel rnyi-shu-pā*), and so forth.

The 'pine-tree divination technique' (White Beryl, ff. 274b–277b)

The calculation of ill-health has fifteen distinct starting points (*rtsis-'go rnam-pa bco-lnga*) corresponding to fifteen diverse topics of inquiry, all of which are enumerated on Plate 10, fig. 2 (see p. 298).

The first topic examines the degree to which the life-spirit or lifespan has been dissipated (*bla-tshe stor ma-stor*). Here the calculation differentiates the strength of the subject's vitality, body, destiny and luck elements, counting forwards from the present year a number of years equivalent to the subject's age. It is utilised for inspecting the subject's own lifespan. If the subject is a child, the reading may be made on the basis of the father's life-principle; if the subject is a woman, it may be made on the basis of her husband's, or if it is a male, on the basis of that of the subject's elder or younger brother. If the reading suggests that the life-spirit is void, various longevity rites should be undertaken.

The second topic examines the degree to which kings have slipped from their thrones (*rgyal-po'i gdan-sa-nas 'dred mi-'dred*). Here, the calculation is made starting from the tiger year in an enemy-relationship with the subject's own element, once again counting the number of years equivalent to the subject's age.⁴ For example, in the case of a subject of the wood constitutional type, the count will begin from the iron tiger year. This divination is utilised for inspecting the king's residence. If the reading is void, the subject's paternal relatives will be oppressed and bloody wounds will be inflicted, for which reason prescribed rites should be undertaken.

The third topic examines the degree to which the subject's felt hat has been covered by dust (*zhwa-phyingrdul-'og thud-dam ma-tshud*). Here, for example, in the case of a subject of the wood constitutional type, one counts downwards from the water or fire tiger year, until reaching the subject's present age. The reading will refer to the state of the paternal ancestors. If the felt hat is covered by dust, the subject's luck and appetite will have diminished, so that rites of aversion must be performed.

The fourth topic examines the degree to which ministers have risen from the ranks (*blon-po gral-sa-nas yar-ram ma-yar*). Here, one counts forward, starting from the tiger year conforming to that of the subject's destiny element, until reaching the subject's present age. For example, in the case of a subject of the wood constitutional type, the count will begin from the wood tiger year. If bad advice has been imparted by ministers, specific rites of aversion should be undertaken.

The fifth topic examines the degree to which lynx- and wolf-skin pelts retain their sheen (*gŷi-spyang gra-chag-gam mi-chag*). Here, one counts forward, starting from the tiger year in a friend-relationship with the subject's element, until reaching the subject's present age. For example, in the case of a subject of the wood constitutional type, the count will begin from the earth tiger year. The reading for a woman may be made on the basis of the husband's chart and vice versa. If the pelts do not retain their sheen, the lifespan will be in decline, and five demons will be encountered. Appropriate counteracting rites should be performed.

The sixth topic examines the degree to which one is sought or exploited by malevolent forces (*bdud-kyis tshol mi-tshol*). Here, one counts backwards, starting from the hare year in an enemy-relationship with the subject's element, until reaching the subject's present age. For example, in the case of a subject of the wood constitutional type, the count will begin from the iron hare year. If the cutting influence of demons is present, counteracting rites must be undertaken.

The seventh topic examines the degree to which one is led astray by ogres (*srin-pos khrid ma-khrid*). Here, one counts forwards, starting from the hare year in a friend-relationship with the subject's element, until reaching the subject's present age. For example, in the case of a subject of the wood constitutional type, the count will begin from the earth hare year. If the subject has been led astray, there will be harmful influences and inimical encounters, all of which require counteracting rituals to be performed.

The eighth topic examines the degree to which the wish-granting tree has been severed (*dpag-bsam-shing chag ma-chag*). Here, one counts forwards, starting from the hare year in an identity-relationship with the subject's element, until reaching the subject's present age. For example, in the case of a subject of the wood constitutional type, the count will begin from the wood hare year. This technique is utilised for inspecting the vitality of children. If the tree has been severed, there will be retribution due to serpentine spirits and weapons, while sudden diseases will emerge. Therefore rites pertaining to the serpentine spirits should be carried out.

The ninth topic examines the degree to which the treasury has been emptied (*bang-mdzod stongs ma-stongs*). Here, one counts forwards, starting from the hare year in a mother- or son-relationship with the subject's element, until reaching the subject's present age. For example, in the case of a subject of the wood constitutional type, the count will begin from the fire hare year. If the treasury has been emptied, ingressing demons should be exorcised and the loss of luck or wealth replenished, while various other rites are to be performed.

The tenth topic examines the degree to which the 'heavenly lifeline' has been cut (*yas-kyi 'ju-thag chad ma-chad*). Here, one counts forwards, starting from the thirteenth year before the present one, until reaching the subject's present age. This method is utilised for inspecting the vitality of invalids. If the lifeline has been cut, there will be afflictions due to the heavenly demons (*yas-kyi bdud*) and the atmospheric demons (*steng-gdon*),⁵ and these must be counteracted by appropriate ritual activities.

The eleventh topic examines the degree to which the 'suspended lifeline' has been cut (*dpyang-thag chad ma-chad*). Here, one counts backwards, starting from the thirteenth year after the present one, until reaching the subject's present age. This method is utilised for inspecting the vitality of the heavenly cord. If it has been cut or released, there will be afflictions due to the celestial planets and stars, the spirit lords of the soil will be aggravated, and various ailments will ensue, for which reason preventative rites must be undertaken.

The twelfth topic examines the degree to which hurricanes will arise (*rlung-'tshub lang ma-langs*). Here, one counts forwards, starting from the tiger year in a son-relationship with the subject's element, until reaching the subject's present age. For example, in the case of a subject of the wood constitutional type, the count will begin from the fire tiger year. A husband's situation should be examined in the sector of the wife. If the prediction is that hurricanes will arise, there will be slander and imprecations to be reversed by ritual means.

The thirteenth topic examines the degree to which the gatehouse has been damaged (*sgo-khyim zhig ma-zhig*).⁶ Here, one counts backwards, starting from the monkey year in a mother-relationship with the subject's element, until reaching the subject's present age. For example, in the case of a subject of the wood constitutional type, the count will begin from the water monkey year. This method is utilised for inspecting the condition of married couples. If it has been damaged due to demonic afflictions, sorrows will descend upon the master of the house and the thirteen 'lower demons' (*ma-bdud bcu-gsum*)⁷ will cause harm, prompting the need for appropriate ritual remedies.

Plate 10, fig. 2 (Ms I, ff. 42–47): The 'pine-tree divination technique' (*White Beryl*, ff. 274b–277b)

[illegible]

The fourteenth topic examines the degree to which the pillow of an invalid has been damaged (*sngas-zhig-gam ma-zhig*). Here, one counts forwards, starting from the fifth year before the present year, until reaching the subject's present age. This method is utilised for inspecting the duration of childhood diseases. If the invalid's pillow has been damaged, there will be demonic afflictions requiring ritual rectification.

The fifteenth topic examines the degree to which the 'earthly peg' has been dislodged (*rten-phur phyungs ma-phyungs*). Here, one counts backwards corresponding to the subject's age, starting from the fifth year after the present year. This method is utilised for inspecting the life-grid (*ling-tshe*). If it has been dislodged, the earthly gate (*sa-sgo*) will be torn asunder, one should watch out for enemies, and there will be afflictions due to spirit lords of the soil, serpentine spirits and plague-causing demons. All these must be reversed by ritual means.

Two further topics examine the degree to which the fifteen previous topics or starting points for casting the divination pebbles have been impeded (*rdel-sgo 'gags ma-'gags*). Here, one counts backwards corresponding to the subject's age, starting from the sixth-removed year-sign (*drug-'bras*) after the present one. This method is utilised for inspecting the duration of diseases. If they have been impeded, appropriate remedial action should be taken. Some also claim that this last method is applied by calculating the contrasts between the numeric squares of the subject's vitality, body, destiny and luck element and those of the present year.

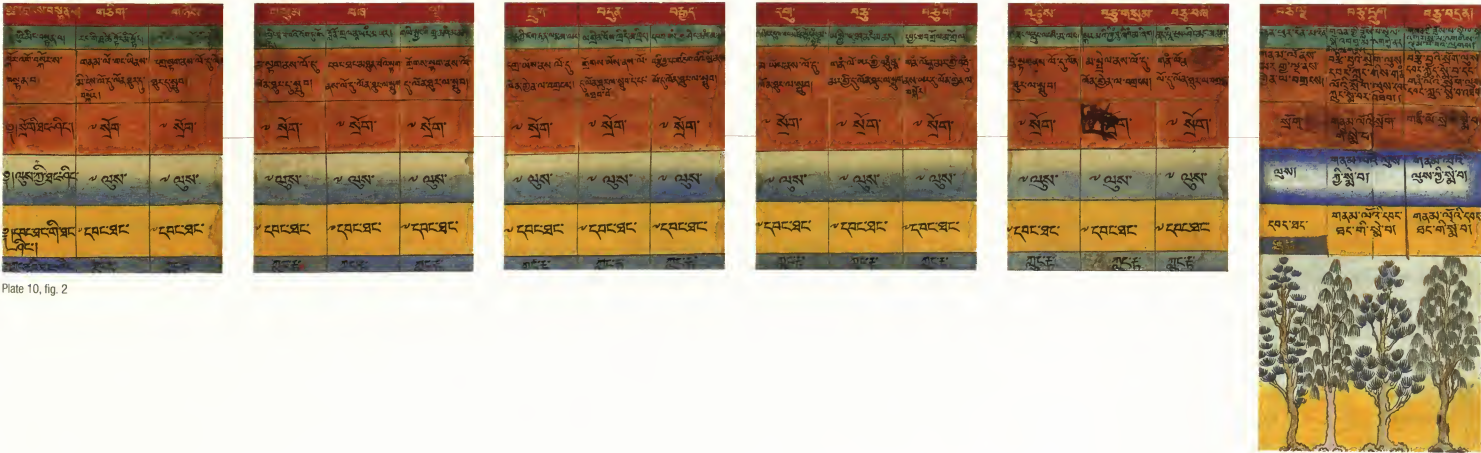
Lo-chen Dharmasrī summarises the methods employed in the 'pine-tree' divination technique in the following verses (*Moonbeams*, ff. 32a–33a):

Now, the 'pine-tree'⁸ divination technique concerning ill-health
Should first be recognised as the basis of [all such] divinations.
It comprises the following fifteen computational starting points:⁹
In the first, concerning the degree to which the [subject's] life-spirit or lifespan has been dissipated,
One counts forwards corresponding to the subject's age, starting from the present year.
In the second, concerning the degree to which kings have slipped from their thrones,
One counts forwards corresponding to the subject's age, starting from the iron tiger year.¹⁰
In the third, concerning the degree to which the subject's felt hat has been covered by dust,
One counts forwards corresponding to the subject's age, starting from the water tiger year.
In the fourth, concerning the degree to which ministers have risen from the ranks,
One counts forwards corresponding to the subject's age, starting from the wood tiger year.
In the fifth, concerning the degree to which lynx- and wolf-skin pelts retain their sheen,
One counts forwards corresponding to the subject's age, starting from the earth tiger year.
In the sixth, concerning the degree to which one is sought by demons,
One counts [backwards] corresponding to the subject's age, starting from the iron hare year.
In the seventh, concerning the degree to which one is led astray by ogres,
One counts [forwards] corresponding to the subject's age, starting from the earth hare year.
In the eighth, concerning the degree to which the wish-granting tree has been severed,
One counts [forwards] corresponding to the subject's age, starting from the wood hare year.
In the ninth, concerning the degree to which the treasury has been emptied,
One counts [forwards] corresponding to the subject's age, starting from the fire hare year.
In the tenth, concerning the degree to which the heavenly lifeline has been cut,
One counts forwards corresponding to the subject's age, starting from the thirteenth year before
the present one.

In the eleventh, concerning the degree to which the suspended lifeline has been cut,
One counts backwards corresponding to the subject's age, starting from the thirteenth year after
the present one.
In the twelfth, concerning the degree to which hurricanes will arise on the northern plateau,¹¹
One counts forwards corresponding to the subject's age, starting from the fire tiger year.
In the thirteenth, concerning the degree to which the gatehouse has been damaged,¹²
One counts forwards corresponding to the subject's age, starting from the water monkey year.
In the fourteenth, concerning the degree to which an [invalid's] pillow has been damaged,
One counts forwards corresponding to the subject's age, starting from the fifth year before the present one.
In the fifteenth, concerning the degree to which the earthly peg has been dislodged,
One counts backwards corresponding to the subject's age, starting from the fifth year after the present one.
In the sixteenth, concerning the degree to which these fifteen methods or starting points for casting the
divination pebbles have been impeded,
One counts backwards corresponding to the subject's age, starting from the sixth-removed year-sign (*drug-'bras*) after the present year.

He adds (*Moonbeams*, f. 33b):

Moreover, there is another technique utilised nowadays for deploying the pebbles
Of the last of the [sixteen] computational starting points.
Accordingly, the prospects of the divinatory pebbles (*rdel-sgo*) are examined
By contrasting the four numeric squares indicative of the subject's vitality element and so forth
With the numeric squares indicative of the vitality, body, destiny and luck
of the present year.



Whichever method is employed, sixteen divination pebbles should be placed, representing the contrast of the subject's vitality, body, destiny and luck elements with the vitality, body, destiny and luck elements suggested by one of these sixteen divinatory bases (*rtsis-gzhi*). The prognostication is auspicious if most are white, and very auspicious if they are all white. If the pebbles are both black and white, the 'pine-tree' is shaken but not cut, and can be revived. If most are black, rituals should be employed, and if all are black, rites corresponding to the appropriate starting point for the divination should be undertaken. In the words of Lo-chen Dharmasrī (*Moonbeams*, f. 33a/b):

Four sets of four pebbles should be deployed,
Each one representing the contrast
Between the subject's vitality, body, destiny and luck aspects
And the vitality, body, destiny and luck aspects
Suggested by whichever of these bases of divination is appropriate.
They should be coloured white or black in accordance with the
[aforementioned] 'fixed' divination system.¹³
Then, after counting the white and black pebbles,
One should determine their distinct auspicious and inauspicious quantities.

Other scholars refer to further methods of 'pine-tree' divination. These include one where the subject's vitality, body, destiny and luck elements are contrasted with the corresponding aspects of a given year, month and day. When these divination pebbles are utilised with reference to time, the health of the subject's father is indicated by the reading for the year, that of the subject's mother by the reading for the month, that of the subject's child by the reading for the day, and that of the subject's grandchild by the reading for the hour.

In the context of this 'pine-tree' technique, which may be utilised to assist in the diagnosis of ill-health or for prophylactic purposes, diverse readings may be made for specific categories of ailments (*White Beryl*, ff. 276b–277b). These comprise wounds and lung diseases, cold diseases, haemorrhoids, liver and gall bladder ailments, contagious diseases and rheumatism, tumours and skin diseases, and ailments pertaining to childbirth. Different rituals are prescribed corresponding to these diverse ailments if the reading is negative.

Seven great divination methods (*White Beryl*, ff. 277b–280b)

It is said that the aforementioned sixteen topics or so-called 'divinatory eyes' (*rtsis-mig*) may also be subsumed in seven great techniques for the divination of ill-health (*rtsis-chen bdun*), which are all depicted on Plate 10, fig. 3. These comprise: (1) the divination of the four pine-trees (*thang-shing bzhi*); (2) the divination of the fifteen golden bridges (*gser-zam bco-nga*), the origin of which is attributed to mKhas-pa rGya-cang-la'u; (3) the divination of the branches of turquoise juniper (*gYu-shug 'dab-rgyas*), which is attributed to Zim-shing byang-chub rgyal; (4) the divination of the fruit of the wish-granting tree (*dpag-bsam 'bras-bu*), which is attributed to Tsher-zher Ye-shes dPal; (5) the divination of fortunate and unfortunate households (*dpal-byur-khyim*), which is attributed to rGya-yi mKhas-pa Tsug-tu; (6) the divination tally of the dying and living eyes (*shi-mig gson-mig grangs*), attributed to La'u Paṇ-rgyal; and (7) the divination of the degree to which the divination grid is overstepped (*ling-tshe brgal-lam ma-brgal*), the origin of which is attributed to rGya-ṇ phu-lu.¹⁴

Each of these seven great techniques for the divination of ill-health (*rtsis-chen bdun*) is applied successively in three sectors, which are technically known as *nga-khram*. The first (*nga-khram dang-po*) is the sector concerning male subjects, the second (*nga-khram bar-pa*) that of female subjects, and the third (*nga-khram tha-ma*) that of child subjects. If the pebbles placed in the upper or first sector are black, it will be inauspicious for males, and the same applies for females and children in their respective sectors.

Divination of the four pine-trees (*thang-shing bzhi*)

If the pine-tree of the vitality element (*srog-gi thang-shing*) is secure, it will be auspicious because the pillar of longevity will be secure, and no primordial bewitchers (*ye-'brog*) will suddenly cause affliction. If the pine-tree of the body element is secure, the body will flourish and not be impaired by diseases, while its lustre and energy will be manifest. If the pine-tree of the destiny element is secure, wealth will increase, and if the pine-tree of the luck element is secure, one's reputation will be enhanced, resembling gold adorned with turquoise.

Conversely, if the pine-tree of the vitality element is broken, the lifespan will diminish, great birds will swoop to the ground, great lakes will evaporate, and so forth. If the pine-tree of the body element is broken, the lustre of the body will diminish and one will be subject to prolonged diseases. If the pine-tree of the destiny element is broken, there will be misfortunes and loss of luck; and if the pine-tree of the luck element is broken, demons will cause affliction and the banner of good reputation will wilt. There will be enforced migration, bad reputations and disputes. In all such cases, counteractive remedies are prescribed.

Now, if two of the trees are broken, it will be inauspicious in that both the lifespan and good fortune will be in decline. If three are broken, one should inspect the outermost sector of the grid, and if all four are broken, one will have overstepped the base-line of the grid.

Each of the four pine-trees is subdivided into the three aforementioned sectors. If the pebbles placed in the upper or first sector are black, it will be inauspicious for males, and the same applies for females and children in their respective sectors. In the case of the fourth pine-tree, that of the luck element, the division into three sectors is also said to correspond respectively to the family tombs (*dur-sa*), the household (*khang-sa*) and the land (*zhing-sa*),¹⁵ so if any of these three sectors is broken, it will be inauspicious for the tombs, the household or the land. Specific rites are prescribed if these indications are inauspicious.

Divination of the fifteen golden bridges (*gser-zam bco-nga*)

It is said that a golden bridge is established if the link between the top and bottom of the chart is indicated by white pebbles, and that it will have collapsed if the link is indicated by black pebbles. If a bridge is established in the upper or first sector, it will be auspicious for males, there will be long life and freedom from disease. If it is established in the middle sector, the ocean of existence will swell; and if it is established in the lower or last sector, children will be safe and secure. If a bridge between the male and female sectors is established, it resembles the preparation of a turquoise throne. If a bridge between the female and child sectors is established, it resembles a lion reaching the snow-line. If one bridge is established, it resembles a cloudy day; if two are established it resembles the sun shining through the clouds; and if three, four or more are established it will be very auspicious. Invalids will regain their health with ease, and wishes will be

accomplished. If two bridges are established between the male and female sectors, there will be an auspicious bond between husband and wife, and if two bridges are established between the female and child sectors, children will rest secure in their mothers' laps.

Conversely, if one bridge collapses, there will be anxiety and anguish. If two collapse, the roots of the tree of life will have decayed, and if three, four or more collapse, the fruits of the tree of life will be rotten. If a bridge collapses in the upper or first sector, it will be inauspicious for males; if it collapses in the middle sector female demons (*mo-bdud*) will ingress; and if it collapses in the last sector, a child's tree of life will wilt. If a bridge between the male and female sectors is broken, hostile forces will ingress. If a bridge between the female and child sectors is broken, one will fear for one's life at the hands of brigands. If two bridges between the male and female sectors collapse, there will be divorce, and if two between the female and child sectors collapse a child may be lost. In all such negative cases, counteractive rites are prescribed.

Divination of the branches of turquoise-coloured juniper (*gyu-shug 'dab-rgyas*)

If the branch of turquoise-coloured juniper extends from left to right, the connection is said to be auspicious (white). In the upper or male sector, it will resemble the hoisting of flags. In the middle sector, which is that of females, it will resemble a secure *svāstika*, and in the last or child sector it will resemble an ocean filled to the brim. If the link between the male and female sectors is well established, the household will be secure, if that between the female and child sectors is established, it will resemble a glorious sunrise. If one link is established it will resemble a break in the clouds, if two are established it will resemble an unpolluted sunrise, if three are established it will resemble a golden grassland filled with sheep, and if four or more are established it will be most auspicious, resembling the opening of a dungeon's window.

Conversely, if the link is broken in the male sector, the divine flags will be burnt to ashes. If it is broken in the female sector, they will fall to the ground, and if it is broken in the child sector, one will lose one's faculties. If a link between the male and female sectors is broken, the household will be damaged. If a link between the female and child sectors is broken, the citadel of existence will collapse. If one is broken, demons will ingress, if two are broken, there will be misfortunes, while the window of darkness will envelop, and if four or more are broken it will be most inauspicious. In all such negative cases one should apply the prescribed ritual remedies.

Divination of the fruit of the wish-granting tree (*dpag-bsam 'bras-bu*)

If the ripened fruit of the wish-granting tree hangs down from right to left, the connection is said to be auspicious (white). If this coincides with the male sector, it will resemble a planted banner. In the middle sector it will resemble fine clothes, and in the child sector, it will resemble the gathering of the drops of progress (*thig-pa chags*). If a good connection is established between the male and female sectors, it will resemble the chirping of birds, if it is established between the female and child sectors, it will resemble the growth of flowers. If one such good connection is established, the tree of life will bring forth shoots. If two are established, its branches will extend through space. If three are established, the leaves will flourish, and if four are established its fruit will ripen.

Conversely, if it is broken in the male sector, the pillars of heaven will collapse (*gnam-ka rdib*), if it is broken in the female sector there will be drought, and if it is broken in the child sector, flowers will be destroyed by frost. If it is broken between the male and female sectors, it will resemble deer being slain, if it is broken between the female and child sectors, it will resemble a turquoise bead with a damaged eye (*gyu-mig bol*). If one is broken, the tree will wither from its roots; if two are broken, the ocean of the life-spirit will evaporate from its depths; if three are broken, beams will break in the middle; and if four are broken, hailstorms will swell the rivers. In all such negative cases, counteractive rites are prescribed.

Divination of fortunate and unfortunate households (*dpal-byur-khyim*)

Fortunate households are indicated by four white dots. If good fortune coincides with the first sector, men will pray to the gods. If it coincides with the middle sector, beautiful flags will be unfurled, and if it coincides with the last sector, the bow of existence will be drawn.

If it occurs between the male and female sectors, both man and woman will be potent and efficacious. If it occurs between the female and child sectors, there will be a good family line, the mother and child will never be separated, and the pillar of existence will be secured. If one fortunate household is established, it will resemble the opening of a skylight window. If two are established, it will resemble a cloudless sunrise. If three are established, it will resemble snow melting in the upper reaches of a valley, and if four or more are established, it will resemble the ripening of the crops.

Conversely, unfortunate households are indicated by four black dots. If black demons ingress into the male sector, it will resemble someone being pursued by a paternal uncle. If they ingress into the female sector, it will resemble a deer being pursued by a dog, and if they ingress into the child sector, it will resemble someone falling into the clutches of demons. If misfortune occurs between the male and female sectors, the bow of existence will be broken, and if it occurs between the female and child sectors, demons will fire arrows. If one such unfortunate connection is established, the heart will be engulfed by darkness. If two are established, the lord of death will be destabilised. If three are established, one's child will be sold to demons, and if four or more are established, the advantage will be that no ritual ransom need be undertaken (*phan bsu-ba'i yas mi-'dod*). In the case of negative indications, one should follow the prescribed ritual antidotes.

Divination tally of the dying and living eyes (*shi-mig gson-mig grangs*)

In this case, when there are four white dots with a central black dot, the black one 'dies' or is absorbed, and if there are four black dots with a central white one, the white one 'dies' or is absorbed. If the 'death' of the black dot occurs in the first sector, hostile demons will be exorcised; if it occurs in the middle sector, men will be mocked for letting women undertake the activities of men; and if it occurs in the last sector, children will become infant corpses. If it occurs between the male and female sectors, the gods of the upper valleys will be victorious; if it occurs between the female and child sectors, the base of existence will be secured. It is said to be auspicious wherever a black dot 'dies'. The reader should note that on the plate the central dots of the middle and last sectors indicating auspicious readings should be black but have been mistakenly represented as white. Similarly, the central dot in all three sectors indicating inauspicious readings should be white, but all three have been misrepresented as white.

Conversely, if a white dot (indicative of personal well-being) 'dies', coinciding with the male sector, the life-principle of the husband will be dissipated. If it coincides with the female sector, the life-principle of his spouse will go astray, and if it coincides with the child sector, a sheep fashioned of turquoise will be lost. If it occurs between the male and female sectors, dark delusion will grow; and if it occurs between the female and child sectors, plagues (*dal-yams*) will descend. In negative cases, counteractive rites should be undertaken.

Divination of the degree to which the grid is overstepped (*ling-tshe brgal-lam ma-brgal*)

If in the first sector, the pine-tree is broken, the bridge has collapsed, the turquoise-coloured juniper has wilted or the wish-fulfilling tree has withered, the grid will be overstepped and it will be inauspicious for males because the heavenly gate (*gnam-sgo*) will be impeded, and the heavenly lifeline (*yas-kyi 'ju-thag*) will be severed. If in the middle sector, fortunate households are damaged, while unfortunate ones are established, the grid will be overstepped and it will be inauspicious for females because demonic oppression will occur. If in the last sector, there are many white 'dying' eyes, the grid will have been overstepped and it will be inauspicious for children. If such circumstances pertain to either the first or middle sector, it will be inauspicious to the subject.

Specific rites are to be undertaken in negative cases – by one born in an ox, dragon, sheep or dog year if the pine-tree of the vitality element or the wish-granting tree is broken; by one born in a horse or snake year if the pine-tree of the body element or the turquoise-coloured juniper is broken; by one born in a tiger or hare year if the pine-tree of the destiny element or the golden bridge is broken; and by one born in a bird or monkey year if the pine-tree of the luck element is broken, or the fortunate household damaged. In particular, specific rites and *sūtra* recitations are recommended if the pebble indicative of the invalid's body element is very white, fractionally white, piebald or fractionally black.

Plate 10, fig. 3



Plate 10, fig. 3 (Ms L, ff. 42–46). Seven great divination methods (White Beryl, ff. 277b–280b)

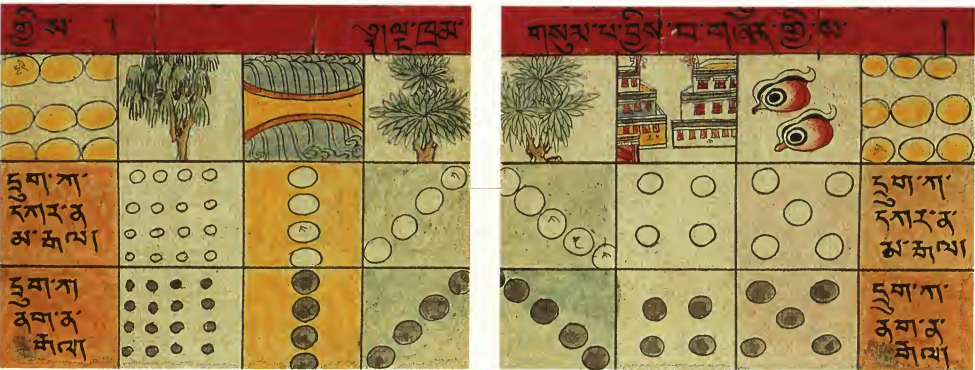
Male, female and child sectors (<i>pho-sal mo-sal bu'i sa</i>)	First grid or male sector (<i>linga-khram dang-po skyes-pa pho'i sa</i>)							Second grid or female sector (<i>linga-khram gnyis-pa bud-med khyim-gyi sa</i>)							Third grid or child sector (<i>linga-khram gsum-pa byis-pa gzhon-gyi sa</i>)						
Names of the seven determining divination techniques (<i>btang-gcod-kyi rtsis 'gro-bdun-gyi ming</i>)	four pine-tree chart	fifteen golden bridges chart	branches of turquoise juniper chart	fruit of the wish-granting tree chart	fortunate and unfortunate household chart	dying and living eyes chart	overstepping of the divination grid chart	four pine-tree chart	fifteen golden bridges chart	branches of turquoise juniper chart	fruit of the wish-granting tree chart	fortunate and unfortunate household chart	dying and living eyes chart	overstepping of the divination grid chart	four pine-tree chart	fifteen golden bridges chart	branches of turquoise juniper chart	fruit of the wish-granting tree chart	fortunate and unfortunate household chart	dying and living eyes chart	overstepping of the divination grid chart
Symbols of the seven auspicious readings (<i>bzang-ba bdun</i>)	sixteen white pebbles	four white vertical pebbles	four white extended pebbles	four white suspended pebbles	four white pebbles forming a square	four white pebbles with a central black 'dying' pebble	if the six previous readings are positive, the mark will not be overstepped (<i>drug-ka dkar-na ma-rga</i>)	sixteen white pebbles	four white vertical pebbles	four white extended pebbles	four white suspended pebbles	four white pebbles forming a square	four white pebbles with a central black 'dying' pebble ¹⁶	if the six previous readings are positive, the mark will not be overstepped (<i>drug-ka dkar-na ma-rga</i>)	sixteen white pebbles	four white vertical pebbles	four white extended pebbles	four white suspended pebbles	four white pebbles forming a square	four white pebbles with a central black 'dying' pebble ¹⁷	if the six previous readings are positive, the mark will not be overstepped (<i>drug-ka dkar-na ma-rga</i>)
Symbols of the seven inauspicious readings (<i>ngan-pa bdun</i>)	sixteen black pebbles	four black vertical pebbles	four black extended pebbles	four black suspended pebbles	four black pebbles forming a square	four black pebbles with a central white 'dying' pebble ¹⁸	if the six previous readings are negative, the mark will be overstepped (<i>drug-ka nag-na rga</i>)	sixteen black pebbles	four black vertical pebbles	four black extended pebbles	four black suspended pebbles	four black pebbles forming a square	four black pebbles with a central white 'dying' pebble ¹⁹	if the six previous readings are negative, the mark will be overstepped (<i>drug-ka nag-na rga</i>)	sixteen black pebbles	four black vertical pebbles	four black extended pebbles	four black suspended pebbles	four black pebbles forming a square	four black pebbles with a central white 'dying' pebble ²⁰	if the six previous readings are negative, the mark will be overstepped (<i>drug-ka nag-na rga</i>)

Recognising diseases and demons (White Beryl, ff. 280b–299a)

The recognition of diseases and demons (*nad-dang gdon ngos-bzung*) may be made on the basis of the *log-men* years, the trigrams, the days or numeric squares. When the divination is made on the basis of the subject's *log-men* year (White Beryl, f. 281a/b), if the *log-men* coincides with the subject's own year, the body will be prone to long-term diseases. If it coincides with an enemy aspect, it may portend death or severe illness. If it coincides with a mother or friend aspect, it suggests a swift recovery with no long-term side-effects, and if it coincides with a son-relationship, the prediction is neutral.

Specific predictions are given for each of the five elements in relation to each set of the twelve year-signs. For example, if wood coincides with the mouse or ox year, the plague-causing spirits who dwell in trees (*shing-gnyan*) and the imprecatory goddesses (*ma-mo*) will oppress women and cause afflictions. If the earth element coincides with the dragon or snake year, it may portend death before the teeth are grown, and if earth coincides with the bird or monkey year there will be afflictions due to the demons of divorce, the spirit lords of the soil and the ghosts of murder victims (*gre-bo*).

Some sources state that when the *log-men* coincides with the sectors of growth and decline (*dar-gud*), it portends afflictions when the coincidence is with the four auspicious sectors, no affliction when it is with the four inauspicious sectors, and some uncertainty when it coincides with the four average sectors.



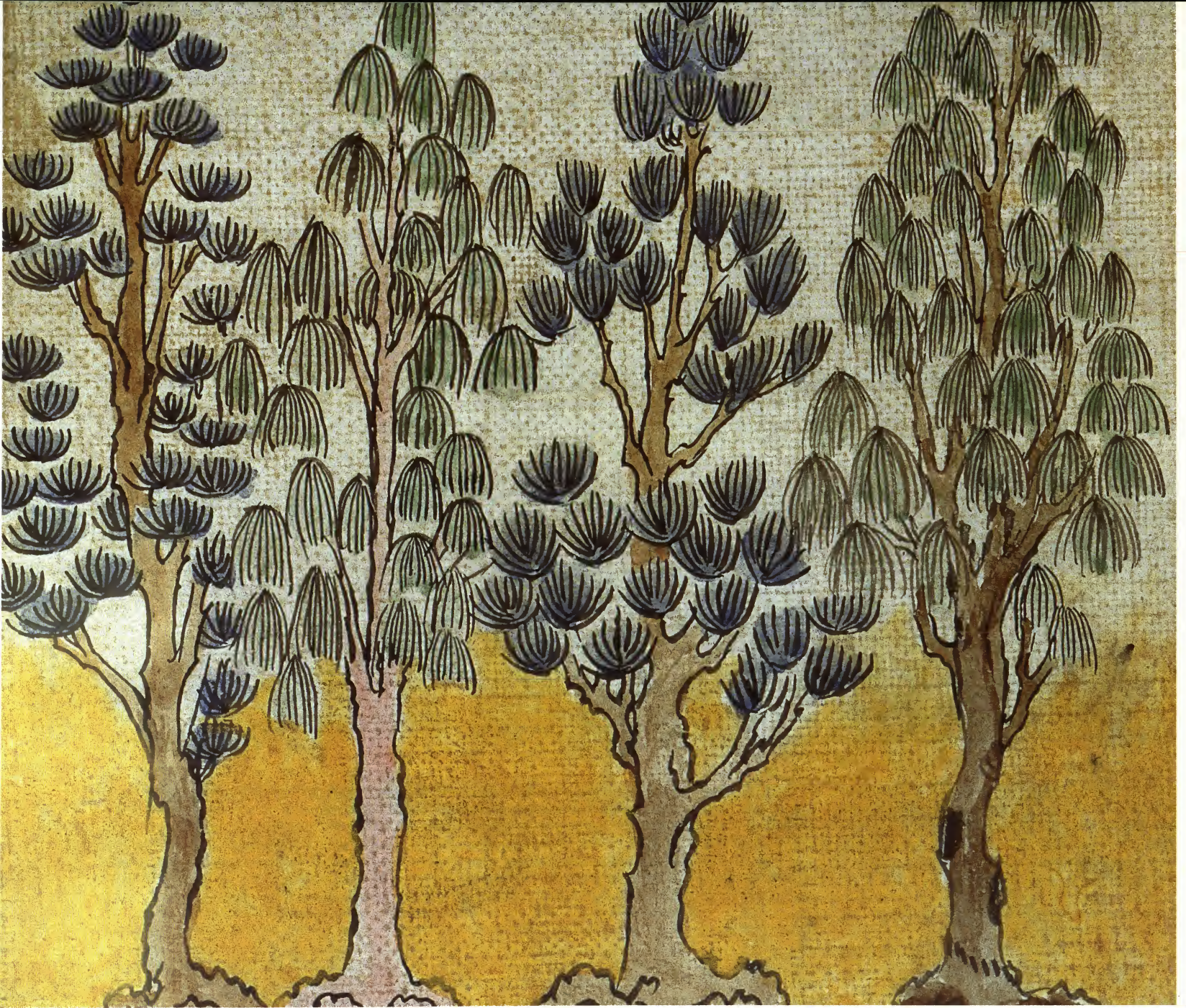
The seven great divination methods (*rtsis-chen bdun*) outlined above (pp. 300–302) are summarised by Lo-chen Dharmaśrī in the following verses (Moonbeams, f. 33b):

Thereafter, these sixteen 'divinatory eyes'²¹ are subsumed and examined
Within the context of the so-called 'seven great divinations'.²²
The pine-tree chart, the golden bridges,
The turquoise-coloured juniper, the wish-granting tree,
The fortunate and unfortunate households,
The tally of the dying and living eyes,
And the overstepping of the divination grid.
The pebbles should be divided into three groups of five,²³
And examined in relation to the successive sectors:
The first or male sector, the middle or female sector,
And the last or child sector.

When the divination is made on the basis of the subject's trigram (*spar-kha'i nad ngos-bzung*, White Beryl, ff. 281b–282b), the prognosis is as follows. If the trigram is Li, there will be various demons causing fevers, head wounds and ailments of the upper part of the body. If the trigram is Khon, diverse demons will provoke onerous and suffocating diseases, and ailments of the left side of the body and the left arm. If the trigram is Dva, the various demons will induce heart diseases, pains of the ribs, and so forth. If the trigram is Kham, the demons will bring ailments of the lower part of the body, calculus, kidney diseases and diarrhoea. If the trigram is Gin, the demons will bring serum disorders, swellings and ailments of the right leg. If the trigram is Zin, the demons will inflict pains of the right ribs; and if the trigram is Zon, they will provoke wind disorders, madness, ailments of the right arm and malaise of the upper part of the body.

When the divination is made on the basis of the days (*nyi-ma'i nad-dang gdon ngos-bzung*, White Beryl, ff. 282b–283b), the prognosis is as follows. On the day of the mouse, which is light for males and heavy for females, various demons bring afflictions of the joints and swellings. On the day of the ox, which is light for males and heavy for females, they bring palpitations of the heart, fatigue, excessive serum, brain disorders, malaise of the stomach and liver, and disturbing dreams. On the day of the tiger, which is heavy for males and light for females, they bring pains of the chest and back, dryness of the mouth, an imbalance of body temperature, stiffness of the limbs, and pains of the kidneys or diaphragm. On the day of the hare, which is light for males and heavy for females, the demons bring chest and brain disorders, lumbar pains and conjunctivitis. On the day of the dragon, which is light for females and heavy for males, they bring severe diseases, brain disorders, lung and heart diseases, ailments of the lower viscera, malaise of the kidneys and lumbar region, madness and diarrhoea. On the day of the snake, which is light for males and heavy for females, they bring blood disorder, palpitations, perspiration and pains of the chest, ribs, cranium, eye-sockets or joints, together with loss of appetite and chronic ailments. On the day of the horse, which is light for females and heavy for males, there will be giddiness, convulsions and shaking of the hands, cold sweats, brain diseases, numbness of the eyes, pains or chills of the limbs, malaise of the heart and dryness of the mouth. On the day of the sheep, which is light for males and heavy for females, they bring complex disorders which are hard to cure, or pains of the brain, waist and neck. On the day of the monkey, which is light for males and heavy for females, they bring palpitations of the heart, brain diseases, dryness of the mouth, loss of appetite, nausea, lung and heart diseases, pains of the small intestine or diaphragm, and an inclination to stay in bed. On the day of the bird, which is light for males and heavy for females, they bring fevers of the solid viscera, especially the heart, pains of the brain and the bones of the arms and legs, as well as fatigue and loss of appetite. On the day of the dog, which is light for males and heavy for females, they bring palpitations of the body, fevers of the chest and lumbar region, temperature imbalances, eye diseases, and breathlessness. Lastly, on the day of the pig, which is light for males and heavy for females, they bring exhaustion, breathlessness, temperature imbalance, brain diseases, vomiting of blood, pains of the back, dermatitis, pustules and loss of appetite. Various detailed rituals are prescribed when divinations are made concerning the most severe diseases inducing symptoms of impending death (White Beryl, ff. 283b–284b). The rituals vary according to the year-sign of the invalid.

When the divination is made on the basis of the numeric squares (*sme-ba'i nad-gdon ngos-bzung*, White Beryl, ff. 284b–287b), the prognosis is as follows. If the numeric square is White One, there will be eye diseases, vertigo, wind disorders,



Detail of Plate 10, fig. 2 (see p. 299), showing the four pine-trees of vitality, body, destiny and luck

swellings or pains of the heart. If the numeric square is Black Two, there will be eye diseases, pains of the upper part of the body and abdominal spasms. If the numeric square is Blue Three, there will be dropsy, tumours, ailments of the xiphoid, stomach or liver, or anuria. If the numeric square is Green Four, there will be dermatitis, loss of weight, leprosy, haemorrhoids and swellings or ailments of the limbs. If the numeric square is Yellow Five, there will be deafness, dumbness, stomach ailments, lethargy, contagious diseases, vomiting of blood, disturbing dreams or ill temper. If the numeric square is White Six, there will be pains of the mouth, teeth, bones or heart, and infectious or contagious diseases. If the numeric square is Red Seven, there will be strong pains, fevers, blood diseases, swellings or pustules (*phol-mig*). If the numeric square is White Eight, there will be stooping of the body, contagious diseases, madness or pains. If the numeric square is Red Nine, there will be brown-phlegm gastritis, plague (*dal-yams*), and pre-natal diseases, as well as contagious diseases, blood disorders, wounds, menorrhagia or infantile eczema.

In general, all will be well if White One, Six and Eight coincide with the hour of sunrise, if Black Two and Blue Three coincide with sunset, Green Four with late afternoon, Yellow Five with morning, and Red Seven or Red Nine with noon.

Different sorts of demon and curative means are also specified, depending on the relationship between the numeric square of the hour and the natal numeric square. For example, if the numeric square of the hour forms a mother- or identity-relationship with the natal numeric square, the life-long companion gods (*'go-lha*) will bring their afflictions. If it forms an enemy- or son-relationship, the retribitional demons (*lan-chags 'dre*) will bring their afflictions; and if it forms a friend-relationship, the *rter-btsog 'dræ** will bring their afflictions, particularly if they coincide with the sectors of growth (*dar*) rather than those of decline (*gud*).

Again, when the numeric squares are examined in relation to the years, months, days and hours, different readings may be made. When they are contrasted with the year-signs, they determine good and bad years. When they are contrasted with the month-signs, they determine whether the 'death-wish' (*ro-'dod*) is present or not. When they are contrasted with the days, they determine whether the lifespan is long or short; and when they are contrasted with the hours, they determine whether death will arise or not. Predictions and diagnoses of diverse ailments (including demonic possession, madness and poisoning) are then made depending on whether these coincide with a sector of growth or of decline.

When the main practice of diagnosing diseases through the combination of numeric squares, trigrams and year-signs is actually implemented (*ngos-gzhi nad-kyi ngos-bzung*, *White Beryl*, ff. 287b–290a), five pebbles are placed, four representing the elements of the year, month, day and hour and one representing the majority element among these; while the trigram is identified with the element corresponding to the month.

In general, wood suggests wind disorders; fire, blood disorders; earth, bile disorders; iron, phlegm disorders; and water, cold disorders. Specific readings are then given for different combinations of these five elements. For example, if there are three fire and two earth elements, it portends void fevers. If there is one fire and four wood or wind elements it portends concealed fevers. If there are two fire and three earth elements it portends chronic fevers. If there are four fire and one wood or wind element it portends turbid fevers. If there is one fire and four earth elements it portends irritation fevers. If there are two fire and three air elements it portends agitation fevers. If there are four fire elements and one iron element it portends contagious fevers, and so forth.

Briefly expressed, diseases associated with the fire element affect the head and the upper part of the body; those associated with the earth element affect the limbs, the spleen and the stomach; those associated with the water element affect the lower part of the body, the bladder, kidneys and perinephritic area; those associated with the wood element affect the right side of the body, along with the channels and the liver; while those associated with the iron element affect the left side of the body, along with the lungs, large intestine and bones.

Incidental readings may also be predicted on the basis of the planets and constellations (*White Beryl*, f. 290a/b). For example, the coincidence of Sunday may portend potentially fatal ailments of the head. Monday may portend poisoning, Tuesday sudden blood disorders or fevers, Wednesday demonic possession, Thursday secondary diseases and imprecations, Friday minor ailments, and Saturday ailments of the limbs and joints. Similarly, ailments coinciding with the constellation *Aśvinī* (*abyug-gu*) may portend recovery within three days, those coinciding with *Bharaṇī* (*bra-nye*) portend the risk of fatality, and so forth.

The diverse physical diseases are also associated with the different elements on external, internal or sensory levels. For example, diseases afflicting the bones indicate an external object associated with iron; while those of the lungs indicate the corresponding inner organ; and those of the nose – including blockage of the nasal cavities, purulence and discharge of serum – the corresponding sense organ. Similarly, ailments of the upper part of the body indicate an external object associated with fire, while those of the heart and small intestine indicate the corresponding inner organs, and those of the tongue and teeth indicate the corresponding sense organ. Ailments of the region below the navel indicate an external object associated with water, while those of the kidneys indicate the corresponding inner organ, and those of the ears the corresponding sense organ. Ailments of the lumbar region indicate the external object associated with wood, while those of the stomach, liver and genitals indicate the corresponding inner organs, and those of the eyes and teeth – including cataracts, conjunctivitis and gingivitis – indicate the corresponding sense organs. Lastly, ailments of the limbs and head indicate the external object associated with earth, while those of the spleen and small intestine indicate the corresponding inner organs, and those of the limbs – including swelling of the lips and infectious skin diseases (*shu-thor*) – indicate the corresponding sense organ. It is important, therefore, to understand what should be avoided and what should be undertaken in relation to the external objects influencing such elemental diseases, as indicated in the text (*White Beryl*, ff. 290b–291a).

When these various categories of disease are examined in conjunction with a nativity divination, the predictions vary according to the five elements (*White Beryl*, f. 291a/b). The predictions resemble those already enumerated in the preceding chapter and illustrated in Plate 9, fig. 18 and Plate 10, fig. 4. As such, the character and physical appearance of the subject may be determined, along with information concerning the subject's relatives, the entrance to the subject's house, his neighbours, his clothes, property, diet, pillow, fields and hostile spirits.

According to the exegesis known as *gDon-'dzin bgegs-kyi spu-gri*, the main afflictions of ill-health and counteractive remedies may also be predicted by combining the twelve sectors of growth and decline with the twelve animal signs, and linking these to the destiny elements of the male subject and his wife, as explained in *White Beryl*, ff. 291b–294a. Specific remedies are then given in the case of ailments occurring when an element in an enemy-relationship with the vitality, destiny or luck element coincides with a sector of growth, or an element in an enemy-relationship with the body element coincides with a sector of decline (f. 294b), and also in the case of ailments coinciding with the eight distinct trigrams (ff. 294b–295a). If the elements indicative of vitality, body, destiny and luck coincide with the sectors of decline – particularly with the death and tomb sectors – death may well ensue, and appropriate counteractive rites must be undertaken.

Lo-chen Dharmaśrī summarises this aspect of the recognition of diseases and demons in the following verses (*Moonbeams*, ff. 33b–34a):

Furthermore, the examination of diseases and demonic influences,²⁵ and so forth,

Associated with the *log-men* years, trigrams, numeric squares and days,

Should be known from the extensive texts [on this subject].

The predictions for making accurate divination on such matters

With fervent higher aspiration for the sake of living beings afflicted by ill-health

Should be determined through their respective commentaries.

Agitation [of the elements] should be cured, decline should be healed,

And the demonic forces of disruptive thought should be dispelled.²⁶

IX

Divinations of death





According to Sangs-rgyas rGy-mtsho, the techniques of divination concerning death (*gshin-rtsis*) comprise both those focusing on the living rather than the dead and those focusing on the dead rather than the living. Lo-chen Dharmaśrī extracts one section from the latter to form a third distinct category, known as the ‘examination of funeral ceremonies’. As he himself states (*Moonbeams*, f. 34a):

When the lifespan of corporeal beings comes to an end, The life-spirit, mind and mental faculty ¹ are successively Carried off by Yama’s agents, ² And one roams throughout the six realms of existence.	In order to dispel the misery of living [relatives] who are left behind, [Which arises] dependent on the [deceased’s] body And owing to attachment to bodily objects, There is the funeral divination technique. ³	This has three parts: [calculations] based on the living rather than the dead. ⁴ [Calculations] based on the dead, rather than the living, ⁵ And the examination of funeral ceremonies. ⁶
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Prognostications based on the living rather than the dead
(*White Beryl*, ff. 343b–344b, 348b–349a)

Here the divination technique examines the times at which death may emerge, based on calculations pertaining to the living relatives (*gson-gyi-rtsis-khong nas gshin-’don dus-brtag-pa*). According to *Moonbeams*, ‘twenty fixed pebbles’ (*nges-can rde’u nyi-shu*) are to be employed.⁷ The diviner should prepare a grid on a white felt mat positioned to the right, the number of sectors corresponding to the number of living family members. These should be arranged in order of seniority and gender.

One pebble is then placed representing the year-sign of each of these family members, along with four representing the distinctions between their vitality, body, destiny and luck elements in relation to the present year, one coloured pebble representing the current numeric square, and another representing the current trigram. Pebbles representing the five growth and decline sectors of the vitality, body, destiny, luck and numeric square (*dar-gud rdel-Ingä*) are then positioned to the right; and the seven harsh pebbles (*rtsub-rde bdun*) to the left, black ones being inversely cast as white. The final pebble symbolises the subject’s natal numeric square.

Variously coloured pebbles are to be utilised. One black pebble represents a pig sign, and two a mouse sign. One green pebble represents a tiger sign, and two a hare sign. One red pebble represents a snake sign, and two a horse sign. One white pebble represents a monkey sign, and two a bird sign. One to four yellow pebbles respectively represent an ox, dragon, snake and dog sign. One pebble is placed to represent a wood destiny element, two a fire destiny element, and three for earth, four for iron, and five for water. One white pebble stands for White One, one black pebble for Black Two, one blue pebble for Blue Three, one green pebble for Green Four, one yellow pebble for Yellow Five, a pair of white pebbles for White Six, one red pebble for Red Seven, three white pebbles for White Eight, and two red pebbles for Red Nine. In more elaborate applications, diverse pebbles may additionally be cast to identify the planets and constellations, as well as the multiple of nine and the tomb-sign. For each family member there will be a different reading. Exemplary chart 9.1 is based on the *Bai-dkar bu-yig gshin-rtsis khra-ma’i dper-brjod gnad-bsdus*.⁸

9.1 Calculation of the twenty fixed pebbles that examine the time of death based on the living relatives rather than the dead (*gson-khongs-nas gshin-’don-gyi rde-grangs nges-can nyi-shu*); Model chart for the current iron mouse year (4 pebbles plus 2 black pebbles)

Name (<i>ming</i>)	44-year-old male subject of water sheep year (<i>gson chu-lug lo’i zhe-bzh</i>)	Pebbles of growth and decline (<i>dar-gud</i>)	Current trigram (<i>bab-spa</i>) = Zon	Current numeric square (<i>bab-s-rme</i>) = Green 4	Seven harsh pebbles (<i>rtsub-bdun</i>)	Name (<i>ming</i>)	29-year-old female subject of earth dragon year (<i>gson sa-brug lo’i nyer-dgu</i>)	Pebbles of growth and decline (<i>dar-gud</i>)	Current trigram (<i>bab-spa</i>) = Gin	Current numeric square (<i>bab-s-rme</i>) = Green 4	Seven harsh pebbles (<i>rtsub-bdun</i>)
Vitality (<i>srog</i>)	earth (3 pebbles)	X	0	0 0	1. 0	vitality (<i>srog</i>)	earth (3 pebbles)	X	0	0 0	1. 0
Body (<i>lus</i>)	wood (1 pebble)	0	XX	X	2. 0	body (<i>lus</i>)	wood (1 pebble)	0	XX	X	2. 0
Destiny (<i>dbang</i>)	water (5 pebbles)	X	0 0	0 0	3. 0 4. 0	destiny (<i>dbang</i>)	earth (3 pebbles)	X	0	0 0	3. 0 4.X
Luck (<i>klung</i>)	fire (2 pebbles)	0	0 0	0 X	5. 0	luck (<i>klung</i>)	wood (1 pebble)	0	XX	X	5. 0
Natal numeric square (<i>skyes-rme</i>)	Red 9 (2 red pebbles)	X	0 0	0 X	6. 0 7. 0	natal numeric square (<i>skyes-rme</i>)	White 6 (2 white pebbles)	0	0 X	XX	6. 0 7. 0

The readings based on the layout of pebbles in this system will be outlined in the following section. Lo-chen Dharmaśrī describes the placement of these pebbles in the following verses (*Moonbeams*, ff. 34a–35a):

First, [in the divination] based on the living rather than the dead, There are twenty fixed pebbles. These comprise [one pebble each representing] The [living relative’s] year, vitality, body, destiny, luck, trigram and numeric square, Five representing the sectors of growth and decline, Seven harsh pebbles (<i>rtsub-bdun</i>), And one representing the natal numeric square (<i>skyes-rme</i>). Now, these ‘pebbles of the living [relatives]’ (<i>gson-rde</i>) Should be placed in succession and without error, On a [white] felt mat [symbolic] of the living, positioned to the right, Starting with [those of] the eldest brother And ending with [those of] youngest brother, The number of break-lines being determined by the composition of the family. ⁹	First, the pebble representing the subject’s year-sign should be placed. During the first seasonal months, it itself comprises two pebbles, And during the middle seasonal months, a single pebble, Their colour corresponding to [the month’s] own element; While during the final seasonal months, It comprises two mottled or variegated pebbles. In front of that one, there are four pebbles representing the contrast Between the [subject’s] vitality, body, destiny and luck And the present year. And below these, is the pebble indicative of the current trigram. These should be placed as before, either identical [in colour] or variegated.	Below these, there is the pebble representing the current numeric square: It comprises: one white [pebble] for White One, Two white [pebbles] for White Six, And three white [pebbles] for White Eight. One black [pebble] represents Black Two, Two [black ones] represent Blue [Three], And three [black ones] represent Green Four. One of each represent Yellow Five, While one red [pebble] indicates Red Seven, And two red [pebbles] indicate Red Nine.	Then, the five pebbles representing the growth and decline sectors Of [the living relative’s] vitality, body, destiny, luck and numeric square Should be placed to the side and the seven harsh pebbles to the rear. Thereafter, one pebble representing the natal numeric square Should be placed, as in the [aforementioned] manner of the current numeric square. In this way, there are twenty pebbles [altogether]. When [the pebbles are laid out] more extensively, They should be positioned as in the Divination of Obstacle Years. ¹⁰ The general and particular predictions are then applied. ¹¹ It is important that one also intellectually determines without error The rituals for averting disasters ¹² which beset the living, The funeral ceremonies ¹³ for the dead, and so forth.
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The actual prognostications

If the paternal relatives or family members collectively have a majority of year-signs in a fourth-removed adversarial aspect (*gshed-bzhi*) or a seventh-removed aspect (*bdun-zur*), as illustrated on Plate 11, fig. 2, death will eventually come due to blood feud or conflict. For example, the bird and hare are the fourth-removed adversarial year-signs (*bzhi-gshed*) corresponding to the mouse year, while the horse is the seventh-removed year-sign corresponding to the mouse year.



Plate 11, fig. 2

Plate 11, fig. 2 (Ms I: ff. 48–50): Prognostications of death due to blood feuds and conflict when paternal relatives or family members collectively have a majority of year-signs in a *bzhi-gshed* or *bdun-zur* aspect (White Beryl, f. 348b)

If the subject's year-sign among the twelve years of the cycle (<i>lo bcu-gnyis</i>) is as follows	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	
death due to blood feuds or conflict is portended when the majority of paternal relatives or family members have the corresponding fourth-removed adversarial year-sign (<i>so-so'i bzhi-gshed</i>)	bird; hare	dog; dragon	pig; snake	mouse; horse	ox; sheep	tiger; monkey	bird; hare	dragon; dog	snake; pig	horse; mouse	sheep; ox	monkey; tiger	death due to blood feud and conflict is predicted
or the majority of paternal relatives or family members have the corresponding seventh-removed year-sign (<i>so-so'i bdun-zur</i>)	horse	sheep	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	

Also, as illustrated on Plate 11, fig. 3, if the paternal relatives predominantly are of a water constitutional type and of the pig or mouse year, but one or two of them are of the horse or snake year (which is in a friend-relationship), it portends that the house will be flooded due to malevolent forces (*bdud*) and ogres (*srin-po*), and special remedial funeral rites should be undertaken at the tombs. If they are predominantly of an iron constitutional type, and of the bird or monkey year, but one or two of them are of the tiger or hare year (which is in a friend-relationship), it portends that a sandalwood tree will be encircled and hacked by many axe-wielding malevolent forces; it will help, however, if one moves to another house, and transfers the tombs. If they are predominantly of a fire constitutional type, and of the horse or snake sign, but one or two of them are of the bird or monkey year (which is in a friend-relationship), it portends ill-omens for the subject, such as a 'copper needle falling into a campfire', and it will be beneficial to move the tombs. If they are predominantly of an earth constitutional type, and of the ox, dragon, sheep or dog sign, but one or two of them are of the mouse or pig years (which are in a friend-relationship), it portends that malevolent forces and ogres will cause a mountain avalanche near to an illustrious spring, but it will help if one steps aside or flees. If they are predominantly of a wood constitutional type, and of the tiger or hare sign, but one or two of them are of the ox, dragon, sheep or dog years (which are in a friend-relationship), it portends that a magnificent tree will fall down upon the kitchen stove, but it will help if one undertakes military conscription elsewhere.



Plate 11, fig. 3

Plate 11, fig. 3 (Ms I: ff. 48–50): Prognostications of death consequent on paternal relatives or family members predominantly having a certain constitutional type, when a minority have a year-sign in a friend-relationship (White Beryl, f. 348b)

When paternal relatives predominantly have their destiny years sharing one of the following five constitutional types (<i>rus-linga'i pha-tshan-la dbang-lo mang-ba</i>)	mouse; pig	bird; monkey	horse; snake	ox; sheep; dog; dragon	tiger; hare
but one or two relatives have year-signs in one of the following corresponding friend-relationships (<i>grogs-lo re gnyis byung-ba</i>)	horse; snake	tiger; hare	bird; monkey	dog; pig	ox; sheep; dog; dragon
the following inauspicious outcomes are portended (<i>ngan-pa'i 'bras-bu</i>)	The house will be flooded due to malevolent forces (<i>bdud</i>) and ogres (<i>srin-po</i>), and special remedial funeral rites should be undertaken at the tombs.	A sandalwood tree will be encircled and hacked by many axe-wielding malevolent forces (<i>bdud</i>), but it will help if one moves to another house, and transfers the tombs.	It portends ill-omen for the subject, like a 'copper needle falling into a campfire', and it will be beneficial to move the tombs.	Malevolent forces (<i>bdud</i>) and ogres (<i>srin-po</i>) will cause a mountain avalanche, near to an illustrious spring, but it will help if one steps aside or flees.	A magnificent tree will fall down upon the kitchen stove, but it will help if one undertakes military conscription elsewhere.

Similarly, regarding the natal numeric squares of the paternal relatives, as illustrated on Plate 11, fig. 4, if the numeric squares White One, Six or Eight are in the majority, it portends that there is a danger of punishment due to gods (*deva*), but it will help if one avoids anger and blood feuds, and performs ablutions with the ritual vase before going off in pursuit of one's object. If Black Two is in the majority, it portends that the ancestral graves will be abandoned, so that there will be many fatalities due to serious diseases, wounds, colic and muscular spasm (*gzer-lhog*). However, it will help if the devouring spirits (*za-'dre*) are averted. If Green Four is in the majority, it portends that the paternal ancestors will be afflicted by the spirit lords of the soil, or the land and house will be possessed by them, but it will help if rituals to appease the serpentine spirits and rites of exorcism are undertaken. If Yellow Five is in the majority, it portends that the paternal ancestors, Bon or Buddhist, will be displeased, and that the protectors on whom one should rely are alienated. It will help if supreme meditation practices and rites of aversion are performed. If Red Seven or Nine are in the majority, it portends that the paternal ancestors will die of weapon wounds, or else a conflict like the clash of water and rocks will persist. It will help in such cases if the body or mind are transmuted. Lastly, if Blue Three is in the majority, it portends the same outcome as Black Two.

In general, as far as predictions concerning the paternal relatives are concerned, if the basic pebble representing the vitality element is black, rites of longevity should be performed. If the pebble representing the body element is black, paternal relatives will be exposed to serious infectious diseases, and appropriate counteractive recitations should be undertaken. If the pebble representing the destiny element is black, there will be loss of wealth. If the pebble representing the luck element is black, there will be much defamation, so that hostile treacherous spirits (*srt*) and enemies should be suppressed and opposed.

Plate 11, fig. 4



Plate 11, fig. 4 (Ms I, ff. 48–50); Prognostications of death consequent on paternal relatives or family members predominantly having a certain natal numeric square (White Beryl, ff. 348b–349a)

When paternal relatives or family members predominantly have one of the following natal numeric squares (<i>skyes-sme mang-lshogs</i>)	White 1/6/8	Black 2	Green 4	Yellow 5	Red 7/9	Blue 3
the following defective outcomes are portended (<i>skyon-'bras</i>)	There is a danger of punishment due to gods (<i>deva</i>).	The ancestral graves will be abandoned, so that there will be many fatalities due to serious diseases, wounds, colic and muscular spasm (<i>gzer-lhog</i>).	The paternal ancestors will be afflicted by the spirit lords of the soil, or the land and house will be possessed by them.	The paternal ancestors, Bon or Buddhist, will be displeased, and the protectors on whom one should rely will be alienated.	The paternal ancestors will die of weapon wounds, or else a conflict like the clash of water and rocks will persist.	[The same as Black 2.]

Prognostications based on the dead rather than the living (White Beryl, ff. 344b–348b, 349a–418a)

Here the divination technique examines matters of importance to the bereaved relatives, based on calculations pertaining to the dead (*gshin-gyis gson-la brisi-ba*). It comprises the 'twelve pebbles of the life-spirit', along with their relevant predictions, and the fifteen categories of divination that refer specifically to the dead rather than the living (*gshin-khog gson-'don*). The former technique utilises the pebbles of the life-spirit (*bla-rdel*) in order to make predictions concerning the bereaved relatives, while the latter employs the pebbles of the deceased (*gshin-rdel*) in order to examine the funeral and tomb.

The twelve pebbles of the life-spirit (*bla-rdel bcu-gnyis*; White Beryl, ff. 349a–351b)

In order to determine certain predictions in respect of bereaved household members, including in-laws, children and widowed persons, it is important to identify the constitutional type of the deceased subject.

Then, as illustrated on Plate 11, fig. 5, the twelve categories of year forming a relationship with the constitutional type should be identified. These comprise: the years of greater and lesser penalty, the greater and lesser years in a mother-relationship, the greater and lesser years of destiny, the greater and lesser years in a son-relationship, the greater and lesser years in an enemy-relationship, and the greater and lesser years in a friend-relationship.

In the case of the wood constitutional type, for example, the sheep and ox years are respectively those of greater and lesser penalty, the tiger and hare years are respectively those of greater and lesser destiny, the mouse and pig years are respectively those of greater and lesser mother-relationship, the horse and snake years are respectively those of greater and lesser son-relationship, the dragon and dog years are respectively those of greater and lesser friend-relationship, while the monkey and bird years are respectively those of greater and lesser enemy-relationship.

Three black pebbles are then placed to represent the deceased's year of greater penalty, two black ones to represent the year of lesser penalty, two white ones to represent the greater and lesser years in a mother-relationship, one white one to represent the greater and lesser years of destiny, a pair of black and white pebbles to represent the greater and lesser years in a son-relationship, one black one to represent the greater and lesser years in an enemy-relationship, and two white ones to represent the greater and lesser years in a friend-relationship. The prognostications will vary depending on whether the pebble representing the year-sign of the bereaved relative for whom the reading is made coincides with the black or white pebbles.¹⁴



Plate 11, fig. 5

Plate 11, fig. 5 (Ms I: ff. 48–50): The twelve pebbles of the life-spirit (*bla-rdel bcu-gnyis*; *White Beryl*, ff. 349a–351b)

wood	sheep	ox	tiger	hare	mouse	pig	horse	snake	dragon	dog	monkey	bird
fire	dog	dragon	horse	snake	tiger	hare	sheep	ox	monkey	bird	mouse	pig
earth	dragon	dog	sheep	ox	horse	snake	monkey	bird	mouse	pig	tiger	hare
iron	ox	sheep	monkey	bird	dragon	dog	mouse	pig	tiger	hare	horse	snake
water	dragon	dog	mouse	pig	monkey	bird	tiger	hare	horse	snake	sheep	ox
are the elemental forms	are the corresponding	are the corresponding	are the corresponding	are the corresponding	are the corresponding	are the corresponding	are the corresponding	are the corresponding	are the corresponding	are the corresponding	are the corresponding	are the corresponding
of the five constitutional	years of greater penalty	years of lesser penalty	greater years in a	lesser years in a	greater years in a	lesser years in a	greater years in a	lesser years in a	greater years in a	lesser years in a	greater years in a	lesser years in a
types (<i>rus-nga'i gzugs</i>)	(<i>'chad-cher</i>)	(<i>'chad-chung</i>)	destiny relationship	destiny relationship	mother-relationship	mother-relationship	son-relationship	son-relationship	friend-relationship	friend-relationship	enemy-relationship	enemy-relationship
		(<i>dbang-lo chen</i>)	(<i>dbang-lo chung</i>)	(<i>ma-lo che</i>)	(<i>ma-lo chung</i>)	(<i>bu-lo che</i>)	(<i>bu-lo chung</i>)	(<i>grog-lo che</i>)	(<i>grog-lo chung</i>)	(<i>dgra-lo che</i>)	(<i>dgra-lo chung</i>)	

The actual prognostications

When these twelve types of pebble have been positioned, the diviner will refer to the corresponding general, particular and special predictions. Among these, there are special predictions for each of the twelve relationship years depending on whether the pebble representing the bereaved relative's year-sign coincides with a black or white sector. For example, if the pebble is black and corresponds to the deceased's year of greater penalty, it coincides with the tomb sector (*dur-gyi-sa*) and portends isolation from parents and grandparents, imprecations, the criticism of a teacher, and so forth. If the pebble is black and corresponds to the deceased's year of lesser penalty, it coincides with the sector in a mother-relationship to the tomb sector (*dur-gyi ma*) and portends that females will usurp the role of males, the wife will lose her reputation even if she becomes wealthy, the husband will kill the wife, or the wife will die due to serious ailments, and so forth. Readings can also be made collectively for a single family, in which case the predictions vary according to whether the majority of family members have a year-sign coinciding with the year of greater penalty, and so forth, or whether the majority share one or other of the nine numeric squares.

Lo-chen Dharmaśrī summarises this technique in the following verses (*Moonbeams*, f. 35a/b):

Secondly, there are the pebbles of the life-spirit,
Which determine the [emergence of] signs pertaining to the living
Based on the [divinations] of the dead.
These should be placed as in the [aforementioned] divination of the living.¹⁵
Or else, three black pebbles should be placed on the year of greater penalty,¹⁶
Two black pebbles on the year of lesser penalty.¹⁷
Two large white [pebbles] on the greater year in a mother-relationship,¹⁸
Two small white [pebbles] on the lesser year in a mother-relationship,¹⁹
And similarly, one white [pebble] on [the subject's] own year,²⁰
One black and one white [pebble] on [each of] the years in a son-relationship,
One black [pebble] on [each of] the years in an enemy-relationship,
And two white and one black [pebbles] on [each of] the years in a
friend-relationship.
Large and small pebbles should be placed without error,
Respectively upon those greater and lesser years.²¹

Alternatively, it says in the *Root Tantra* (*rtsa-ba*) that
The actual pebbles indicative of the result²²
Should be placed, respectively as white and black,
Upon the [subject's] own year-sign and its seventh-removed aspect (*bdun-zur*),
With accuracy, and directly²³ in front of their respective corresponding pebbles.²⁴
However, since there is no custom of doing so in current practice,
At this juncture, I shall desist from so doing.

The predictions corresponding to these pebbles should be collectively determined
After examining whatever negative or positive features there are
In respect of the general, particular and special tomb sectors.²⁵

The fifteen categories of divination based on the dead rather than the living (*gshin-khog gson-'don bstan-pa*; *White Beryl*, ff. 351a–418)

The pebbles representing death (*gshin-rde'u*) are deployed on a mat of black felt or sackcloth positioned to the left. There are fifteen modes of inspection concerning: timely and untimely death (*'chi-dus*); the faults and retributions inherent in the trigrams (*shyad-dang le-lan*); demonic influences (*'dre-gdon sus khyer-ba*); the appropriate funeral status (*'dur-thang*); subsequent rebirth (*phyi-ma'i skye-gnas*); Bon and Buddhist funerals compatible with the accumulation of fundamental virtues (*ra-mdar dge-rtsa bzang-bas 'dur-ba'i lugs*); distinctive

Opposite Detail of Plate 11, fig. 6 (see p. 315), showing predictions of untimely death in respect of a subject's vitality, body and destiny elements

types of corpse (*ro-rigs-dbye-ba*); funerals based on the distinct calculations of the five elements (*'byung-lnga sil-bu'i rtsis-kyi dur-thob*); accoutrements and disposal of the corpse (*ro-chas-dang ro-rdzongs*); the recurrence of death (*ro-zlos-pa*); the eye of death (*shi-mig*); the direction of corpse disposal (*gshin-po'i phung-po gtong-rim*); the important means of warding off irritations associated with death, which may end the family line (*shi-'grams sgab-bcad-par bya-ba'i thabs-gnad*); public funeral ceremonies (*shid-kyi ston-mo khrom-rtsis*); and the funeral procession, along with the selection of the funeral site and the recitations pertaining to the five kinds of funeral (*dur-rdzongs-dang sa-'tshol dur-lnga'i smrang-sgo*). In *Moonbeams* (ff. 35b–36a), Lo-chen Dharmasri subsumes these differently within twelve categories, and under a third distinct heading, which he entitles 'funeral ceremonies' (*'dur-shid*):

Thirdly, there are the funeral ceremonies held on behalf of the deceased,
Which are represented by one hundred and ninety-nine [divination] pebbles.
These are divided into the following twelve categories:
The deceased's vitality, body, destiny, luck, [year-sign] element,²⁶
Trigram, and even or odd [numeric square],
Along with the five types of funeral.²⁷
The types of corpse, the direction of corpse disposal,
The place of rebirth, and the concluding ritual charms (*gta*).²⁸
Now a jet-black mat representing the deceased should be laid to the left side,
And the pebbles representing the deceased²⁹ are placed upon it.

1. Predictions concerning timely and untimely death ('chi-dus, White Beryl, ff. 351b–353a)

There are eight aspects to the divination of timely and untimely death, and these are based respectively on the subject's vitality, body, destiny, luck, constitutional type,³⁰ trigram, numeric square and year-sign. The first four of them are illustrated on Plate 11, fig. 6, while the last three are presented on Supplementary Plate 19, figs 3–5.

Fifty-eight pebbles are generally employed, in addition to the pebbles of symbolic recognition, as outlined in exemplary chart 9.2, prepared for a subject of the fire horse year, which is derived from *Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bsdus*.³¹

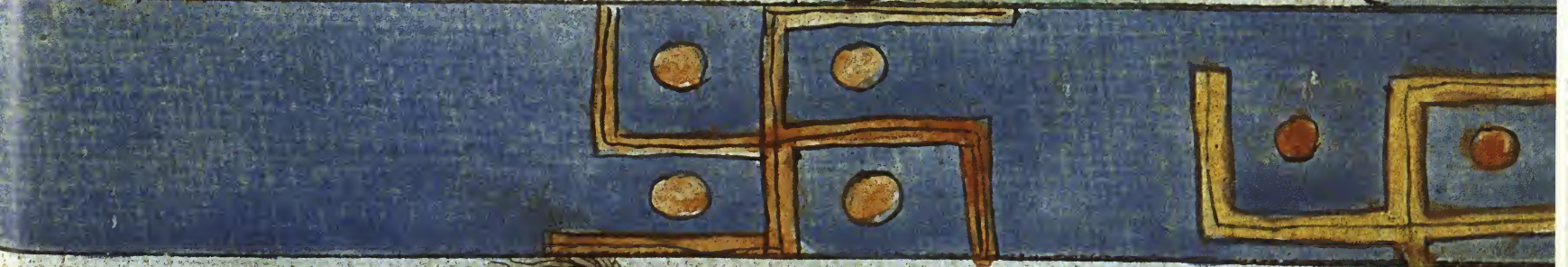
9.2 Exemplary chart						
Name (<i>ming</i>)	Pebbles of symbolic recognition (<i>ngos-'dzin</i>)	Vitality element of deceased (<i>srog</i>) = fire	Body element of deceased (<i>lus</i>) = water	Destiny element of deceased (<i>dtbang</i>) = fire	Luck element of deceased (<i>klung</i>) = iron	Constitutional type of deceased (<i>khams</i>)
present year of death	3 pebbles (= earth)	0X	XX	0X	00	0
log-men year	5 pebbles (= water)	XX	0	XX	0X	0X
current trigram	1 pebble (= wood)	00	0X	00	00	00
current numeric square	3 pebbles (= earth)	0X	XX	0X	00	00
growth and decline	3 pebbles (= earth)	0X	XX	0X	00	00
month	5 pebbles (= water)	XX	0	XX	0X	0X
day	3 pebbles (= earth)	0X	XX	0X	00	00
planet	1 pebble (= wood)	0	0X	00	00	00
constellation	4 pebbles (= iron)	00	00	00	X	X
hour	4 pebbles (= iron)	00	00	00	X	X
pebble of conclusive analysis	3 pebbles (= earth)	0X	XX	0X	00	00
Trigram portending timely death: X		Numeric square portending timely death: X		Year-sign portending timely death: X		

According to Lo-chen Dharmasri, only fifty-six pebbles are positioned in this mode of divination, which includes within it the first five of his twelve categories. As he himself says (*Moonbeams*, f. 36a):

The first five categories comprise the deceased's vitality, body, destiny, luck and constitutional type.
[For each of these], there are eleven basic pebbles (*rtsa-rde*).
Respectively representing the present year, the *log-men*, the numeric square,
The trigram, the sectors of growth and decline, the month, the day,
The hour, the planet, the constellation, and the year-sign of the most senior living relative (*gsor-lq*).
These are [contrasted], examined and analysed in terms of growth and decline,
And pebbles then placed as white or black,
In the manner of the [previous] pebbles [used for the divination of] the living.³²
Altogether, there are fifty-five pebbles [representing these five categories].
In addition, there is a single pebble representing the contrast
Between the vitality elements of the living and the dead.
Thus, with the completion of the conclusive analysis of the [year-sign] element,
There are [up to this point] fifty-six pebbles.

The actual prognostications

Among the seven aspects, the first analysis concerns whether the death of the subject's vitality element is timely or not. If the pebble of conclusive analysis is black, it portends that the tree of vitality will be fractured, the wheel of life will break, a black bird will hover above and a black dog will bite. The lifespan will be interrupted by demons, and death will ensue within three years. If this pebble of conclusive



analysis is white, however, it portends that the death will be untimely. Deceived by lifelong companion gods (*'go-lha*), one will be carried off to a lake, where the body will be torn asunder.

The second analysis concerns whether the subject's body element has the death-wish or not. If the pebble of conclusive analysis is black, it portends that death is timely and that the body does have the death-wish. The wish-granting tree of the illusory body will be hacked by the axe of ill-health. The body will be afflicted by unremitting ailments, eventually resting at its tomb, while the mind falls into an abyss. However, if this pebble of conclusive analysis is white, it portends that there is no death-wish, but that untimely death will occur and one will be captured by gods and demons, even though one does not intend to wield an axe to cut the wish-granting tree, or even though one does not think that one will be fettered.

The third analysis concerns whether the subject's destiny element has sufficient sustenance or not. If the pebble of conclusive analysis is black, it portends that sustenance will be insufficient, and that the tongue will vomit whatever is in the mouth, while all that one possesses will be squandered through the open door of the house. Even though hybrid cattle or *'bri* enter the house, only a two-year-old bearded goat will remain within, so that food and clothing will be insufficient, suggesting a timely death. However, if this pebble of conclusive analysis is white, it portends that one's good fortune will be interrupted by an untimely end, even though one thinks that one's share of food, clothing and prosperity will not be disrupted, inasmuch as one presently appears to have sufficient food, clothing and potency.

The fourth analysis concerns whether the branches of the eight-petalled lotus of the subject's luck element are damaged or not. If the pebble of conclusive analysis is black, it portends a timely death. The victory banner of meritorious past actions will collapse, the sun and moon will set in the heavens and past merits will be exhausted, while one will have no opportunity to gather subsequent merits, and bad reputation will flare, bringing involuntary death. If this pebble of conclusive analysis is white, however, it portends an untimely death and one's past merits will be stolen by demons, even though one presently has no idea that one will be cremated, buried at sea, or interred underground.

Plate 11, fig. 6 (Ms I, ff. 48–50): Predictions concerning timely and untimely death (*White Beryl*, ff. 351b–353a)

When the vitality element is black (<i>srog nag-pa</i>)	symbolised by three crossed vajras	When the vitality element is white (<i>srog dkar-ba</i>)	symbolised by three crossed vajras
the outcome for the vitality aspect is as follows (<i>srog 'bras</i>)	The tree of vitality will be fractured, the wheel of life will break, a black bird will hover above and a black dog will bite. The lifespan will be interrupted by demons, and death will ensue within three years.	the outcome for the vitality aspect is as follows (<i>srog 'bras</i>)	Death will be untimely. Deceived by lifelong companion gods (<i>'go-lha</i>), one will be carried off to a lake, where the body will be torn asunder.
When the body element is black (<i>lus nag-pa</i>)	symbolised by three wheels	When the body element is white (<i>lus dkar-ba</i>)	symbolised by three wheels
the outcome for the body aspect is as follows (<i>lus 'bras</i>)	Death is timely and the body does have the death-wish. The wish-granting tree of the illusory body will be hacked by the axe of ill-health. The body will be afflicted by unremitting ailments, eventually resting at its tomb, while the mind falls into an abyss.	the outcome for the body aspect is as follows (<i>lus 'bras</i>)	There is no death-wish, but untimely death will occur and one will be captured by gods and demons, even though one does not intend to wield an axe to cut the wish-granting tree, or even though one does not think that one will be fettered.
When the destiny element is black (<i>dbang-thang nag-pa</i>)	symbolised by three svāstikas	When the destiny element is white (<i>dbang-thang dkar-ba</i>)	symbolised by three svāstikas
the outcome for the destiny aspect is as follows (<i>dbang 'bras</i>)	Sustenance will be insufficient, the tongue vomiting whatever is in the mouth, while all that one has will be squandered through the open door of the house. Even though hybrid cows or <i>'bri</i> enter the house, only a two-year-old bearded goat will remain within, so that food and clothing will be insufficient, suggesting a timely death.	the outcome for the destiny aspect is as follows (<i>dbang 'bras</i>)	One's good fortune will be interrupted by an untimely end, though one thinks that one's share of food, clothing and prosperity will not be disrupted inasmuch as one presently appears to have sufficient food, clothing and potency.
When the luck element is black (<i>klung-rta nag-pa</i>)	symbolised by three lotus flowers	When the luck element is white (<i>klung-rta dkar-ba</i>)	symbolised by three lotus flowers
the outcome for the luck aspect is as follows (<i>klung 'bras</i>)	The victory banner of meritorious past actions will collapse, the sun and moon will set in the heavens, and one's past merits will be exhausted, while one will have no opportunity to gather subsequent merits, and bad reputation will flare, so that one will die involuntarily.	the outcome for the luck aspect is as follows (<i>klung 'bras</i>)	One's past merits will be stolen by demons, even though one thinks one will not be cremated, buried at sea, or interred underground.

The fifth and sixth analyses respectively concern whether the circumstances of the trigrams and numeric squares suggest an untimely death or not. The former, depicted on Supplementary Plate 19, fig. 3, indicates that death is timely when the subject's year-sign corresponds to a trigram in an enemy-relationship to the trigram governing the present year, whereas it is untimely when the subject's year-sign is in an identity-relationship to the trigram governing the present year. For example, when the trigram of the present year is Li, death will be timely during the iron bird or monkey year, and untimely during the fire horse year. As to the latter, which is depicted on Supplementary Plate 19, fig. 4, death is considered timely when the four minor obstacle numeric squares³³ are present alongside their respective Black Two numeric squares, since a majority of household members have the death-wish; but if these are absent death will be untimely.



Plate 11, fig. 6

Lastly, the seventh analysis concerns the year-signs, and is depicted on Supplementary Plate 19, fig. 5. Death is considered to be timely when one of the seven harsh aspects – such as the subject’s own obstacle year – is present, or its seventh-removed year-sign (*bdun-zur*), one of its three compatible signs (*mithun-sum*), or a fourth-removed adversarial year-sign (*bzhi-gshed*), or else when the *log-men* is subject to the ‘cutting influence of demons’ or ‘roaming of the life-spirit’, while the multiple of nine and the tomb-sign are both present, and there are obstacles associated with the year, month, day and hour. Otherwise, if these conditions are absent, death will be considered untimely.

Plate 19, fig. 3 (Ms II: ff. 16–18). Calculations concerning timely and untimely death based on the trigrams (White Beryl, 1.352a)

Calculations concerning timely and untimely death based on the trigrams (<i>spar-kha'i 'chi-dus brtsi-bu</i>)								
If the current trigram is the following (<i>bab-spar</i>)	Li	Khon	Ova	Khen	Kham	Gin	Zin	Zon
death will be timely during the following years, which have their trigram in an enemy-relationship (<i>dgra-spar lo</i>)	bird or monkey	mouse or pig	tiger or hare	mouse or pig	horse or snake	mouse or pig	ox, sheep, dog or dragon	mouse or pig
and death will be untimely during the following years, which have their trigram in an identity-relationship (<i>rang-spar lo</i>)	horse	sheep	bird or monkey	dog	mouse or pig	ox	tiger or hare	dragon

Plate 19, fig. 3





Plate 19, fig. 4

Plate 19, fig. 4 (Ms II: ff. 16–17): Calculations concerning timely and untimely death based on the numeric squares (*White Beryl*, I, 352a)**Calculations concerning timely and untimely death based on the numeric squares****(rme-ba'i 'chi-dus rtsl-ba)**

Death is timely when the four minor obstacle numeric squares are present alongside their respective Black Two numeric squares, since a majority of household members have the death-wish (*skeg-phran bzhi-po so-so'i gnyis-nag bza'-tshang re-'dod mang-ba*).

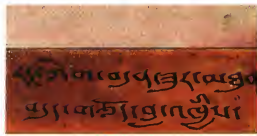
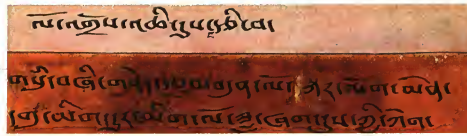


Plate 19, fig. 5

Plate 19, fig. 5 (Ms II: ff. 17–18): Calculations concerning timely and untimely death based on the year-cycle (*White Beryl*, I, 352a/b)**Calculations concerning timely and untimely death based on the year-cycle****(lo-'gros 'chi-dus rtsl-ba)**

Death is timely during one of the seven harsh aspects including the subject's own obstacle year, or its *bdun-zur*, *mthun-sum* and *bzhi-gshed* aspects, when the star of the year-sign (*lo-skar*)³⁴ is present, the *log-men* is subject to the cutting influence of demons or roaming of the life-spirit, while the multiple of nine and tomb-signs are both present, and there are obstacles associated with the year, month, day and hour (*rang-keg bdun-zur mthun-gsum bzhi-gshed rtsub-bdun lo-skar log-men bdud-gcod bla-'khyams dgu-mig dur-mig lo-zla zhaq-dus-kyl keg*).

When the final predictions are made, after tallying all those pebbles which determine timely and untimely death (Supplementary Plate 19, fig. 6), if the majority are black, the prediction is one of timely death. Earth will be consumed by water and wood by fire. Nothing will help even if hundreds and thousands of doctors or Bon priests are present, and the living should not grieve because the lifespan is exhausted. However, if the majority are white, death is considered untimely. The sun and moon will set in the heavens, the flowers of the earth will be blighted by frost, a large tree will be axed by demons, and the subject will be carried off suddenly by demons, even though death is unwarranted.



Plate 19, fig. 6

Plate 19, fig. 6 (Ms II: ff. 16–18): Predictions based on the tally of the pebbles (*White Beryl*, I, 352b)**The following is the predicted result when a majority of these pebbles are black (*rdei-nag mang-tshogs 'bras-bu*)**

Earth will be consumed by water and wood by fire. Nothing will help even if hundreds and thousands of doctors or Bon priests are present, and the living should not grieve because the lifespan is exhausted.

The following is the predicted result when a majority of these pebbles are white (*rdei-dkar mang-tshogs 'bras-bu*)

The sun and moon will set in the heavens, the flowers of the earth will be blighted by frost, a large tree will be axed by demons, and the subject will be carried off suddenly by demons, even though death is unwarranted.



2. Predictions concerning faults and retributions (*snyad-dang le-lam*, *White Beryl*, ff. 353a–354a)

In this technique, altogether fifty-eight pebbles are deployed, including forty-seven pebbles of symbolic recognition and eleven pebbles representing the outcomes of faults (*snyad*) and consequent retributions (*le-lam*). Among them, the former, which are invariably cast as white, are placed to mark the years, trigrams and numeric squares associated with hostile forces and ill-health, which have an impact upon the vitality, body, destiny and luck aspects. The latter, meanwhile, represent the eleven retributions associated with the eight trigrams, which concern disease, demons, cattle, diet, clothing, guests, transport, direction, wealth, curses and harmful influence. These eleven pebbles are designated as black if faults and retributions are present and as white if they are absent, as in exemplary chart 9.3, derived from *Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bsdus*.³⁵

9.3 Exemplary chart

Eleven pebbles indicative of retribution

(le-lan rdel bcu-gcig)

Disease (nad)	X
Demons ('dra)	0
Cattle (phyugs)	0
Diet (zas)	0
Clothing (gos)	0
Guests (mgora)	0
Transport ('gru)	0
Direction (phyegs)	0
Wealth (nor)	0
Curses (rdo-d- glang)	0
Harmful influences (kha-dmar)	0

Lo-chen Dharmasrī, for whom this second topic is the sixth category, specifically refers to the retributions associated with the inner trigrams in the following verses (*Moonbeams*, f. 36a/b):

The sixth category concerns faults and retributions.³⁶
This refers to the various aspects of the trigrams.
Representing the eight diseases, the eight demons, the eight types of cattle,
The eight types of food, the eight types of clothing,
The eight types of wealth, the eight guests, the eight modes of transport,
The eight directions, the eight harmful influences, and the eight ritual curses.³⁷
Eleven [basic] pebbles are then placed,
Black ones if retribution is encountered, and white ones if not.

The actual prognostications

In general, retributions are said to be of three kinds: those associated with the outer year cycle, those associated with the inner trigrams, and those associated with the intermediate numeric squares. Among these, the first have eight aspects: those of the vitality, body, destiny and luck elements, which are illustrated on Plate 11, fig. 7, along with those of the year, month, day and hour.

When the pebble of the vitality element is black, it portends that retributions will ensue because one has overengaged in social activities and sworn an oath falsely, or accused an innocent person. When this pebble is white, however, it portends that retributions will ensue because of the rites undertaken by paternal relatives. When the pebble of the body element is black, it portends that retributions will ensue due to ill-omens, demonic possession and the squandering of wealth. When this pebble is white, however, it portends that retributions will ensue because the hospitality of paternal relatives has been squandered. When the pebble of the destiny element is black, it portends that prosperity and wealth will be lost, but when it is white, it portends that retributions will ensue owing to the squandering of wealth by in-laws and siblings. When the pebble of the luck element is black, it portends that pollution will occur owing to the wrath of Bon or Buddhist priests, or else that there will be defamation; but when this pebble is white, it portends that retributions will be exacted on account of the butchering of red meat or red lungs, so that the deities and protectors are enraged.



Plate 11, fig. 7

Plate 11, fig. 7 (Ms l. ff. 48–50). Predictions concerning faults and retributions associated with the vitality, body, destiny and luck elements (snyad-dang le-lan-las srog-lus dbang-klung-gi 'bras-bu, White Beryl, f. 353a)

When the following four pebbles are black (rdel-bzhi nag-pa)	vitality (symbolised by crossed vajra)	body (symbolised by wheel)	destiny (symbolised by svāstika)	luck (symbolised by lotus)
the corresponding retributions are as follows (le-lan 'bras-bu)	retributions will ensue because one has overengaged in social activities, falsely sworn a sacred oath and accused an innocent person (mna'-zos dkar-mi byas-pa).	retributions will ensue due to ill-omens, demonic possession, and the squandering of wealth.	prosperity and wealth will be lost.	pollution will occur owing to the wrath of Bon or Buddhist priests, or else that there will be defamation.
When the following four pebbles are white (rdel-bzhi dkar-bu)	vitality (symbolised by crossed vajra)	body (symbolised by wheel)	destiny (symbolised by svāstika)	luck (symbolised by lotus)
the corresponding retributions are as follows (le-lan 'bras-bu)	retributions will ensue because of the rites undertaken by paternal relatives.	retributions will ensue because the hospitality of paternal relatives has been squandered.	retributions will ensue owing to the squandering of wealth by in-laws and siblings.	retributions will be exacted on account of the butchering of red meat or red lungs, so that the deities and protectors are enraged.

When these four pebbles are all black, there are also secondary causes for retribution, formed by the enemy- and identity-relationships of the elements, as illustrated on Plate 11, fig. 8. For example, if death occurs when the element fire is inhibiting iron, it portends that retributions will ensue due to sorrows in the south or north. If death occurs when the element water is inhibiting fire, it portends that retributions will ensue due to wine offered by a widow. If death occurs when the element wood is inhibiting earth, retributions will ensue due to



Above: Detail of Plate 11, fig. 7 (see p. 317), showing faults and retributions associated with the body element

the presence of a red hill in the east. If death occurs when the element earth is inhibiting water, it portends that retributions will ensue due to anger in the south-west. If death occurs when the element iron is inhibiting wood, it portends that retributions will ensue owing to the presence of bloodied water in the west and an over-boiling stove. If death occurs when the element fire coincides with fire, it portends that retributions will ensue due to bloodshed and an over-boiling stove. If death occurs when the element wood coincides with wood, it portends that retributions will ensue due to nocturnal travels in the north-west. If death occurs when the element water coincides with water, it portends that retributions will ensue because the house will be blackened. If death occurs when the element iron coincides with iron, it portends that retributions will ensue due to an oath taken while making a burnt offering. Lastly, if death occurs when the element earth coincides with earth, it portends that retributions will ensue due to ploughing.

Plate 11, fig. 8



Plate 11, fig. 8 (Ms I: ff. 48–50): Predictions concerning faults and retributions: Secondary causes for retribution, formed by the enemy- and identity-relationships of the elements at the time of death (*snay-dang le-lan-las 'byung-ba dgra-nang gnyis-kyi rkyen*, White Beryl, I. 353a)

When the elements have the following enemy or identity-relationships (' <i>byung-dgra nang</i>)	iron inhibited by fire	fire inhibited by water	earth inhibited by wood	water inhibited by earth	wood inhibited by iron	fire in identity with fire	wood in identity with wood	water in identity with water	iron in identity with iron	earth in identity with earth
the corresponding resulting retributions are as follows (<i>le-lan 'bras-bu</i>)	retributions will ensue due to sorrows in the south or north.	retributions will ensue due to wine which is offered by a widow.	retributions will ensue due to the presence of a red hill in the east.	retributions will ensue due to anger in the south-west.	retributions will ensue owing to the presence of bloodied water in the west and an over-boiling stove.	retributions will ensue due to bloodshed and an over-boiling stove.	retributions will ensue due to nocturnal travels in the north-west.	retributions will ensue because the house will be blackened.	retributions will ensue due to an oath taken while making a burnt offering.	retributions will ensue due to ploughing.

In addition there are the retributions due to the coincidence of certain years, months, days and hours, as indicated on Plate 11, fig. 9. For example, if one dies under the tiger sign, the monkey month will be interrupted by demons, and one will be carried off by king spirits and malign goblins (*the'u-brang*) to the east, and subsequently one will be ritually oppressed by posterity. If one dies under the hare sign, interruptions will occur during the bird month, and retributions will ensue on account of buying an ox or owl for eating (*za-'ug*).³⁸ If one dies under the dragon sign, interruptions will occur during the dog month, retributions will ensue due to wars, and one will be carried off by demons of madness. If one dies under the snake sign, interruptions will occur during the pig month, and retributions will be encountered due to demons in the west. If one dies under the horse sign, interruptions will occur during the mouse month and retributions will ensue due to blood feuds and punishments. If one dies under the sheep sign, interruptions will occur during the ox month, and one will be carried off by upper demons (*ya-bdud*) and lower demons (*ma-bdud*).³⁹ If one dies under the monkey sign, interruptions will occur during the tiger month, and retributions will ensue due to hostile foes and losses. If one dies under the bird sign, interruptions will occur during the hare month, one will be carried off by king spirits, and retributions will ensue due to the contamination of the wealth of the monastic community. If one dies under the dog sign, interruptions will occur during the dragon month, retributions will ensue due to bloodshed, and one will be carried off by haunting spirits (*btsan*). If one dies under the pig sign, interruptions will occur during the snake month, while demonic forces will arise in the west and north. If one dies under the mouse sign, interruptions will occur during the horse month, and one will be carried off by haunting spirits (*bstan*) to the south-east. Lastly, if one dies under the ox sign, interruptions will occur during the sheep month, and one will be carried off by demons summoned by Bon or Buddhist ritual daggers (*ktla*). These predictions are said to emerge when the year, month, day and hour of death share a common sign, and particularly around the hour.



Plate 11, fig. 9

Plate 11, fig. 9 (Ms I: ff. 48–50): Predictions concerning faults and retributions: Retributions due to the coincidence of certain years, months, days and hours (*snay-dang le-lan-las lo-zla zhag-dus kyi le-lan*, White Beryl, I. 353a/b)

If death coincides with the following years, months, days or hours (<i>shi-ba'i lo-zla zhag-dus</i>)	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig	mouse	ox
the following corresponding months will be interrupted by demons (<i>bdud-bcad zla-ba</i>)	monkey	bird	dog	pig	mouse	ox	tiger	hare	dragon	snake	horse	sheep
and the resulting secondary cause of retribution will be as follows (<i>lan-rkyen 'bras-bu</i>)	retributions will ensue as one is carried off by king spirits and malign goblins (<i>the'u-brang</i>) to the east, and ritually oppressed by posterity.	retributions will ensue on account of buying an ox or owl for eating (<i>za-'ug</i>).	retributions will ensue due to wars, and one will be carried off by demons of madness.	retributions will be encountered due to demons in the west.	retributions will ensue due to blood feuds and punishments (<i>zhal-ice</i>).	retributions will ensue as one is carried off by upper demons (<i>ya-bdud</i>) and lower demons (<i>ma-bdud</i>).	retributions will ensue due to hostile foes and losses.	retributions will ensue due to the contamination of the wealth of the monastic community.	retributions will be due to bloodshed, and one will be carried off by haunting spirits.	demonic forces will arise in the west and north.	retributions will ensue as one is carried off by haunting spirits to the south-east.	retributions will ensue as one is carried off by demons summoned by Bon or Buddhist ritual daggers (<i>ktla</i>).

The retributions associated with the inner trigrams and the intermediate numeric squares both take effect if the admonitions made on the basis of the aforementioned calculations of the living (*gson-rtsis*) have been neglected, as depicted on Supplementary Plate 19, figs 7–8.

As to the former (fig. 7): when death coincides with the Li trigram, retributions occur on account of having bought a horse, turquoise, or a felt hat, or having eaten the flesh or butchered head of a horse or wild ass, or after lighting an ordinary fire in a *homa* pit; while the cutting influence of demons will be felt in the north-west. When death coincides with the Khon trigram, retributions occur on account of gems, turquoise, and canvas tents (*stod-gur*), or after having eaten linseed powder or mutton slain by a wolf; while the cutting influence of subterranean ogres (*sa-srin*) will be felt in the north. When death coincides with the Dva trigram, retributions occur on account of girdle ornaments (*og-pag*), goat-flesh which has been left rotting on the mountains after being carried off by wolves, or on account of a blood feud; while the cutting influence of haunting spirits (*bsan*) is felt in the east. When death coincides with the Khen trigram, retributions occur on account of having eaten disputed marmot flesh, or roasted barley flour (*tsam-pa*) mixed with blood; while the cutting influence of demons, manifested in the form of a potter's daughter, will be felt in the south. When death coincides with the Kham trigram, retributions occur on account of having eaten the tail or head of an ox, pig, bird or fish or on account of going to a cemetery; while the cutting influence of hybrid serpentine and attachment spirits (*ktu-bsen*)⁴⁰ will be felt in the south-west. When death coincides with the Gin trigram, retributions occur on account of having eaten the shanks or cancerous flesh of a red ox; while the cutting influence of accursed demons (*rbad-dre*)⁴¹ will be felt in the south-east. When death coincides with the Zin trigram, retributions occur on account of having eaten chicken or rabbit flesh in the home of a relative in the south-west or with a door facing south-west; while the cutting influence of king spirits (*rgyal-po*) will be felt in the west. When death coincides with the Zon trigram, retributions occur on account of leprosy-causing spirits, the flesh of hybrid cattle or oxen, crowds of people, and dust-storms; while the cutting influence of malevolent forces will be felt in the north-east.



Plate 19, fig. 7

Figure 19, fig. 7 (Ms II ff. 16–18): Calculation of retributions associated with the trigrams (White Beryl, f. 353b)

Calculation of retributions associated with the trigrams (*spar-kha'i le-lan rtsis*)

When death coincides with the following current trigram (<i>bab-spar</i>)	Li	Khon	Dva	Khen	Kham	Gin	Zin	Zon
the consequent retributions and cutting influence of demons are as follows (<i>lan-kyen bdud-gcod</i>)	retributions occur on account of having bought a horse, turquoise, or a felt hat, or of having eaten the flesh or butchered head of a horse or wild ass, or after lighting an ordinary fire in a <i>homa</i> pit; while the cutting influence of malevolent forces will be felt in the north-west.	retributions occur on account of gems, turquoises, canvas tents (<i>stod-gur</i>), or on account of having eaten linseed powder or mutton slain by a wolf; while the cutting influence of subterranean ogres will be felt in the north.	retributions occur on account of girdle ornaments (' <i>og-pag</i>), goat-meat which has been left rotting on the mountains after being carried off by wolves, or on account of a blood feud; while the cutting influence of haunting spirits is felt in the east.	retributions occur on account of having eaten disputed marmot flesh, or roasted barley flour mixed with blood; while the cutting influence of demons, manifested in the form of a potter's daughter, will be felt in the south.	retributions occur on account of having eaten the tail or head of an ox, pig, bird or fish; or of going to a cemetery; while the cutting influence of hybrid serpentine and attachment spirits will be felt in the south-west.	retributions occur on account of having eaten the shanks or cancerous flesh of a red ox; while the cutting influence of accursed demons (' <i>rbad-'dreg</i>) will be felt in the south-east.	retributions occur on account of having eaten chicken or rabbit flesh at the residence of a relative in the south-west or which has a door facing the south-west; while the cutting influence of king spirits will be felt in the west.	retributions occur on account of leprosy-causing spirits, the flesh of hybrid cattle or oxen, crowds of people, and dust-storms; while the cutting influence of malevolent forces will be felt in the north-east.

The retributions associated with the numeric squares are depicted on Supplementary Plate 19, fig. 8. When death coincides with White One, retribution occurs on account of having accepted food from a widowed person. When it coincides with Black Two, retribution occurs on account of having travelled at night. When it coincides with Blue Three, retribution occurs on account of being struck by *zor* missiles. When it coincides with Green Four, retribution occurs on account of ploughing furrows. When it coincides with Yellow Five, retribution occurs on account of sour foods or exhausted wealth. When it coincides with White Six, retribution occurs on account of pollution, offerings not being made, or a *dur-bon* priest marrying. When it coincides with Red Seven, retribution occurs on account of overcooking or red meat. When it coincides with White Eight, retribution occurs on account of squandering the wealth of the Bon or Buddhist communities. Lastly, when it coincides with Red Nine, retribution occurs on account of a diminution in prosperity and luck.



Plate 19, fig. 8

Plate 19, fig. 8 (Ms II: ff. 16–18): Recognition of retributions associated with the numeric squares (White Beryl, f. 353b–354a)

Recognition of retributions associated with the numeric squares (*rme-ba'i le-lan ngos-'dzin*)

When death coincides with the following current numeric square (<i>bab-rme</i>)	White 1	Black 2	Blue 3	Green 4	Yellow 5	White 6	Red 7	White 8	Red 9
the following material objects are indicative of retribution (<i>lo-lan-gyis rdzas</i>)	retribution occurs on account of having accepted food from a widowed person.	retribution occurs on account of having travelled at night.	retribution occurs on account of being struck by zormissiles.	retribution occurs on account of ploughing furrows.	retribution occurs on account of sour foods or exhausted wealth.	retribution occurs on account of pollution, offerings not being made, and a Bon funerary priest (<i>dur-bor</i>) marrying.	retribution occurs on account of overcooking or red meat.	retribution occurs on account of squandering the wealth of the Bon or Buddhist communities.	retribution occurs on account of a diminution in prosperity and luck.

3. Predictions concerning demonic influences (*'dre-gdon sus khyer-ba*; White Beryl, ff. 354a–361a)

The third mode of inspection concerns demonic influences (*'dre-gdon*). Seven basic divinatory pebbles are employed, representing the year, trigram, numeric square, day, planet, constellation and hour of decease at which concomitant demonic possession may occur. Exemplary chart 9.4 is derived from *Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bsdus*.⁴² The pebbles are cast after contrasting the circumstances of death with those of a subject running the risk of demonic possession. The reading suggests a sliding scale of positive–negative prognoses, corresponding respectively to the mother-, friend-, son-, identity- and enemy-relationships.

9.4 Exemplary chart

Death inducing demonic possession (<i>'dres khyer</i>)	
Deceased's year-sign	0
Current trigram	0
Current numeric square	0
Day	0
Planet	X
Constellation	0
Hour	0

First, concerning the demonic influences associated with the years, which are illustrated on Plate 11, fig. 10: when one born in a mouse year dies, the devouring spirits (*za-'dre*) will come stealthily and carry off those with a dragon or horse sign, while four married relatives will depart on a demonic blue horse. When one born in an ox year dies, the avenging spirits will infiltrate the subject's maternal line, and carry off those with a snake or sheep sign, while five married relatives will have a demonic ox, a tawny dog and yellow cattle, and the devouring spirits (*za-'dre*) will be present in offering sacraments. When one born in a tiger year dies, the demons will infiltrate female relatives, or male relatives if the subject is female, and carry off those with an ox or bird sign, while the avenging spirits will be present in the cooking plates. When one born in a hare year dies, a group of three avenging spirits will carry off those with a tiger sign. When one born in a dragon year dies, the demons will carry off those with a monkey or dog sign, while the avenging spirits will be concealed in a turquoise stone or a hybrid cow. When one born in a snake year dies, those with a bird or pig sign will be carried off, while the devouring spirits will be concealed within red, blue or black substances wrapped in wool or fur, or else within gemstones. When one born in a horse year dies, the demons will carry off those with a mouse or hare sign, and the devouring spirits will be present in the cooking plates. When one born in a sheep year dies, those with an ox or sheep sign will be carried off, and the devouring spirits will be present in wool, leather, or food that is green in colour. When one born in a monkey year dies, those with a tiger or pig sign will be carried off, the avengers will ingress, and the devouring spirits will be concealed in the cooking plate. When one born in a bird year dies, those with a hare or ox sign will be carried off, and the devouring spirits will be present in leather or wool. When one born in a dog year dies, those with a dragon, ox or sheep sign will be carried off, and the devouring spirits will infiltrate Bon or Buddhist practitioners, as well as five married relatives

and five siblings whose names end in *-dpal*, *-brtsegs-pa*, *-lug* and *-mgon*. Lastly, when one born in a pig year dies, those with a pig or hare sign will be carried off, and the avenging spirits will be concealed in iron fragments, and so forth. In all such cases rituals are prescribed for the slaying of the avengers (*gshed-ma*) by Bon or Buddhist practitioners, and for the warding off of the devouring spirits.



Plate 11, fig. 10

Plate 11, fig. 10 (Ms I, ff. 48–50): Predictions concerning demonic influences ('*dre-gdon sus khyer-baj*) associated with the deceased's year-sign (White Beryl, ff. 354a–355a)

When the deceased's year-sign is the following (<i>gshin-pa'i lo</i>)	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig
the following will be carried off by demons, who infiltrate in the following directions (<i>'dres 'khrid-dang 'gro-sa</i>)	the devouring spirits (<i>za-'dre</i>) will come stealthily and carry off those with a dragon or horse sign, while four married relatives will depart on a demonic blue horse.	the avenging spirits will infiltrate the subject's maternal line, and carry off those with a snake or sheep sign, while five married relatives will have an ox, a tawny dog, and yellow cattle; and the devouring spirits will be present in offering sacraments.	the demons will infiltrate female relatives, or male relatives if the subject is female, and carry off those with an ox or bird sign, while the avenging spirits will be present in the cooking plates.	a group of three avenging spirits will carry off those with a tiger sign.	the demons will carry off those with a monkey or dog sign, while the avenging spirits will be concealed in a turquoise stone or a hybrid cow.	those with a bird or pig sign will be carried off, while the devouring spirits will be concealed within red, blue or black substances wrapped in wool or fur, or else within gemstones.	the demons will carry off those with a mouse or hare sign, and the devouring spirits will be present in the cooking plates.	those with an ox or sheep sign will be carried off, and the devouring spirits will be present in wool, leather, or food which is green in colour.	those with a tiger or pig sign will be carried off, and the devouring spirits will be present in leather or wool.	those with a hare or ox sign will be carried off, and the devouring spirits will be present in leather or wool.	those with a dragon, ox or sheep sign will be carried off, and the devouring spirits will infiltrate Bon or Buddhist practitioners, as well as five married relatives and five siblings whose names end in <i>-dpal</i> , <i>-brtsegs-pa</i> , <i>-lug</i> and <i>-mgon</i> .	those with a pig or hare sign will be carried off, and the avenging spirits will be concealed in iron fragments.

Second, concerning the demonic influences associated with the trigrams, which are illustrated on Plate 12, fig. 2: when one dies under the trigram Li, the haunting spirits will carry off those who are susceptible. When one dies under the trigram Khon, the spirit lords of the soil will do so, as will the hybrid haunting and king spirits (*btsan-rgyal*) when one dies under the trigram Dva, the king spirits (*rgyal-po*) when one dies under the trigram Khen, the hybrid serpentine and haunting spirits (*klu-btsan*) and lake-dwelling mermaids (*mtsho-smar*) when one dies under the trigram Kham, Pe-har rGyal-po when one dies under the trigram Gin, the hybrid serpentine spirits and ogres (*klu-srin*) and the haunting spirits (*btsan*) when one dies under the trigram Zin, and the male king spirits (*rgyal-po pho-'dre*) when one dies under the trigram Zon.



Plate 12, fig. 2

Plate 12, fig. 2 (Ms I, ff. 51–53): Predictions concerning demonic influences ('*dre-gdon sus khyer-baj*) associated with the deceased's trigram (White Beryl, ff. 354a–361a)

When the deceased's current trigram is the following (<i>gshin-gyi babs-spar</i>)	Li	Khon	Dva	Khen	Kham	Gin	Zin	Zon
the following demons will carry off [the living] relatives (<i>khyer-'dre</i>)	haunting spirits	spirit lords of the soil	hybrid haunting and king spirits (<i>btsan-rgyal</i>)	king spirits	hybrid serpentine and haunting spirits (<i>klu-btsan</i>) and lake-dwelling mermaids (<i>mtsho-smar</i>)	Pe-har rGyal-po	hybrid serpentine spirits and ogres, and haunting spirits	male king spirits (<i>rgyal-po pho-'dre</i>)

Diverse outcomes are also implied when death coincides with one of the above trigrams, as illustrated on Plate 12, fig. 4. For example, when one dies under Li, the avenging spirits (*gshed-ma*) infiltrate aristocrats, Bon priests and disabled persons, or red dogs. When one dies under Khon, the avenging spirits infiltrate five married relatives and red dogs. When one dies under Dva, the devouring spirits (*za-'dre*) will infiltrate young children and mounds shaped like a frog. When one dies under the trigram Khen, the devouring spirits will

infiltrate old people or red dogs and red cattle in the north-west. When one dies under Kham, the devouring spirits are said to infiltrate copper pots, brass water pots and alcohol, which is inauspicious for servants if they remain for thirteen days, and also young children. When one dies under Gin, the devouring spirits infiltrate blue-black horses or cattle, which is inauspicious for older children and women if they remain for ten days, and they are said to move in the direction of black oxen. When one dies under Zin, the devouring spirits infiltrate hides and skin, for which reason they are said to be inauspicious for pregnant relatives. When one dies under Zon, the devouring spirits infiltrate silk garments, goat flesh and sheep's hide. If they remain there for twenty-six days, they are inauspicious for elderly paternal relatives and pregnant women, or else they infiltrate Buddhists, Bon priests and the nobility, as well as pregnant neighbours with matted hair who are eating and who possess piebald horses or cattle.

Plate 12, fig. 4 (Ms I: ff. 51–53): Predictions concerning demonic influences ('*dre-gdon sus khyer-ba*) associated with the trigrams when coinciding with death (*White Beryl*, ff. 354a–361a)

Trigram form (<i>spar-kha'i gzugs</i>)	Li	Khon	Dva	Khen	Kham	Gin	Zin	Zon
Predicted result (<i>'bras-bu</i>)	the avenging spirits (<i>gshed-ma</i>) will infiltrate aristocrats, Bon priests and disabled persons, or red dogs.	the avenging spirits will infiltrate five married relatives and red dogs.	the devouring spirits will infiltrate young children and mounds shaped like a frog.	the devouring spirits will infiltrate old people or red dogs and red cattle in the north-west.	the devouring spirits will infiltrate copper pots, brass water pots and alcohol, which is inauspicious for servants if they remain for thirteen days, and also young children.	the devouring spirits will infiltrate blue-black horses or cattle, which is inauspicious for older children and women if they remain for ten days, and they are said to move in the direction of black oxen.	the devouring spirits will infiltrate hides and skin, for which reason they are said to be inauspicious for pregnant relatives.	the devouring spirits infiltrate silk garments, goat flesh and sheep's hide, and if they remain there for twenty-six days they are inauspicious for elderly paternal relatives and pregnant women, or else they will infiltrate Buddhists, Bon priests and the nobility, as well as pregnant neighbours with matted hair, who are eating and possess piebald horses or cattle.



Plate 12, fig. 4

Third, concerning the demonic influences associated with the numeric squares, which are illustrated on Plate 12, fig. 3: if one dies under the numeric square White One, the gods (*deva*) may afflict young children. If one dies under Black Two, malevolent forces (*bdud*) may afflict women.⁴³ If one dies under Blue Three, attachment spirits (*bsen*) emerging from the tombs of auspicious corpses (*bkra*) may cause affliction and death in the night. If one dies under Green Four, serpentine spirits (*klu*) may cause affliction, infiltrating the wife's family line. If one dies under Yellow Five, the spirit lords of the soil (*sa-bdag*) or devouring spirits (*za-dre*) may cast afflictions upon senior paternal relatives. If one dies under White Six, king spirits (*rgyal-po*) or hybrid gods and haunting spirits (*lha-btsan*) may provoke afflictions due to sudden stroke. If one dies under Red Seven, the devouring spirits (*za-dre*) or haunting spirits (*btsan*) may interrupt the familial descent. If one dies under White Eight, the devouring spirits (*za-dre*) or countryside deities (*yul-lha*) may infiltrate the vital foods that resemble the heart of the paternal relatives, giving them to a beggar; and if one dies under Red Nine, the devouring spirits may infiltrate red-coloured property, causing losses to cattle and sheep.

Plate 12, fig. 3 (Ms I: ff. 51–53): Predictions concerning demonic influences ('*dre-gdon sus khyer-ba*) associated with the deceased's numeric square (*White Beryl*, ff. 354a–361a)

When the deceased's current numeric square is the following (<i>gshin-gyi babs-sme</i>)	White 1	Black 2	Blue 3	Green 4	Yellow 5	White 6	Red 7	White 8	Red 9
the following demons will carry off [the living] (<i>khyer-'dre</i>)	gods (<i>deva</i>) may afflict young children.	malevolent forces may afflict women.	attachment spirits (<i>bsen</i>) emerging from the tombs of auspicious 'ancestral' corpses (<i>bkra</i>) may cause affliction and death in the night.	serpentine spirits (<i>klu</i>) may cause affliction, infiltrating the wife's family line.	the spirit lords of the soil (<i>sa-bdag</i>) or devouring spirits (<i>za-dre</i>) may cast affliction upon senior paternal relatives.	king spirits (<i>rgyal-po</i>) or hybrid gods and haunting spirits (<i>lha-btsan</i>) may provoke afflictions due to sudden stroke.	the devouring spirits (<i>za-dre</i>) or haunting spirits (<i>btsan</i>) may interrupt the familial descent.	the devouring spirits or country spirits (<i>yul-lha</i>) may infiltrate the vital foods that resemble the heart of the paternal relatives, giving them to a beggar.	the devouring spirits may infiltrate red-coloured property, causing losses to cattle and sheep.



Plate 12, fig. 3

Similar predictions are given in respect of death coinciding with the different types of demonic possession associated with the days, planets, constellations and hours, as expounded in *White Beryl*, ff. 357a–361a. Among these, the first are depicted on Supplementary Plate 19, fig. 9. For example, if death coincides with the ox day, an adjacent month will be inauspicious and potentially fatal. If it coincides with the tiger day, the bird month will be inauspicious; and similarly, if it coincides with the snake day, the monkey month will be inauspicious, as will the bird month if death coincides with the horse day, the sheep month if it coincides with the sheep day, and the dog month if it coincides with the monkey day.



Plate 19, fig. 9



Plate 19, fig. 9 (Ms II, ff. 16–18). Potentially fatal retributions due to evil spirits borne by the day [of death] (*White Beryl*, f. 357a)

Potentially fatal retributions due to evil spirits borne by the day [of death] (<i>nyi-ma'i khyer 'dre srog-bcad-kyl le-lan</i>)						
If death coincides with the following days (<i>shi-ny</i>)	ox	tiger	snake	horse	sheep	monkey
the following months are inauspicious or potentially fatal (<i>ngan-pa-dang srog-bcad zla-ba</i>)	an adjacent month will be inauspicious for relatives (<i>nye-bar ngan</i>)	bird	monkey	bird	sheep	dog

In all such cases, the modes of attachment to which bereaved relative succumb, as well as the type of relative who is most susceptible, are mentioned, along with the appropriate counteracting ritual activities.

4. Predictions concerning appropriate funeral status ('*dur-thang*; *White Beryl*, ff. 361a–362b)

Corresponding to the fortune of the deceased, there are eighteen appropriate modes of funeral status, which are all illustrated on Plate 12, fig. 5.⁴⁴ These comprise: the six greater modes of funeral status ('*dur-thang che-drug*), the six lesser modes of funeral status ('*dur-thang chung-drug*) and the six irregular modes of funeral status ('*dur-thang 'chol-ba drug*).

Among the six greater modes, the first is the appropriate status of funeral for spiritual friends (*yid-tshang dge-shes*), whose mortal remains should be cremated on a throne and inserted within a reliquary stūpa. The ceremony should correspond to one or other of the Buddhist traditions, hundreds of butter lamps should be offered, and hundreds of feast-offering ceremonies should be held, along with scriptural recitations and musical offerings, while gold, turquoise and other precious gemstones should be offered along with divine offering cakes. In this way, the deceased's doctrinal lineage will flourish. The second is the appropriate funeral status for kings or potentates (*za-log yid-'dur*), according to which all the wealth of gold, turquoise, silver and other precious gems which were amassed in life should be offered up. A silken brocade tent of five colours should be bedecked with tiger-skins and gemstones, and food should be offered seven or nine times. The third is the appropriate funeral status for wise ministers (*mdzangs-pa'i phrul-'dur*), according to which food should be offered to all the deceased's paternal relatives, temples should be refurbished, and offerings representative of bud-dha-body and speech should be made. The assembled relatives should erect four silk-draped reliquaries, and offer food seven times. The fourth is the appropriate funeral status for rich men (*phyug-po'i phrod-'dur*), according to which the property of the deceased and food should be offered on eleven occasions. The fifth is the appropriate funeral status for valiant soldiers (*dpa-bo'i stag-'dur*), according to which the spoils of war amassed by the deceased should be offered, along with armour, tiger- and leopard-skin maces, swords and spears, and food should be offered five times. The sixth is the appropriate funeral status for males who have many sons (*skyes-pa'i pho-'dur*), according to which each son should make an individual offering, and food should be offered seven times by each son.

Among the six lesser modes of funeral status, the first is the appropriate status for herders (*rdzi'u lugs-shid*), according to which the wealth maintained by the paternal relatives in life should be kept undivided at death, while all the relatives should perform the funeral rites in person. The second is the appropriate funeral status for wives who have no sons (*za-ma'i mo-'dur*), according to which women should act as intermediaries and daughters should make the food-offerings. The third is the appropriate funeral status for single persons in their twenties who are without family or relatives (*bral-ba'i bya-shid*), according to which the mortal remains should be carried elsewhere for burial, while the food, gold, turquoise and utensils of the deceased should be immersed in a solution of cayenne pepper (*gYer-ma*). The fourth is the appropriate funeral status for unfortunate wretched women who have daughters but no husband ('*bang-mo'i byur-shid*), according to which the corpse should be carried to a remote crevice where it cannot be seen and ritual purification should be undertaken. The fifth is the appropriate funeral status for children under the age of fourteen (*sman-ni bu-chung shid*), according to which the corpse should be concealed at home and not placed in the cemetery. The sixth is the appropriate funeral status for paupers or servants (*bse-rags byur-shid*), according to which, if there is no funeral attendant, the ceremonies should be conducted by a monk or a nun, and the corpse should not be kept upstairs in the house.

Among the six irregular modes of funeral status, the first is appropriate for kings who are buried as commoners (*rgyal-po dmangs-'dur*), according to which the living refuse to grant a funeral fitting the deceased's status. Even the price of wine has to be borrowed, and people are embarrassed to partake of the offerings. The second is the appropriate funeral status for a king whose family line has come to an end (*rabs-chad rgyal-shid*), according to which each of the king's siblings should make a food-offering. The third is the appropriate funeral status for children aged fourteen or fifteen who die accidentally due to possession by the ghosts of female murder victims and lake-dwelling mermaids (*gre-mo sman-du 'dur*), according to which the corpse possessed by the ghost should be exorcised and carried off to

a ravine at the extremity of the grassland, and there disposed. The fourth is the appropriate funeral status for the corpses of the aged which are disposed of in the manner of infant corpses (*bkra-rgan sri'ur-'dur*), according to which if the deceased is wealthy and without descendants the corpses should be embalmed and carried off for entombment. The fifth is the appropriate funeral status for those of great merit for whom normal funerals are unsuitable (*bsod-nams che-yang mi-rung*), namely Buddhist monks who die in a doctrinal assembly, mantrins who die while in retreat, and Bon priests who die among their gods, in which cases funerals should not be undertaken since their deaths have coincided with the natural state of being. The sixth is the appropriate funeral status for those of great destiny who have died of leprosy (*dbang-thang che-yang mi-rung*), according to which no tomb can be prepared even though the deceased may have amassed much wealth and have sons. Instead the leprous corpse should be sewn in a horse-hide or ox-hide, and cast into a river for disposal.

Plate 12, fig. 5 (Ms I: ff. 51–53): Predictions concerning appropriate funeral status ('dur-thang, White Beryl, ff. 361a–362b)

Social status of the deceased (<i>mi-rigs</i>)	spiritual friends (<i>yid-tshang dge-shes-kyi dur</i>)	kings or potentates (<i>za-'og yid-'dur</i>)	wise ministers (<i>mdzangs-pa'i phrul-'dur</i>)	rich men (<i>phyug-po'i phrod-'dur</i>)	valiant soldiers (<i>dpa'-bo'i stag-'dur</i>)	males who have many sons (<i>skyes-pa'i pho-'dur</i>)	herders (<i>rdzi'u kugs-shid</i>)	wives who have no sons (<i>za-ma'i mo-'dur</i>)	single persons in their twenties who are without family or relatives (<i>bral-ba'i bya-shid</i>)
Appropriate funeral status ('dur-thang)	the mortal remains should be cremated on a throne, and inserted within a reliquary stupa. The ceremony should correspond to one or other of the Buddhist traditions, hundreds of butter lamps should be offered, and hundreds of feast-offering ceremonies should be held, along with scriptural recitations and musical offerings, while gold, turquoise and other precious gemstones should be offered along with divine offering cakes.	all the wealth of gold, turquoise, silver and other precious gems which were amassed in life should be offered up. A silken brocade tent of five colours should be bedecked with tiger-skins and gemstones, and food should be offered seven or nine times.	food should be offered to all the deceased's paternal relatives, temples should be refurbished, and offerings representative of buddha-body and speech should be made. The assembled relatives should erect four silk-draped reliquaries, and offer food seven times.	the property of the deceased and food should be offered on eleven occasions.	the spoils of war amassed by the deceased should be offered, along with armour, tiger- and leopard-skin maces, swords and spears, and food should be offered five times.	each son should make an individual offering, and food should be offered seven times by each son.	the wealth maintained by the paternal relatives in life should be kept undivided at death, while all the relatives should perform the funeral rites in person.	women should act as intermediaries and daughters should make the food-offerings.	the mortal remains should be carried elsewhere for burial, while the food, gold, turquoise and utensils of the deceased should be immersed in a solution of cayenne pepper.
Social status of the deceased (<i>mi-rigs</i>)	unfortunate wretched women who have daughters but no husband (' <i>bang-mo'</i> byur-shid)	children under the age of fourteen (<i>sman-ni bu-chung shid</i>)	paupers or servants (<i>bse-rags byur-shid</i>)	kings who are buried as commoners (<i>rgyal-po dmangs-'dur</i>)	kings whose family line has come to an end (<i>rabs-chad rgyal-shid</i>)	children aged fourteen or fifteen who die accidentally due to possession by the ghosts of female murder victims and lake-dwelling mermaids (<i>gre-mo sman-du 'dur</i>)	an aged auspicious corpse, which is disposed of in the manner of an infant corpse (<i>bkra-rgan sri'ur-'dur</i>)	those of great merit for whom normal funerals are unsuitable (<i>bsod-nams che-yang mi-rung</i>), namely monks who die in a doctrinal assembly, mantrins who die while in retreat, and Bon-pos who die among their gods	those of great destiny who have died of leprosy (<i>dbang-thang che-yang mi-rung</i>)
Appropriate funeral status ('dur-thang)	the corpse should be carried to a remote crevice where it cannot be seen and ritual purification should be undertaken.	the corpse should be concealed at home and not placed in the cemetery.	if there is no funeral attendant, the ceremonies should be conducted by a monk or a nun, and the corpse should not be kept upstairs in the house.	the living refuse to grant a funeral fitting the deceased's status. Even the price of wine has to be borrowed, and people are embarrassed to partake of the offerings.	each of the king's siblings should make a food-offering.	the corpse possessed by the ghost of a female murder victim should be exorcised and carried off to a ravine at the extremity of the grassland, and there disposed.	the corpse should be embalmed (<i>sman-thabs</i>) and carried off for entombment.	funerals should not be undertaken since their deaths have coincided with the natural state of being,	no tomb can be prepared even though the deceased may have amassed much wealth and have sons. Instead the leprous corpse should be sewn in a horse-hide or ox-hide, and cast into a river for disposal.



Plate 12, fig. 5

Opposite Detail of Plate 19, fig. 10, showing predictions of rebirth in the animal, tormented spirit and hell realms

5. Predictions concerning realms of subsequent rebirth (phyi-ma'i skye-gnas; White Beryl, ff. 362b–364a)

9.5 Exemplary chart

vitality element (srog)	0
destiny element (dbang)	X
constitutional type (kham)	X
numeric square (rme-ba)	X
trigram (spar-kha)	0
year sign (tsi)	0
month (zla-bu)	X
day (nyi-ma)	0
planet (gza)	0
constellation (skar)	0
personal obstacles (rang-keg)	X
conclusive analysis (tang-gcod)	0

There is also another enumeration of thirteen modes of funeral ceremony ('dur-lugs bcu-gsum). Among them, the so-called 'funeral of earth by heaven' (gnam-gyis sa-'dur) refers to funeral of a subject undertaken by a king, while the 'funeral of heaven by earth' (sa-yis gnam 'dur) is the opposite. The 'funeral of shade by sunlight' (gdags-kyis sribs-'dur) refers to the funeral of a wife undertaken by a husband, while the 'funeral of sunlight by shade' (sribs-kyis gdags-'dur) is the opposite. The 'funeral of left by right' (gYas-kyis gYon-'dur) refers to the funeral of a maternal uncle undertaken by a nephew, while the 'funeral of right by left' (gYon-gyis gYas-'dur) suggests the opposite. The 'funeral of body by head' (mgo-bos lus-'dur) refers to the funeral of a son undertaken by a father, while the 'funeral of head by body' (lus-kyis mgo-'dur) suggests the opposite. The 'funeral of lowland by upland' (phu-yis mda-'dur) refers to the funeral of a student undertaken by a teacher, while the 'funeral of upland by lowland' (mda-'yis phu-'dur) suggests the opposite.

The realm of subsequent rebirth may also be determined through this divination technique. The six realms of existence or rebirth are subsumed within the celestial god realms (devaloka), presided over by Devendra and his retinue, forming the Trāyatrimśa, who partake of the world-system of desire (kāmadhātu) and the world-system of form (rūpadhātu); the subterranean abodes of the hells and so forth, presided over by Yama Dharmarāja and his retinue, who partake of the three lower existences; and the intermediate or terrestrial abodes of human beings and indeterminate beings, who linger in the intermediate state between death and rebirth.⁴⁵ In this mode of divination, eleven basic pebbles are employed, representing the obstacles associated with the deceased's vitality, destiny, constitutional type, numeric square, trigram, year, month, day, planet, constellation and personal obstacles (rang-keg). Once these have been tallied, a pebble of conclusive analysis is placed in the final row. If, as depicted on Supplementary Plate 19, fig. 10, this pebble of conclusive analysis turns out to be white, it suggests rebirth among the gods; but if it is black, it suggests rebirth among the three lower existences; and if it is mottled, comprising one white and one black component, it portends rebirth among human beings. Exemplary chart 9.5 is derived from Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bsdus.⁴⁶

Plate 19, fig. 10 (Ms II, ff. 16–18). Predicted results based on the conclusive analysis of the pebbles indicating the realm of subsequent rebirth (White Beryl, f. 363a)

Predicted results based on the conclusive analysis of the pebbles indicating the realm of subsequent rebirth (skye gtang-gcod 'bras-bu)			
If the type of pebble of conclusive analysis	a white pebble of conclusive analysis indicating	a black pebble of conclusive analysis indicating	a mottled pebble of conclusive analysis indicating
indicating the realm of subsequent rebirth	the realm of subsequent rebirth	the realm of subsequent rebirth	the realm of subsequent rebirth
is as follows (skye-gnas gtang-gcod ming)	(skye-gnas gtang-gcod rdel-dkar)	(skye-gnas rde'u nag-pa)	(skye-gnas gtang-gcod khra-ba)
the following among the three or five	the god realm (devaloka)	the animal realm (iryagloka), the tormented spirit	the human realm (manusyaloka)
realms of subsequent rebirth is indicated		realm (pretaloka) and the hells (narakaloka)	
(skye-gnas gsum-inga)			



Plate 19, fig. 10





Opposite Detail of Plate 19, fig. 10 (see p. 326), showing predictions of rebirth in the human realm

Lo-chen Dharmasri, for whom this is the eleventh category, enumerates the eleven basic pebbles slightly differently, but the mode of calculation and placement of the pebbles of conclusive analysis is identical (*Moonbeams*, f. 37a/b):

As for the eleventh category, concerning the realm of subsequent rebirth,
The place of rebirth is examined by means of pebbles representing:
The present year, the *log-men*, the numeric square, the trigram,
The present sectors of growth and decline,
The month, day, hour, planet, constellation
And the [year-sign of the most senior] living relative.
Two white [pebbles] should be placed for [rebirth among] the gods,
One of each for [rebirth among] humans,
And two black ones for those who descend into evil existences.

In general, as illustrated on Plate 12, fig. 6, death coinciding with one of the three white numeric squares suggests a subsequent rebirth among the gods; death coinciding with Black Two, Blue Three or Green Four suggests a subsequent rebirth among the three lower existences; while death coinciding with Red Seven, Red Nine and Yellow Five suggests a subsequent rebirth among the beings of the intermediate state, and death coinciding with Yellow Five alone suggests a subsequent rebirth in the human realm.



Plate 12, fig. 6

Plate 12, fig. 6 (Ms I: ff. 51–53): Predictions concerning realms of subsequent rebirth (*phyi-ma'i skye-gnas*) consequent on death associated with a class of numeric squares (White Beryl, ff. 362b–364a)

When death coincides with the following	White 1/6/8	Black 2, Blue 3, Green 4	Red 7/9, Yellow 5	Yellow 5
classes of current numeric squares				
(<i>babs-smø</i>)				
the following subsequent rebirths are	gods (<i>deva</i>)	three lower existences (<i>tridurgat</i>)	beings of the intermediate state	human beings
predicted (<i>skye-gnas</i>)				

More precisely, as illustrated on Plate 12, fig. 7, if the year, month, day and hour of death coincide with White One, and an image of Avalokiteśvara is commissioned and the Six-syllable Mantra⁴⁷ is recited, one will have a subsequent rebirth as a man and persevere in the practice of Buddhism. If the year, month, day and hour of death coincide with Black Two, however, one will be reborn in the hells, or else, if that outcome can be averted by the commissioning of a stūpa and a Vajrapāṇi image, one might take birth as a bear or monkey. If all the aspects of death coincide with Blue Three, one will be reborn as an ox or a snowcock, but if that outcome can be averted by the recitation of the Hundred-syllable Mantra,⁴⁸ and the dedicating of offerings to Vajrasattva, one might take birth as a girl in some far-off western land, where various different languages are spoken. If all the aspects of death coincide with Green Four, one will be reborn as a cuckoo, but if that outcome can be averted by the commissioning of a Vajrapāṇi image, one might be reborn as a rich girl in some far-off western land. If all the aspects of death coincide with Yellow Five, one will be reborn as a monkey or a cock, but if that outcome can be averted by the commissioning of a Śākyamuni Buddha image, and the recitation of the *Vajracchedikāsūtra*, one might be reborn as a boy in the south. If all the aspects of death coincide with White Six, one will be reborn as a girl or an unfortunate person, but if that outcome can be averted by the commissioning of an image of Uṣṇīṣa Sugata, one might be reborn as a talented person in the south. If all the aspects of death coincide with Red Seven, one will be reborn as a demon, a jackal or a wolf, but if that outcome can be avoided by the commissioning of an image of Tārā, one might be reborn as a Buddhist monk. If all the aspects of death coincide with White Eight, one will be reborn as a woman, but if that outcome can be avoided by the commissioning of a Buddha image, one might be reborn as an artist or sculptor. Lastly, if all the aspects of death coincide with Red Nine, one will be reborn as a dog or donkey, but if that outcome can be averted by the commissioning of an image of Mañjuḥrā, one might be reborn as a wealthy man in Mon-yul.⁴⁹



Plate 12, fig. 7

Plate 12, fig. 7 (Ms I: ff. 51–53). Predictions concerning places of subsequent rebirth (*phyi-ma'i skye-gnas*) consequent on death associated with specific numeric squares (White Beryl, ff. 362b–364a)

If the year, month, day and hour of death coincide with the following numeric square (<i>shl-ba'i sme-bu</i>)	White 1	Black 2	Blue 3	Green 4	Yellow 5	White 6	Red 7	White 8	Red 9
the following worst rebirth will ensue (<i>skye-gnas</i>)	one will have a subsequent rebirth as a man and persevere in the practice of Buddhism if an image of Avalokiteśvara is commissioned and the Six-syllable Mantra is recited	one will be reborn in the hells	one will be reborn as an ox or a snowcock	one will be reborn as a cuckoo	one will be reborn as a monkey or a cock	one will be reborn as a girl or an unfortunate person	one will be reborn as a demon, a jackal or a wolf	one will be reborn as a woman	one will be reborn as a dog or donkey
or the following rebirth will ensue (<i>skye-gnas</i>)	ditto	or else, if that outcome can be averted by the commissioning of a stupa and a Vajrapāṇi image, one might take birth as a bear or monkey	but if that outcome can be averted by the recitation of the Hundred-syllable Mantra, and the dedicating of offerings to Vajrasattva, one might take birth as a girl in some far-off western land, where various different languages are spoken	but if that outcome can be averted by the commissioning of a stupa and a Vajrapāṇi image, one might be reborn as a rich girl in some far-off western land	but if that outcome can be averted by the commissioning of a Śākyamuni Buddha image, and the <i>Vajracchedikā Sūtra</i> , one might be reborn as a boy in the south	but if that outcome can be averted by the commissioning of an image of Uṣṇīṣa Sugata, one might be reborn as a talented person in the south	but if that outcome can be averted by the commissioning of an image of Tārā, one might be reborn as a monk or sculptor	but if that outcome can be averted by the commissioning of a Buddha image, one might be reborn as an artist	but if that outcome can be averted by the commissioning of an image of Mañjuśrī, one might be reborn as a wealthy man in Mon-yul

Predictions concerning the realm of previous and subsequent rebirth may also be determined on the basis of the year, month, day or hour of death. Generally speaking in all such cases, as indicated on Supplementary Plate 20, fig. 2, if the conclusive analysis suggests that the vitality element of the deceased coincides with the sectors of growth, it portends a subsequent rebirth among the gods (*devaloka*). If it suggests that the deceased's body element has succumbed into a sector of decline, it portends a subsequent rebirth among the antigods (*asuraloka*). If it suggests that the destiny element has succumbed, it portends a subsequent rebirth among humans (*manusyaloka*). If it suggests that the luck element has succumbed, it portends a subsequent rebirth among animals (*tiryagloka*). If it suggests that the deceased's life-spirit has succumbed, it portends a subsequent rebirth among the tormented spirits (*pretaloka*); and if it suggests that the most excellent luck aspect (*rab-klungs*) has succumbed, it portends a subsequent rebirth among the hells (*narakaloka*).

Plate 20, fig. 2 (Ms II: ff. 19–24). Predicted places of subsequent rebirth based generally upon the comparison with the hour, month, day and hour of death (White Beryl, f. 363a/b)

Predicted places of subsequent rebirth based generally upon the comparison with the hour, month, day and hour of death (<i>lo-zla zhag-dus bzhir thabs-'bras skye-gnas</i>)	the vitality element of the deceased coincides with the sectors of growth (<i>srog-dar</i>)	the body element of the deceased has succumbed (<i>lus-pham</i>)	the destiny element of the deceased has succumbed (<i>dbang-pham</i>)	the luck element of the deceased has succumbed (<i>klung-pham</i>)	the life-spirit element of the deceased has succumbed (<i>bla-pham</i>)	the most excellent luck element of the deceased has succumbed (<i>rab-klung pham</i>)
If the following type of conclusive analysis is present (<i>gtang-gcod ming</i>)	gods (<i>devaloka</i>)	antigods (<i>asuraloka</i>)	humans (<i>manusyaloka</i>)	animals (<i>tiryagloka</i>)	tormented spirits (<i>pretaloka</i>)	hells (<i>narakaloka</i>)
it portends a subsequent rebirth in the following among the six realms (<i>skye-gnas drug</i>)						

Among them, those pertaining to the day of death are illustrated on Plate 12, fig. 8. For example, if death coincides with the mouse day, one will have been born in the two previous lives as a snake and a horse, and will be subsequently reborn as a fortunate monk. If death coincides with the ox day, one will have been born in the previous life as a human being, and will subsequently be reborn as an excellent teacher. If death coincides with the day of the tiger, one will have been born in the previous life as a horse for ten days and in the next life one will be reborn as a human being. If death coincides with the hare day, one will have been born in the previous life as a bird in the eastern direction, and in the next life one will be reborn as an ox, or as a human being. If death coincides with the dragon day, one will have been born in the previous life for some days as a snake, and in the next lives one will be reborn as an ox, and then as a Bon-po. If death coincides with the snake day, one will have been born in the previous life as an ox, and in the next life one will be born as the son of a newly-wed couple. If death coincides with the horse day, one will have been born in the previous life as an ogre (*srin-po*), and in the next life one will be reborn as the son of aged parents. If death coincides with the sheep day, one will have been born in the previous life as a snake, and in the next life one will be reborn as a renunciate monk. If death coincides with the monkey day, one will have been born in the previous life as a mouse, and in the next life one will be reborn as a bachelor (*pho-reng*). If death coincides with the bird day, one will have been born in the previous life as a goose, and in the next life one will be reborn as the second of three brothers in a far-off western land. If death coincides with the dog day, one will have been born in the previous life as a dog and in the next one will be reborn as the second of three brothers in a far-off western land. If death coincides with the pig day, one will have been born in the previous life as a mantrin, and in the next one will be reborn as a teacher.

Plate 12, fig. 8 (Ms I, ff. 51–53): Predictions concerning places of subsequent rebirth (*phyi-ma'i skye-gnas*) consequent on death associated with specific days (White Beryl, ff. 362b–364a)

If the time of death coincides with the following days (<i>shi-dus nyi-ma</i>)	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig
the deceased's one or two immediately preceding lives will have been a (<i>tshe-sngon</i>)	snake and horse	human being	horse (for ten days)	bird (in the east)	snake (for some days)	ox	ogre (<i>srin-pa</i>)	snake	mouse	goose	dog	mantrin
and in the next life he or she will be born as a (<i>phyi-ma</i>)	fortunate monk	excellent teacher	human being	ox or human being	ox and then as a Bon-po	son of newly-wed couple	son of aged parents	renunciate monk	bachelor	second of three brothers in a far-off western land	second of three brothers in a far-off western land	teacher



Plate 12, fig. 8

As far as the hours are concerned, as indicated on Supplementary Plate 20, fig. 3, death coinciding with the hare or tiger hour suggests rebirth among the gods (*devaloka*), death coinciding with the dragon or ox hour suggests rebirth among the antigods (*asuraloka*), death coinciding with the snake or mouse hour suggests rebirth among humans (*manusyaloka*), death coinciding with the horse or pig hour suggests rebirth among animals (*itryagloka*), death coinciding with the sheep or dog hour suggests rebirth among the tormented spirits (*pretaloka*), while death coinciding with the monkey or bird hour suggests rebirth among the hells (*narakaloka*).

Plate 20, fig. 2







Plate 20, fig. 3

Plate 20, fig. 3 (Ms II, ff. 19–24): Predictions regarding the six modes of subsequent rebirth based on the hour of death (White Beryl, I, 363b)

Predictions regarding the six modes of subsequent rebirth based on the hour of death (*dus-tshod skye-gnas rnam-pa drug*)

If death coincides with the following hour (<i>dus-tshod</i>)	tiger or hare	dragon or ox	snake or mouse	horse or pig	sheep or dog	bird or monkey
the following subsequent rebirth is predicted among the six realms (<i>skye-gnas drug</i>)	gods (<i>devatoka</i>)	antigods (<i>asuraloka</i>)	humans (<i>manusyaloka</i>)	animals (<i>tiryaloka</i>)	tormented spirits (<i>pretaloka</i>)	hells (<i>narakaloka</i>)

In addition, the coincidence of death with the twelve sectors of growth and decline may also portend diverse modes of rebirth, as illustrated on Plate 12, fig. 9. For example, the coincidence of death with the sectors of foetus and clothing suggests a rebirth among the gods. The coincidence of death with the sectors of birth and work suggests rebirth among the antigods. The coincidence of death with the sectors of ablution and growth suggests birth among humans. The coincidence of death with the sectors of conception and ill-health suggests rebirth among animals. The coincidence of death with the sectors of embryo and death suggests rebirth among the tormented spirits (*pretaloka*), while the coincidence of death with the sectors of decline and tomb suggests rebirth among the hells.

In general, by examining the mode of death, it is possible to make predictions concerning the social class assumed in the subsequent rebirth. For example, the mercantile class is suggested if the head of the corpse faces south, the royal class if it faces east, the working class if it faces west, the priestly class if it faces north, and social outcasts if it faces in the intermediate directions. Further detailed predictions may be made on the basis of the posture of the corpse.

Opposite Detail of Plate 20, fig. 3, showing predictions of rebirth in the animal realms dependent on the horse or pig hour of death



Plate 12, fig. 9



Plate 12, fig. 9 (Ms I, ff. 51–53): Predictions concerning places of subsequent rebirth (*phyi-ma'i skye-gnas*) consequent on death associated with the sectors of growth and decline (*White Beryl*, ff. 362b–364a)

When death coincides with the following sectors of growth and decline (<i>dar-gud</i>)	foetus and clothing	birth and work	ablution and growth	conception and ill-health	embryo and death	decline and tomb
the subsequent realm of rebirth will be as follows (<i>skye-gnas</i>)	gods (<i>deva-loka</i>)	antigods (<i>asura-loka</i>)	humans (<i>manuṣya-loka</i>)	animals (<i>tiṛya-loka</i>)	tormented spirits (<i>pretaloka</i>)	hells (<i>naraka-loka</i>)

6. Predictions concerning Bon and Buddhist funeral rites compatible with the accumulation of fundamental virtues (*ra-mdar dge-rtsa bzang-bas 'dur-ba'i lugs*; *White Beryl*, f. 364a/b)

There are twelve special modes of funeral rite (*dur-lugs bcu-gnyis*) compatible with the accumulation of the excellent fundamental virtues of the spiritual traditions. These comprise: the three funeral rites of the Bon tradition, the three funeral rites of the Buddhist tradition, the three funeral rites of the *gter-ma* tradition, and the three funeral rites of the aspirational tradition (*smon-lam lugs*). Among these, all of which are depicted on Plate 12, fig. 10, the three Bon rites are known as the 'sunlight potency of the royal funeral rite' (*rgyal-shid nyin-thub*), the 'incense rite and grain-offering' (*bsang-shid zu-lu*) and the 'entombment rite' (*bang-so ru-can*).⁶⁰ The three Buddhist rites are known as the 'purification and guidance of the six classes of sentient being to higher realms of rebirth' (*stbyong-shing rigs-drug gnas-dren*), the 'funeral rite combining meditation and feast-offerings' (*sgom-shing tshogs 'dur*), and the 'funeral rite of aspiration towards the virtuous doctrines' (*dkar-chos smon-lam 'dur*). The three *gter-ma* rites are known as the 'construction of temples and stūpas' (*lha-khang mchod-rten brtsigs-pa*), the 'making of offerings to the monastic community' (*dge-'dun 'bul-ba*), and the 'making of offerings to Bon priests and mantrins' (*mgo-ban sngags-par 'bul-ba*). Lastly, the three funeral rites of the aspirational tradition (*smon-lam lugs*) are known as the 'making of anonymous offerings to the populace' (*dmangs-la ming-med-du gtong-ba*), the 'construction of boats for crossing dangerous gorges' (*lam-'phrang gru-rdzing bzo-'chos-pa*) and the 'donating of irrigation water to the needy' (*stong gsos-chu gang gtong-ba*).

In addition, there are helpful rituals that should be performed around the hour following the death. For example, in the hare hour the *Vajracchedikā* should be recited and votive relics made, in the dragon hour the *Sūtra of the Wise and Foolish* (*mDo-sde mdzangs-blun*) should be recited, and so forth. In other words, it is important that potential negative obstacles should be reversed by the performance of acts of virtue dedicated on behalf of the deceased.

Plate 12, fig. 10



Plate 12, fig. 10 (Ms I, ff. 51–53): Predictions concerning Bon and Buddhist funeral rites compatible with the accumulation of fundamental virtues (*mdar dge-rtsa bzang-bas 'dur-ba'i lugs*; *White Beryl*, f. 364a/b)

Names of the twelve special modes of funeral (<i>ming bcu-gnyis</i>)	'sunlight potency of the royal funeral rite' (<i>rgyal-shid nyin-thub</i>)	'incense rite and grain-offering' (<i>bsang-shid zu-lu</i>)	'entombment rite' (<i>bang-so ru-can</i>)	'purification and guidance of the six classes of sentient beings to higher realms of rebirth' (<i>stbyong-shing rigs-drug gnas-'dren</i>)	'funeral rite combining meditation and feast-offerings' (<i>sgom-shing tshogs 'dur</i>)	'funeral rite of aspiration towards the virtuous doctrines' (<i>dkar-chos smon-lam 'dur</i>)
Illustration of the twelve special modes of funeral rite (' <i>dur-lugs bcu-gnyis</i>)	which is a Bon ritual	which is a Bon ritual	which is a Bon ritual	which is a Buddhist ritual	which is a Buddhist ritual	which is a Buddhist ritual
Names of the twelve special modes of funeral (<i>ming bcu-gnyis</i>)	'construction of temples and stūpas' (<i>lha-khang mchod-rten brtsigs-pa</i>)	'making of offerings to the monastic community' (<i>dge-'dun 'bul-ba</i>)	'making of offerings to Bon priests and mantrins' (<i>mgo-ban sngags-par 'bul-ba</i>)	'making of anonymous offerings to the populace' (<i>dmangs-la ming-med-du gtong-ba</i>)	'construction of boats for crossing dangerous gorges' (<i>lam-'phrang gru-rdzing bzo-'chos-pa</i>)	'donating of irrigation water to the needy' (<i>stong gsos-chu gang gtong-ba</i>)
Illustration of the twelve special modes of funeral rite (' <i>dur-lugs bcu-gnyis</i>)	which is a <i>gter-mar</i> ritual	which is a <i>gter-mar</i> ritual	which is a <i>gter-mar</i> ritual	which is an aspirational ritual	which is an aspirational ritual	which is an aspirational ritual

In this technique, twenty-eight divination pebbles are employed, comprising four resultant pebbles and twenty-four pebbles representing the various categories of helpful virtuous actions. The former are illustrated in exemplary chart 9.6, derived from *Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bsdus*, which recommends rites associated with either the general Buddhist tradition or that of the *gter-ma* tradition in particular.⁹¹

9.6 Exemplary chart	
rites of the Bon tradition	X
rites of the Buddhist tradition	0
rites of the <i>gter-ma</i> tradition	0
rites of the aspirational tradition	X

7. Predictions concerning distinctive types of corpse
(*ro-rigs dbye-ba*; *White Beryl*, ff. 364b–365b)

While the ancient and new traditions of elemental divination list diverse categories of corpse (*ro-rigs*), the enumeration of thirteen (*ro-rigs bcu-gsum*) depicted on Plate 12, fig. 11 reflects the synthesis presented by Sangs-rgyas rGya-mtsho in *White Beryl*. These comprise ‘auspicious’ aged corpses (*bkra*), infant corpses (*sri’u*), injured corpses (*gri*), corpses afflicted by ancestor spirits (*mtshun*), corpses afflicted by male countryside gods (*yul-lha*) and by lake-dwelling mermaids (*mo-sman*), youthful male corpses (*ro-gog*), youthful female corpses (*sbre-shal*), homeless corpses (*bzed*), childless corpses (*rabs-chad*), inauspicious corpses (*gshis-ngan*), murdered corpses (*dme-ro*) and leprous or infected corpses (*sha-ya*).

Each of these types of corpse has several subdivisions. For example, there are five types of auspicious corpse (*bkra-rigs lnga*), namely: those over sixty who have many children (*bkra-rgyal*), those over seventy who have a spouse and great-grandsons (*bkra-mun*), those over sixty who have grandsons but no spouse (*bkra-phyed*), those over sixty who are widowed but have children (*bkra-yugs*), and those over sixty who die in old age after having had many accomplishments (*bkra-shis*).⁹² There are six types of infant corpses (*sri’u rigs-drug*), namely: those who are stillborn (*shang-dkar*), those who die after whimpering (*zla-ba’i rdib*), those who die after crying for a day (*grags-brgyal*), those who die after being able to eat (*’bun-zan*), those who die after being able to crawl (*byin-sha gom-pa tshugs-pa*), and those who die after being able to play (*mon-lug rtсед-mo nus-pa*).⁹³

There are four types of injured corpses (*griir-shi bzhi*), namely: savagely injured corpses of those who die instantly (*gri-rgod*), lightly wounded corpses of those who die after one day of medication (*gri-dbyung*), impaled corpses (*gri-bag*) and corpses mauled by wild yaks or tigers (*lha-ba gYag*). There are three kinds of corpses afflicted by ancestor spirits (*mtshun rnam-pa gsum*), known as those afflicted by the highest ancestral spirits (*mtshun rab yod-po-che*), who strike boys on the right side and girls on the left side; those afflicted by the mediocre ancestral spirits (*mtshun ’bring-po*), who strike those with many sons; and those afflicted by the lowest ancestor spirits (*mtshun-gyi tha-ma*), who strike those on the point of childbirth. There are three or four types of corpse afflicted by male countryside gods (*pho yul-lha rigs-bzhi*), namely: boys afflicted at the age of one, eight, nine or thirteen; and three types afflicted by lake-dwelling mermaids (*mo-sman rigs-gsum*), namely: the highest sort (*mtsho-sman rab*), who afflict girls aged thirteen to fifteen; the mediocre type (*smam-’bring*), who afflict girls aged eight, nine, eleven and twelve; and the lowest sort (*smam-bu chung*), who afflict girls aged three to seven. The term ‘youthful male corpse’ (*ro-gog*) refers to those of unmarried males aged up to twenty, and the term ‘youthful female corpse’ (*sbre-shal*) to those of unmarried females up to the age of twenty. Since both are considered extremely impure they should be disposed of in unseen crevices or caves. Homeless corpses (*bzed*) are those of homeless males or females aged fifteen to seventeen. Then, there are three kinds of childless corpse (*rabs-chad rnam-pa gsum*), namely the ‘white sort’ (*rabs-chad dkar-po*), referring to someone whose son has already died; the ‘variegated sort’ (*rabs-chad khra-bo*), referring to someone whose daughter has already died; and the ‘black sort’ (*rabs-chad nag-po*), referring to someone who has had neither son nor daughter. In addition, there are three types of inauspicious corpses (*gshis-ngan rnam-gsum*), namely: victims of suicide (*lebs*), victims of unbearable pregnancy (*snel-ma*), and victims of poisoning (*drug*). There are three kinds of corpse which are victims of blood feuds (*dme-ro rigs-gsum*), namely: corpses of wives murdered by their husbands, corpses of husbands murdered by their wives, and corpses of brothers-in-law murdered by sons-in-law (and vice versa). Lastly, there are the leprous corpses (*sha-ya*), and by extension, the seven types of infected corpse (*gcong-can rnam-pa bdun*), namely those infected by tumours, dropsy, rheumatism, emaciation, ulcers, diarrhoea and kidney failure; as well as the seven types of disabled corpse (*skyon-can bdun*), namely those formerly afflicted by deafness, dumbness, blindness, lameness, arthritis, podagra and speech impediments.

Plate 12, fig. 11



Plate 12, fig. 11 (Ms I, ff. 51–53): Predictions concerning distinctive types of corpse (*ro-rigs dbye-ba*; *White Beryl*, ff. 364b–365b)

Names of the types of corpses (<i>ming</i>)	auspicious aged corpses (<i>bkra</i>)	infant corpses (<i>sri’u</i>)	injured corpses (<i>gri</i>)	corpses afflicted by ancestor spirits (<i>mtshun</i>)	corpses afflicted by male countryside gods (<i>yul-lha</i>)	corpses afflicted by lake-dwelling mermaids (<i>mo-sman</i>)	youthful male corpses (<i>ro-gog</i>)	youthful female corpses (<i>sbre-shal</i>)	homeless corpses (<i>bzed</i>)	childless corpses (<i>rabs-chad</i>)	inauspicious corpses (<i>gshis-ngan</i>)	murdered corpses (<i>dme-ro</i>)	leprous or infected corpses (<i>sha-ya</i>)
Illustration of the types of corpses (<i>ro-rigs</i>)	five types	six types	four types	three types	three or four types	three types	one type	one type	two types	three types	three types	three types	various types

Generally speaking, in this mode of divination, thirteen basic pebbles are deployed, along with 135 pebbles of symbolic recognition. Exemplary chart 9.7, illustrating the tabulation of the basic pebbles, suggests that the deceased is childless.⁵⁴

9.7 Exemplary chart

auspicious aged corpses (<i>bkra</i>)	X
infant corpses (<i>sr'i</i>)	X
injured corpses (<i>gr</i>)	X
corpses afflicted by ancestor spirits (<i>mi</i> <i>shur</i>)	X
corpses afflicted by male countryside gods (<i>yul-lha</i>)	X
corpses afflicted by lake-dwelling mermaids (<i>mo-sman</i>)	X
youthful male corpses (<i>ro-gog</i>)	X
youthful female corpses (<i>sbro-sha</i>)	X
homeless corpses (<i>bzed</i>)	X
childless corpses (<i>rabs-chad</i>)	0
inauspicious corpses (<i>gshis-ngar</i>)	X
murdered corpses (<i>dme-rd</i>)	X
leprous or infected corpses (<i>sha-ye</i>)	X


Lo-chen Dharmaśrī enumerates eleven types of corpse, rather than thirteen. His summary is as follows (*Moonbeams*, ff. 36b–37a):

The ninth category concerns the eleven types of corpse.⁵⁵
These comprise: leprous corpses, the six types of childless corpse,⁵⁶
The three types of corpse which are victims of blood feuds.⁵⁷
The eight types of disabled corpse,⁵⁸ the five auspicious corpses,⁵⁹
The six types of infant corpse,⁶⁰ the four types of injured corpse,⁶¹
The three types of inauspicious corpse,⁶²
The type afflicted by ancestor spirits, also called the 'wild' type,⁶³
The weak type,⁶⁴ and the evil type.⁶⁵
White pebbles should be placed if any of these are indicated,
And black ones if they are not.


8. Predictions concerning funerals based on the distinct calculations of the five elements ('*byung-linga sil-bu'i rtsis-kyi dur-thot*, *White Beryl*, ff. 365b–367a)

Twenty-five gods are said to be present at funerals held in conjunction with mostly positive predictions, and this indicates there will be progressive development for the bereaved relatives and an increase in wealth and property. Conversely, twenty-five malevolent forces are said to be present when the predictions are mostly negative, and the tears will never dry, while humans and animals will be subjected to disease and primordial bewitchers (*ye-brog*). Since funerals have such diverse outcomes, it is important to know whether certain methods of funeral are appropriate or not. Generally speaking, cremations are carried out by means of the fire element, interments by means of the earth element, transportations or submersions by means of the water element, entombments by means of the iron element, and mountain disposals or sky burial by means of the wood element.

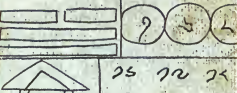
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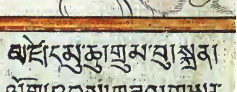
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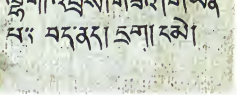
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Above Detail of Plate 20, fig. 4 (see p. 338), showing the inauspicious cremation of a child aged fifteen or under, likened to 'a young chick snatched by a hawk'

According to the ancient system of divination, these five funeral methods are determined after examining the corpses of deceased persons who had inauspicious or auspicious vitality elements. For example, in the case of cremation, as illustrated on Plate 12, fig. 12, if the deceased has the bird or monkey year-sign, the iron constitutional type, the Dva trigram and one of the three white numeric squares, while the planet is Venus, the constellations those of the west (see above, pp. 110–111; Plate 2, fig. 5, nos 37–45) and three generations including father and son have the same bird or monkey sign, iron is the presiding element, especially in cases when the deceased has had leprosy, dropsy, rheumatism, tumours, muscular spasms, ulcers, stroke, eczema, phlegm diseases or podagra, or else if the deceased is the victim of a vendetta. Such corpses should not be cremated, particularly during the first or second autumn month.

Plate 12, fig. 12 (Ms1, ff. 51–53): Predictions concerning the distinct calculations of the five elemental funerals (*byung-nga sil-bu'i rtsis-kyl dur-thob*; White Beryl, ff. 365b–367a)

The following form among the five types of funeral should not be employed (<i>dur-nga'i gzugs</i>)	cremation	interment	entombment	water burial	sky burial
when the deceased's year-sign is the following (<i>gshin-po'i lo</i>)	bird or monkey	mouse or pig	tiger or hare	horse or snake	ox, sheep, dog or dragon
and the deceased's constitutional type is the following (<i>rus-dbang-khams</i>)	iron	water	wood	fire	earth
and the deceased's current trigram and numeric square are the following (<i>spar-sme</i>)	Dva and White 1/6/8	Kham and Black 2 or Blue 3	Zin and Green 4	Li and Red 7/9	Khen, Khon, Gin or Zon and Yellow 5
and the deceased's planet and constellation are the following (<i>gza'-skar</i>)	Venus and the western constellations (nos 37–45)	Moon or Mercury and the northern constellations (nos 49–57)	Jupiter and the eastern constellations (nos 13–21)	Sun or Mars and the southern constellations (nos 25–33)	Saturn and the intermediate constellations (nos 24, 36, 46, 48, 60)
and the sign of the month of death is the following, in the case of three successive generations (<i>shi-zla pha bu-tsha-bo'i lo-rtags</i>)	bird or monkey	mouse or pig	tiger or hare	horse or snake	ox, sheep, dog or dragon
and the deceased has had one of the following illnesses (<i>nad-rigs</i>)	leprosy, dropsy, rheumatism, tumours, muscular spasms, ulcers, stroke, eczema, phlegm diseases, podagra, or if it has been slain in a blood feud (<i>mdzei dmu-chul grum-bul skran! ihog 'bras! gza'i gYan-pal bad-nad! drag! dme</i>)	cold diseases, or accidental death due to avalanches, fatal accidents caused by bulls or rams, crushing injuries and stroke (<i>grang-bal thibs-gril glang-lug! gril subai snags-rigs</i>)	liver diseases, intestinal diseases, accidental death due to angina, muscular spasm, or rheumatism, or if the corpse has been slain in a blood feud, or if it is that of a Bon-po or Buddhist who has been cursed, or else if it has contracted some other fatal disease (<i>mchin-nad! long-bai mjel gag-ihog! grum-bul dme! ban-bon! rbod-gtong! sh</i>)	heart diseases, fevers, burns, barbarous death (<i>kla-kid</i>), dropsy or kidney diseases, and in cases when a child has died accidentally, there has been acute muscular spasm (<i>ihog-pa</i>), the corpse is of the auspicious or infantile type, or else it has been stillborn, drowned or widowed, or else it is that of a demented person of the mouse or pig year (<i>srying-nad! tsha-bal mes-tshig! kla-kol mkhal-nad! dmu-chul bu-gril ihog-pal bkral sri'ul thon-bul chu-gril yugs-sal byi-phag mmugs-ro</i>)	accidental death due to asphyxia (' <i>gags-gril</i>), spleen diseases or death due to an avalanche or being cast into a pit, or due to tigers, donkeys, or wild asses, or in cases when the corpse is that of an insane person, or one of the auspicious or infant types (' <i>gags-gril mcher-nad! rtab-byas bsad! dong-bskyar! stag! bong! rkyang! rkyen! smyo-rol bkral sri'u</i>)

There are four specific types of inauspicious cremation; these are illustrated on Supplementary Plate 20, fig. 4. They comprise the following. The cremation of a deceased person who has lived up to the age of sixty without getting divorced, and whose son has not died, resembles thin branches being scythed. The cremation of a deceased person who has lived up to the age of seventy or eighty, but is not without sustenance despite having been divorced and witnessed the death of a son, resembles an impoverished trader devoid of merchandise. The cremation of a child aged fifteen or under resembles a young chick being snatched by a hawk; and the cremation of an invalid subject to chronic wounds, consumption or weight-loss, deafness and other physical disabilities, will provoke diseases due to serpentine spirits and resembles putrefying meat being carried off by maggots.

Plate 20, fig. 4 (Ms II, ff. 19–23): Four types of inauspicious cremation (White Beryl, f. 366a/b)

if the following type of deceased person indicated by the basic divination pebble (rdel-rtsa'i ming)	if the deceased has lived up to the age of sixty without getting divorced and the son has not died (skye-nas drug-cu'i bar zla ⁶⁶ ma-bral-zhing bu ma sh)	if the deceased has lived up to the age of seventy or eighty, and is not without sustenance even though divorced and the son has died (btas-nas bdun-cu brgyad-cu'i bar zla-bral bu-shi-kyang zas phong-med)	if the deceased is a child aged fifteen or under (byis-pa lo-linga bu'i bar)	if the deceased has had chronic wounds, deafness, harelip, decrepit posture, or six fingers (yun-ring rma-'on shor rgur drug-lag)
is cremated (sreg-pa)	and is then cremated	and is then cremated	and is then cremated	and is then cremated
the following negative predicted results will ensue ('bras-bu ngan-pa)⁶⁷	it will be inauspicious for the living, like thin branches beings scythed.	it will be inauspicious because poverty will ensue, like a trader devoid of merchandise.	it will be inauspicious, like a young chick snatched by a hawk.	it will be inauspicious because diseases due to raiga spirits will afflict the living, like putrefying meat carried off by maggots.

However, as depicted on Supplementary Plate 20, fig. 5, it will be auspicious to cremate those of the fire trigram or numeric squares when the year of death coincides with an ox, dragon, sheep, dog, horse or snake sign, and a majority of the living relatives have the mouse or pig sign.

In the case of interment or earth burial, as illustrated on Plate 12, fig. 12 (see pp. 336–337), if the deceased has the mouse or pig year-sign, the water constitutional type, the Kham trigram, and either Black Two or Blue Three, while the planet is the Moon or Mercury, the constellations are those of the north (49–57), and three generations including father and son have the same mouse or pig sign, then water is the presiding element, especially in cases when the deceased has had cold diseases, or accidental death due to avalanches, or fatal accidents caused by bulls or rams, or crushing injuries (*bsubs*) and stroke. Such corpses should not be buried underground, particularly during the first or second winter month, and it will be inauspicious for those with a water destiny element to be buried.

Plate 20, fig. 4





Plate 20, fig. 5

Plate 20, fig. 5 (Ms II, ff. 19–23): The five types of auspicious funeral (White Beryl, ff. 366b–367a)

The following are the types of	auspicious cremation (sreg-pa bzang-ba)	auspicious burial (sba-bar bzang-ba)	auspicious entombment (sgrub-par bzang-ba)	auspicious water burial (skjur-bar bzang-ba)	auspicious sky burial in the mountains (ri-skyel bzang-ba)
auspicious funeral (dur-bzang ming)					
illustrated as follows (dur-lnga)	cremation	interment	entombment	water burial	sky burial
which are recommended when the deceased dies in one of the following years (gnam-gshin lo)	ox, sheep, dog, dragon, horse or snake	bird, monkey, ox, sheep, dog or dragon	mouse, pig, bird or monkey	tiger, hare, mouse or pig	horse, snake, tiger or hare
while the majority of living relatives have the following year-signs (gson-lo)	mouse or pig	tiger or hare	horse or snake	ox, sheep, dog or dragon	bird or monkey
the following year-signs (gson-lo)					
and the following trigrams or	Li; and Red 7 or 9	Dva, Khen, Khon, Gin or Zon; and	Kham or Dva; and	Kham or Zin; and	Li or Zin; and
numeric squares (spar-rme)		White 1, 6, 8, or Yellow 5	White 1, 6, 8; Black 2; or Blue 3	Black 2; Blue 3; or Green 4	Red 7, 9; or Green 4

However, as indicated on Supplementary Plate 20, fig. 5, it will be auspicious to bury those who die in a bird, monkey, ox, dragon, sheep or dog year, if the majority of the living relatives have the tiger or hare sign and trigrams or numeric squares representing the iron or earth element.

In the case of entombment, or iron burial, as illustrated on Plate 12, fig. 12 (see pp. 336–337), if the deceased has the tiger or hare year-sign, the wood constitutional type, the Zin trigram and the numeric square Green Four, while the planet is Jupiter,



Opposite Detail of Plate 20, fig. 20 (see p. 331), showing predictions of rebirth in the god realms

the constellations those of the east (13–21), and three generations including father and son have the same tiger or hare sign, then wood is the presiding element, especially in cases when the deceased has had liver diseases, intestinal diseases, accidental death due to angina, muscular spasm, or rheumatism, or if the corpse has been slain in a blood feud, or if it is that of a Bon-po or Buddhist who has been cursed, or else if it has contracted some other fatal disease. In all such cases, and during the first or second spring month, the dead should not be entombed.

However, as indicated on Supplementary Plate 20, fig. 5, it will be auspicious to entomb those who die in a mouse, pig, bird or monkey year, if the majority of living relatives have the horse or snake sign and trigrams or numeric squares representative of either the water or iron element.

In the case of water burial, as illustrated on Plate 12, fig. 12, if the deceased has the horse or snake year-sign, the fire constitutional type, the Li trigram and the numeric square Red Seven or Red Nine, while the planet is Mars or the Sun, the constellations those of the south (25–33), and three generations including father and son have the same horse or snake sign, then fire is the presiding element, especially in cases when the deceased has had heart diseases, fevers, burns, barbarous death (*kla-klo*), kidney diseases or dropsy, and in cases when a child has died accidentally (*bu-grī*), there has been acute muscular spasm (*lhog-pa*) and the corpse is auspicious (*bkra*), or that of a child (*sri'u*), or else it has been stillborn, drowned, widowed, or else it is that of a demented person of the mouse or pig year. In all such cases, and during the first or second summer month, the dead should not be disposed of in rivers or at sea.

However, as depicted on Supplementary Plate 20, fig. 5, it will be auspicious to give water burial or sea burial to those who die in a tiger, hare, mouse or pig year, if the majority of living relatives have an ox, dragon, sheep or dog sign and trigrams or numeric squares representative of either the water or wood element.

Lastly, in the case of sky burial, or wood burial in the mountains, as illustrated on Plate 12, fig. 12, if the deceased has the ox, dragon, sheep or dog year-sign, the earth constitutional type, the Khen, Khon, Gin or Zon trigram, and the numeric square Yellow Five, while the planet is Saturn, the constellations those of the intermediate directions (24, 36, 46, 48, 60), and three generations including father and son have the same ox, dragon, sheep or dog sign, then earth is the presiding element, especially in cases when the deceased has had an accidental death due to asphyxia (*gags-grī*) or spleen diseases, or has been killed by an avalanche, cast into a pit or died due to injuries inflicted by tigers, donkeys or wild asses; or in cases when the corpse is that of an insane person, or one of the auspicious (*bkra*) or infant (*sri'u*) types. In all such cases, and during the four last seasonal months, the dead should not be disposed of by sky burial in the mountains.

However, as indicated on Supplementary Plate 20, fig. 5, it will be auspicious to give sky burial to those who die in a horse, snake, tiger or hare year, if the majority of living relatives have the bird or monkey sign and trigrams or numeric squares representative of either the fire or wood element.

In this mode of divination, sixty-five divinatory pebbles are generally utilised, along with five pebbles of conclusive analysis. Exemplary chart 9.7 illustrates this.⁶⁸

9.7 Exemplary chart

	Mountainside (i.e. sky) burial	Cremation	Earth burial	Entombment	Water burial
Deceased's constitutional type	0	XX	0X	X	00
Year of death	00	0	XX	0X	0
Month of death	0X	X	00	0	XX
Day of death	0X	X	00	0	XX
Hour of death	0	XX	0X	X	00
Planet of death	XX	0X	X	00	0
Constellation of death	XX	0X	X	00	0
Vitality element of death	0	XX	0X	X	00
Body element of death	0	XX	0X	X	00
Destiny element of death	0X	X	00	0	XX
Luck element of death	0X	X	00	0	XX
Numeric square of death	0X	X	00	0	XX
Trigram of death	00	0	XX	0X	X
Pebbles of conclusive analysis	0	X	0X	0	X

Lo-chen Dharmasrī, for whom this is the eighth category, offers the following summary in verse (*Moonbeams*, f. 36b):

The eighth category concerns the distinct elemental funerals.	And black ones if [any of the five types of] funeral
Pebbles are placed representing the contrast	Inhibit [any of the thirteen aspects].
Between the following thirteen aspects and the five types of funeral.	While pebbles are placed if there is a coincidence of the earth or water elements;
[The thirteen aspects comprise]: the constitutional type of the deceased,	And black ones [if there is a coincidence of] the wood, iron or fire elements.
The present year, month, day, hour, planet, constellation,	Thus, sixty-five distinct pebbles are utilised.
Vitality, body, destiny, luck, numeric square and trigram.	Now, the five types of funeral comprise: wood or sky burial, ⁶⁹
White pebbles are placed if [any of those aspects of] the deceased	Fire or cremation, ⁷⁰ earth or interment, ⁷¹
Inhibits [any of the five types of funeral].	Iron or entombment ⁷² and water or sea burial. ⁷³

9. Predictions concerning the accoutrements of the corpse and the funeral procession (*ro-chas-dang ro-rdzongs*; *White Beryl*, ff. 367a–375a)

The accoutrements of the corpse and the manner of its disposal are the subjects of the next topic. In brief, as illustrated on Plate 12, fig. 13, property should be disposed of along with the corpse, corresponding to the trigram coincident with the time of death. For example, if death coincides with the Li trigram, the following should be despatched: a rose bush, magpies, rice, turquoise, hats, felt, the head of an ox or horse, and melted butter. If death coincides with the Khon trigram, the following should be despatched: willows, plovers, linseed, sleeves, warming medications and a *srang* weight⁷⁴ of shoulder mutton. If death coincides with the Dva trigram, the following should be despatched: artemisia, finch feathers, Tibetan clothing and armour, and the crooked left ribs of a goat or deer. If death coincides with the trigram Khen, the following should be despatched: poplars, cranes, buckwheat, dog meat, marmot flesh, the flesh of the left leg and a cotton shoe. If death coincides with the Kham trigram, the following should be despatched: potentilla, red-billed choughs, peas, the calf flesh of an ox or pig, intestines, and trousers. If death coincides with the trigram Gin, the following should be despatched: juniper, owls, brocade, wheat, and a right leg. If death coincides with the trigram Zin, the following should be despatched: birch, parrots, tiger-skin, crooked donkey ribs, and waistbelts. Lastly, if death coincides with the trigram Zon, the following should be despatched: pine, hoopoes, silken robes and the flesh of a hybrid cow or ox.



Plate 12, fig. 13

Plate 12, fig. 13 (Ms I, ff. 51–53): Predictions concerning the accoutrements of the corpse and the funeral procession (*ro-chas-dang ro-rdzongs*; *White Beryl*, ff. 367a–375a)

When death coincides with the following current trigram (<i>babs-spar</i>)	Li	Khon	Dva	Khen	Kham	Gin	Zin	Zon
the following items should be despatched with the corpse (<i>ro-rdzongs</i>)	rose bushes, magpies, rice, turquoise, hats, felt, the head of an ox or horse, and melted butter.	willows, plovers, linseed, sleeves, warming medications and a <i>srang</i> weight of shoulder mutton.	artemisia, finch feathers, Tibetan clothing and armour, and the crooked left ribs of a goat or deer.	poplars, cranes, buckwheat, dog meat, marmot flesh, the flesh of the left leg and a cotton shoe.	potentilla, red-billed choughs, peas, the calf flesh of an ox or pig, intestines, and trousers.	juniper, owls, brocade, wheat, and a right leg.	birch, parrots, tiger skin, crooked donkey ribs, and waistbelts.	pine, hoopoes, silken robes, and the flesh of a hybrid cow or ox.

At this juncture, *White Beryl* focuses on the general and particular methods of disposal recommended for corpses of the auspicious type (*bkra*),⁷⁵ including the so-called *phra-men dgu-skor*, in which different procedures are suggested for male and female corpses depending upon their ages, and for corpses of the infant type (*sri'u*).

The funeral procedures for the most important and auspicious of all corpses are depicted on Plate 13, fig. 2. Among them, as far as the appropriate funeral pyre for kings (*mnga'-bdag rgyal-po'i spur*) is concerned, the corpse should be adorned with fine silk, and ornaments of gold, silver, copper, iron and gemstones, and then not cremated but entombed. In this way, the funeral will enhance the king's lineage, reaching out to the heavens.

As far as the appropriate funeral pyre for ministers is concerned (*chab-srid blon-po'i spur*), the corpse may be either cremated or interred. If instead it is entombed, four arrows should be wrapped in silk and planted in the four directions, and the corpse should be surrounded with many sorts of grain. In this way, the funeral will enhance the minister's residence, maintaining it for nine generations.

As far as the appropriate funeral pyre for learned and venerable scholars (*m khas-btsun paṇḍita'i spur*) is concerned, an excellent crematorium should be built, and before it a maṇḍala-offering of scented oils and flower bouquets should be arrayed. The corpse should be wrapped in fine silk, and then cremated on a pyre of sandalwood or juniper, while extensive offerings should be made. After the bone relics have formed, they should be set within a stūpa of precious metals and gemstones, wrapped in silk of five colours, and then placed in the uppermost storey of the temple as perpetual objects of veneration. In this way, the funeral pyre of a learned and venerable scholar should support the Buddhist teachings, and not leave his residence void.

As far as the appropriate funeral pyre for venerable pious attendants (*nyan-thos btsun-pa'i spur*) is concerned: an excellent crematorium should be built, the corpse should be wrapped in a religious robe (*chos-gos*), and cremated on a pyre of pinewood, while extensive offerings should be made. The bone relics should be made into votive terracotta images (*satstsha*), and placed inside a stūpa as an object of veneration. In this way, the funeral pyre of a pious attendant will maintain the Vinaya without interruption.

As far as the appropriate funeral pyre for powerful mantrins (*sngags-pa mthu-chen spur*) is concerned: a crematorium should be constructed within the hermitage, and the corpse should be placed upon a throne supported by lotus, sun and moon cushions, wrapped in the deceased's own mantra robes (*sngags-gos*), and inserted within a wooden coffin with the legs crossed and the hands holding a rosary and a ritual dagger (*kīla*), while in front is arrayed a red *gtor-ma* offering symbolic of human flesh (*dmar-chen*), and mounds of mustard seeds are piled around. The corpse is then cremated on a pyre of incense and frankincense. In this way, the offerings of enlightened activity are not interrupted, the familial line of the mantrin is enhanced, and the 'vajra-bridge' of transmission, through which the teachings of the way of secret mantras are handed down from one generation to the next, is not cut off.

As far as the appropriate funeral pyre for adherents of the gShen-rab Bon tradition (*gshen-rab bon-po'i spur*) is concerned: a coffin of slate should be constructed within a temple on a rocky mountain, and the corpse, wrapped in blue silk of five types, should be placed on a seat, inscribed with the *svāstika* motif, while a drum and cloche (*shang*) should be placed in the hands. In front a divine arrow with a white feather, adorned with five colours of silk, should be placed, along with the first fruits of a wine-offering. Incense and aromatic woods should be added, a wreath of white hair (*bal-thod*) should be fastened to the head, and around it grains and wood should be placed. In this way, the excellent tomb of a Bon priest will ensure that the Bon lineage is not ended.

As far as the appropriate funeral pyre for astrologers (*ye-mkhyen rtsis-mkhan spur*) is concerned: an excellent crematorium should be constructed in a place resembling a divination turtle, and below it the sequence of the elements should be inscribed. In front, offerings, *gtor-ma* offerings and divinatory charts of hidden points (*gab-tshe*) should be arrayed, and various grains placed. A turban of five colours should be fastened to the head, and an arrow and cane placed in the hands, while the body should be anointed with the six excellent medicinal substances (*rtsi-smam bzang drug*).⁷⁶ In this way, the funeral will enhance the lineage of astrological science, ensuring that the residences which maintain this science are never ending.

As far as the appropriate funeral pyre for physicians (*'tsho-byed sman-pa'i spur*) is concerned: the corpse should be anointed with fragrant medicines, a lancet and medicine bottle (*par-bu*) should be placed in the hands, and various medicinal substances placed in front, while the body should be wrapped in blue silk and positioned beside a medicinal tree. In this way, the lineage of physicians will be enhanced.

As far as the appropriate funeral pyre for artists (*lha-bzo bris-lugs spur*) is concerned: the body should be wrapped in white silk, a brush and pen should be placed in the hands, and canvas, paper and paint pots set in front. Then the corpse should be placed within a slate tomb in an excellent rocky mountain location. In this way, the funeral will enhance the lineage of artists.

As far as the appropriate funeral pyre for writers (*yig-mkhan zab-shar spur*) is concerned: the body should be wrapped in various silks, a pen and paper should be placed in the hands, and an ink pot and a book set in front. Whoever escorts the corpse to the cremation, it will be auspicious. In this way, the funeral pyre of a writer will enhance the lineage of writers.

As far as the appropriate funeral for the corpse of a mason or carpenter (*rkos-mkhan shing-bzo'i ro*) is concerned: an axe and a saw should be placed in the hands, and a measuring thread and a plank of wood placed in front. The corpse should then be taken to a wide open place. In this way, the funeral of a craftsman will enhance the lineage of craftsmen.

Lastly, as far as the appropriate funeral for the corpse of a tailor or cobbler (*gos-bzo lham-bzo'i ro*) is concerned: a leather-cutting knife, a needle and an awl should be placed in the hands, and a shoe-horn (*thur-ma*) and wooden shoe-tree (*rgyang-shing*) set in front, and the corpse should be buried in a spacious location. In this way, the funeral appropriate for a tailor or cobbler will enhance the lineage of tailors and cobblers.

Below Detail of Plate 13, fig. 2 (see p. 344), showing the appropriate pyres for mantrins and Bon priests





Plate 13, fig. 2



1046b 13, fol. 2 (Ms I, ff. 54–58): Predictions concerning the accoutrements of the corpse and the funeral procession (*ro-chas-dang ro-rdzongs*) for the most important and auspicious of all corpses (*White Beryl*, ff. 367a–375a).

As for the appropriate funeral pyre for kings (<i>mnga'-bdag rgyal-po'i spur</i>)	As for the appropriate funeral pyre for ministers (<i>chab-srid blon-po'i spur</i>)	As for the appropriate funeral pyre for learned and venerable scholars (<i>mkhas-btsun pandita'i spur</i>)	As for the appropriate funeral pyre for venerable pious attendants (<i>nyan-thos btsun-po'i spur</i>)	As for the appropriate funeral pyre for powerful mantrins (<i>snags-pa mthu-chen spur</i>)	As for the appropriate funeral pyre for adherents of the gShen-rab Bon tradition (<i>gshen-rab bon-po'i spur</i>)	As for the appropriate funeral pyre for astrologers (<i>ye-mkhyen rtsis-mkhan spur</i>)	As for the appropriate funeral pyre for physicians (<i>tsho-byed sman-pa'i spur</i>)	As for the appropriate funeral pyre for artists (<i>lha-bzo bris-lugs spur</i>)	As for the appropriate funeral pyre for writers (<i>yig-mkhan zab-shar spur</i>)	As for the corpse of a mason or carpenter (<i>rkos-mkhan shing-bzo'i ro</i>)	As for the corpse of a tailor or cobbler (<i>gos-bzo lham-bzo'i ro</i>)
the corpse should be adorned with fine silk and ornaments of gold, silver, copper, iron and gemstones, and then not cremated but entombed.	the corpse may be cremated or interred. If instead it is entombed, four arrows should be wrapped in silk and planted in the four directions, and the corpse should be surrounded with many sorts of grain.	an excellent crematorium should be built, and before it a mandala-offering of scented oils and flower bouquets should be arrayed. The corpse should be wrapped in fine silk, and then cremated on a pyre of sandalwood or juniper, while extensive offerings should be made. After the bone relics have formed, they should be set within a stupa of gemstones, wrapped in silk of five colours, and then placed in the uppermost storey of the temple as perpetual objects of veneration.	an excellent crematorium should be built, the corpse should be wrapped in a religious robe (<i>chos-gos</i>) and cremated on a pyre of pinewood, while extensive offerings should be made. The bone relics should be made into votive terracotta images (<i>sats'tshaj</i>) and placed inside a stupa as an object of veneration.	a crematorium should be constructed within the hermitage, and the corpse should be placed upon a throne supported by lotus, sun and moon cushions, wrapped in the deceased's own mantra robes (<i>snags-gos</i>), and inserted within a wooden coffin with the legs crossed and the hands holding a rosary and a ritual dagger (<i>kild</i>), while in front a red <i>gtor-ma</i> offering symbolic of human flesh (<i>dmar-chen</i>) is arrayed, and mounds of mustard seeds are piled around. The corpse is then cremated on a pyre of incense and frankincense.	a coffin of slate should be constructed within a temple on a rocky mountain, and the corpse, wrapped in blue silk of five types, should be placed on a seat, inscribed with the <i>svastika</i> motif, while a drum and cloche (<i>shang</i>) should be placed in the hands. In front a divine arrow with a white feather, adorned with five colours of silk should be placed, along with the first fruits of a wine-offering, incense and aromatic woods should be added, a wreath of white hair (<i>bal-thod</i>) should be fastened to the head, and around it grains and wood should be placed.	an excellent crematorium should be constructed in a place resembling a divination turtle, and below it the sequence of the elements should be inscribed. In front, offerings, <i>gtor-ma</i> offerings, and divinatory hidden charts (<i>gab-tshaj</i>) should be arrayed, and various grains placed. A turban of five colours should be fastened to the head, and an arrow and cane placed in the hands, while the body should be anointed with the six excellent medicinal substances (<i>rtsi-sman bzang drug</i>).	the corpse should be anointed with fragrant medicines, a lancet and medicine bottle (<i>gar-bu</i>) should be placed in the hands, and various medicinal substances should be placed within a slate tomb in an excellent rocky mountain location.	the body should be wrapped in white silk, a brush and pen placed in the hands, and canvas, paper, and paint pots set in front. Then the corpse should be placed within a rock mountain location.	the body should be wrapped in various silks, a pen and paper should be placed in the hands, and an ink pot and a book set in front. Whoever escorts the corpse to the cremation, it will be auspicious.	an axe and a saw should be placed in the hands, while a measuring thread and a plank of wood are placed in front. The corpse should then be taken to a wide open place.	a leather-cutting knife, needle and awl should be placed in the hands, while a shoe-horn and wooden shoetree are set in front, and the corpse should be buried in a spacious location.

Generally speaking, when this mode of divination is employed, fourteen resultant pebbles are utilised, along with 177 pebbles of symbolic recognition.⁷⁷

10. Predictions concerning the recurrence of death
(*zlos-pa*; *White Beryl*, ff. 375a–381a)

The examination of whether there will or will not be recurring deaths (*ro zlos-pa*), consequent on a specific death, is determined on the basis of the ‘even- and odd-numbered pebbles of recurrence’ (*ra-bse’i zlos-rdel*). Ten basic pebbles are assigned as black or white, corresponding to the year, *log-men*, month, day, hour, planet, constellation, sectors of growth and decline, numeric square and trigram of the deceased, along with one representing the conclusive analysis, as illustrated in exemplary chart 9.8.⁷⁸

Black pebbles, representing the even-numbered coincidences, suggest that ritual charms (*gto*) of the white, black or variegated variety should be offered, and each of these has its distinct potency. Lo-chen Dharmasrī, for whom this is the seventh category, offers the following summary (*Moonbeams*, f. 36b):

The seventh category concerns the recurrence of corpses	The sectors of growth and decline, the month, the day, the hour,
[Divined on the basis] of even- and odd-numbered [pebbles] ⁷⁹	The planet, and the constellation.
Eleven distinct pebbles are employed,	These indicate whether a recurrence [of death] will take place or not,
Representing the present year [of the death],	And which living [relatives] are susceptible to this recurrence.
Along with the <i>log-men</i> , the numeric square, the trigram,	

9.8 Exemplary chart	
odd- and even-numbered years of death	X
odd- and even-numbered <i>log-men</i> years	0
odd- and even-numbered months of death	X
odd- and even-numbered days of death	X
odd- and even-numbered hours of death	0
odd- and even-numbered planets of death	0
odd- and even-numbered constellations of death	0
odd- and even-numbered numeric squares of death	X
odd- and even-numbered trigrams of death	X
odd- and even-numbered sectors of growth and decline	X
pebble of conclusive analysis	X

In particular, when the predicted outcome, symbolised by black pebbles, suggests such a recurrence of death, rituals should be undertaken to examine whether any of the eight great irritations (*grams-chen rnam-brgyad*), and the concomitant lesser irritations (*grams-phran*), are present or not.⁸⁰ The former, which are all illustrated on Plate 13, figs 3–13, comprise: the innermost irritation associated with malevolent forces (*bdud-kyi khog-grams*), the heart-like irritation associated with Dva and Zin (*dva-zin-gyi snying-grams*), the irritation associated with the multiples of nine (*dgu-mig grangs-grams*), the irritation associated with the ill-health, death and tomb sectors (*na-shi dur-grams*), the irritation consequent on the spirit Kung-kung (*kung-kung-gi rjes-grams*), the negative irritations associated with the four iron years and eight fire years (*lcags-bzhi me-brgyad-kyi ngan-grams*), the negative irritations associated with the planets and constellations (*gza'-skar ngan-grams*), and the consequential irritations of defective actions (*bya-ba nyes-pa'i rkyen-grams*).

As far as the first of these, the innermost irritation associated with malevolent forces (*bdud-kyi khog-grams*; Plate 13, fig. 3), is concerned: if the year, month, day or hour of death coincides with a trigram corresponding to its own constitutional type, as when the horse or snake sign coincides with the trigram Li, the sheep sign with the trigram Khon, and so forth, this is the innermost irritation among the eight great irritations. If the ending of the family line which this may provoke is not averted, another corpse may be carried off by a hostile year-sign on a day or hour coincident with a hostile trigram. It will help if the funeral of an enemy is confined to the direction of the enemy.



Plate 13, fig. 3

Plate 13, fig. 3 (Ms I: ff. 54–58): Predictions concerning the recurrence of death: The innermost irritation associated with malevolent forces (*zlos-pa las bdud-kyi khog-grams*; *White Beryl*, ff. 375a–381a)

When the year of the deceased's death is as follows (<i>gshin-po'i lo</i>)	horse or snake	sheep	bird or monkey	dog	mouse or pig	ox	tiger or hare	dragon
and the current trigram of death is as follows (<i>rhabs-spar</i>)	Li	Khon	Dva	Khen	Kham	Gin	Zin	Zon
the innermost irritation associated with malevolent forces may arise when death coincides with these year-signs and trigrams (<i>lo-rtags 'di-rnams spar-kha 'di-rnams-la shi-na bdud-kyi khog-pa 'grams</i>)								

Secondly, as for the heart-like irritation associated with Dva and Zin (*dva-zin-gyi snying-grams*; Plate 13, fig. 4): if death coincides with the trigram Dva and the year-, month-, day- or hour-sign is that of the bird or monkey, it will be inauspicious for the most important relatives of the deceased, for which reason it resembles the heart. However, if death coincides with the trigram Dva and some other year-sign, the portent is more benign, and is described as an ‘ancillary irritation of the heart’ (*snying-gi yan-lag-grams*). If death coincides with the trigram Zin and the bird, monkey, or one of the adversarial signs, the portent is equal to that of the heart-like irritation, but if it coincides with Zin and the tiger or hare year-sign, and so forth, the outcome is more benign.

Plate 13, fig. 4 (Ms I: f. 58). Predictions concerning the recurrence of death: The heart-like irritation associated with Dva and Zin (sa-dpyad bcu-pa zlos-pa las dva-zin-gyi snying-'grams; White Beryl, ff. 375a–381a)

Dva	bird or monkey
Zin	bird or monkey

the heart-like irritation may arise when death coincides with these trigrams and the bird or monkey year, month, day or hour
(spar-kha 'di gnyis lo-zla zhag-dus bya-sprer shi-na snying 'grams)



Plate 13, fig. 4

Thirdly, as for the irritation associated with the multiples of nine (*dgu-mig grangs-'grams*; Plate 13, fig. 5): irritations are also provoked by the coincidence of death with the multiples of nine, i.e. at the ages nine, eighteen, twenty-seven, thirty-six, forty-five, fifty-four, sixty-three, seventy-two and eighty-one. For example, when the death of a man or woman coincides with the trigram Li or Kham and the first multiple of nine, i.e. at the age of nine, it will be the harbinger of four to eight other deaths. The specified remedial rites should therefore be undertaken. When it coincides with the trigram Khen or Khon and the second multiple of nine, i.e. at the age of eighteen, it will be harmful for seven persons, and the death of elderly persons will be provoked by that of a young girl, for which reason no funeral ceremony should be undertaken for three years. When it coincides with the trigram Dva and the third multiple of nine, i.e. at the age of twenty-seven, it will resemble the heart and portends harm to five persons, for which reason specified rites should be carried out. When it coincides with the trigrams Khen or Khon, and the fourth multiple of nine, i.e. at the age of thirty-six, death will, it is said, be repeated four or eight times, and these will be provoked by the death of an old lady; for this reason the corpse should not face upwards but should instead be buried or cremated, facing east, with the marks of the crossed-vajra on the soles of the feet, and so forth. When it coincides with the trigrams Kham or Li, and the fifth multiple of nine, i.e. at the age of forty-five, it may be inauspicious for three, five or eleven persons, and the deaths of old people will be provoked by the death of a small boy, for which reason no funeral ceremony should be undertaken for three years. When it coincides with the trigrams Gin or Zon, and the sixth multiple of nine, i.e. at the age of fifty-four, twelve persons may die, and these will be provoked by the death of an older girl or boy, for which reason specified rituals should be undertaken. When it coincides with the trigram Dva or Zin, and the seventh multiple of nine, i.e. at the age of sixty-three, three or seven persons may die a harsh death, and these will be provoked by the death of an adult male, for which reason the corpse should be placed in a coffin made by a mantrin. When it coincides with the trigram Gin or Zon, and the eighth multiple of nine, i.e. at the age of seventy-two, it will be harsh for four, eight or twelve persons, and these will be provoked by the death of a son who brings the family line to an end, for which reason the corpse should also be placed in a coffin made by a mantrin. Lastly, when it coincides with the trigram Li or Kham and the ninth multiple of nine, i.e. at the age of eighty-one, nine persons may die, for which reason diverse rites are prescribed.

Plate 13, fig. 5



Plate 13, fig. 5 (Ms I: ff. 54–58). Predictions concerning the recurrence of death: The irritation associated with the multiples of number nine (sa-dpyad bcu-pa zlos-pa las dgu-mig grangs-'grams; White Beryl, ff. 375a–381a)

When death occurs at the age of nine	When death occurs at the age of eighteen	When death occurs at the age of twenty-seven	When death occurs at the age of thirty-six	When death occurs at the age of forty-five	When death occurs at the age of fifty-four	When death occurs at the age of sixty-three	When death occurs at the age of seventy-two	When death occurs at the age of eighty-one
coinciding with the trigrams Li or Kham	coinciding with the trigrams Khen or Khon	coinciding with the trigram Dva	coinciding with the trigrams Khen or Khon	coinciding with the trigrams Kham or Li	coinciding with the trigrams Gin or Zon	coinciding with the trigrams Dva or Zin	coinciding with the trigrams Gin or Zon	coinciding with the trigrams Li or Kham

the irritation associated with the multiples of nine may arise when death of a man or woman coincides with these year-signs and trigrams (pho-mo lo spar-i-thog 'das-na dgu-mig-gi grangs 'grams-pa yin)

Fourth, as for the irritation associated with the ill-health, death and tomb sectors (*na-shi dur-'grams*; Plate 13, fig. 6): irritation may arise coinciding with death on one or other of the so-called 'days of the tomb' (*dur-gyi nyi-ma*).⁸¹ During the four first seasonal months of the tiger, monkey, pig and snake, this coincides with the sixth day of the lunar month. During the four mid-seasonal months of the mouse, horse, bird and hare, it coincides with the sixteenth day, and during the four last seasonal months of the ox, dragon, sheep and dog it coincides with the twenty-sixth day.

Plate 13, fig. 6



Plate 13, fig. 6 (Ms I: ff. 54–55). Predictions concerning the recurrence of death: The irritation associated with the sectors of ill-health, death and tomb (sa-dpyad bcu-pa zlos-pa las na-shi-dur-'grams; White Beryl, ff. 375a–381a)

When the month of death is as follows (<i>shi-zla</i>)	tiger, monkey	mouse, horse,	ox, sheep,
	pig or snake	bird or hare	dog or dragon
and the date of death is the following 'day of the tomb' (<i>ishes-grangs</i>)	6th	16th	26th

the irritation associated with the sectors of ill-health, death and tomb may arise when death occurs on these dates in those particular calendar months (*zla-ba 'di-rnams-kyl ishes 'dir shi-na dur 'grams*)

Now, the diverse relationships formed by the coincidence of the deceased's vitality, body, destiny, luck and life-spirit (*bla*) elements with the signs of the death year, month, day and hour suggest the presence of the equally diverse irritations associated with the ill-health, death and tomb sectors, as illustrated in exemplary chart 9.9 from *Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bdsu*.⁸²

9.9 Exemplary chart

Deceased's vitality element	year of death	month of death	day of death	hour of death
identity-relationship	0	X	0	X
mother-relationship	X	X	X	X
son-relationship	0	0	0	0
friend-relationship	X	X	X	X
enemy-relationship	X	0	X	0
deceased's body element	year of death	month of death	day of death	hour of death
identity-relationship	0	X	0	X
mother-relationship	X	X	X	X
son-relationship	0	0	0	0
friend-relationship	X	X	X	X
enemy-relationship	X	0	X	0
deceased's destiny element	year of death	month of death	day of death	hour of death
identity-relationship	X	0	X	0
mother-relationship	X	X	X	X
son-relationship	X	X	X	X
friend-relationship	0	X	0	X
enemy-relationship	0	0	0	0
deceased's luck element	year of death	month of death	day of death	hour of death
identity-relationship	X	0	X	0
mother-relationship	X	X	X	X
son-relationship	X	X	X	X
friend-relationship	0	X	0	X
enemy-relationship	0	0	0	0
deceased's life-spirit (biā) element	year of death	month of death	day of death	hour of death
identity-relationship	X	X	X	X
mother-relationship	X	0	X	0
son-relationship	0	X	0	X
friend-relationship	0	0	0	0
enemy-relationship	X	X	X	X

The corresponding portents are depicted on Plate 13, fig. 7. For example, when the sign of death coincides with all these three sectors, forming an identity-relationship with the deceased's vitality element, it is inauspicious for paternal and elderly relatives. When it forms a mother-relationship with the deceased's vitality element it is inauspicious for grandchildren and widows; while a similar son-relationship portends ill-fortune for astrologers or diviners, an enemy-relationship for horses and cattle, and a friend-relationship for horses and donkeys. When the sign of death coincides with all these three sectors, forming an identity-relationship with the deceased's body element, it is inauspicious for children and servants; when it forms a mother-relationship it is inauspicious for widows; while a similar son-relationship portends ill-fortune for daughters, a friend-relationship for adult males, and an enemy-relationship for widows. When the sign of death coincides with all these three sectors, forming an identity-relationship with the deceased's destiny element, there will be destruction of property, and losses; when it forms a mother-relationship there will be destruction of property; while a similar son-relationship portends ill-fortune for cooked food, a friend-relationship for cattle and servants, and an enemy-relationship is deemed auspicious. When the sign of death coincides with all these three sectors, forming an identity-relationship with the deceased's luck element, it will be inauspicious for the funeral; when it forms a mother-relationship, it will be inauspicious for the Bon funerary priests (*dur-bon*); while a similar son-relationship portends ill-fortune for grandchildren and widows, a friend-relationship for wives, and an enemy-relationship for friends. Finally, when the sign of death coincides with all these three sectors, forming an identity-relationship with the deceased's life-spirit element, it will be inauspicious for neighbours; when it forms a mother-relationship, it will be inauspicious for bar-girls;⁸⁹ while a similar son-relationship portends ill-fortune for illegitimate children, a friend-relationship for wealth, and an enemy-relationship for enemies.

Plate 13, fig. 7



Plate 13, fig. 7 (Ms I; ff. 56–58): Predictions concerning the recurrence of death: The irritation associated with the sectors of ill-health, death and tomb, continued (*sa-dpyad bcu-pa zlos-pa las-na-shi-dur* 'grams, *White Beryl*, ff. 375a–381a)

Irritation may arise when any of these elements of the deceased's vitality, body, destiny, luck or life-spirit (*srog-lus dbang-klung bla'i kham*s)

forms one of the five relationships with any of the following year, month, day or hour signs of death, in association with the three

sectors of ill-health, death and tomb (*shi-ba'i lo-zla zhag-dus-kyl na-shi dur-gyi lo-rtags*)

Divination chart showing the irritation associated with the sectors of ill-health, death and tomb when these are in an identity-, mother-, son-, enemy- or friend-relationship with the deceased's vitality, body, destiny, luck or life-spirit (*srog-lus dbang-klung bla rang ma-bu dgra-grogs-kyi na-shi dur-gyi* 'grams-kyi gab-rtsé)

wood			fire		earth		water			iron	
snake	horse	sheep	monkey	bird	dog	tiger	hare	dragon	pig	mouse	ox

Fifth, as for the irritation consequent on the spirit Kung-kung (*kung-kung-gi rjes-'grams*; Plate 13, fig. 8): when the death of someone born under one of the four adversarial year-signs (ox, dragon, sheep or dog) also coincides with one of these four signs and the trigram Khen, the spirit Kung-kung will bring bad auspices to posterity (*kung-kung rjes-ngan*), and particularly for four persons. Similarly, when the death of someone born under one of the four adversarial year-signs also coincides with one of these four year- and month-signs and the trigram Gin, Kung-kung will cause irritations for posterity (*kung-kung rjes-'grams*), and it will be particularly inauspicious for the male line, provoking the deaths of a bride and three sons. When the death of someone born under one of the four adversarial year-signs also coincides with one of these four year- and month-signs and the trigram Khon, Kung-kung will induce funerals (*kung-kung dur-len*), and these will be provoked particularly by the death of a bride or of three sons. Then, when the death of someone born under one of the four adversarial year-signs also coincides with one of these four year- and month-signs and the trigram Zon, Kung-kung will cause the funeral to have an inverse impact for posterity (*kung-kung dur-log*), since the death of a father will provoke that of a brother or sister.



Plate 13, fig. 8

Plate 13, fig. 8 (Ms I, ff. 54–58): Predictions concerning the recurrence of death: The irritation consequent on the spirit Kung-kung (*zlos-pa las kung-kung-gi rjes-'grams*; White Beryl, ff. 375a–381a)

	ox, sheep, dog or dragon	ox, sheep, dog or dragon	ox, sheep, dog or dragon	ox, sheep, dog or dragon
When the death of one born under one of the following signs coincides with the sign of the same year, month, day or hour (<i>lo 'di-dag lo-zla zhag-dus 'di-thog sh</i>)				
and the death also coincides with the following trigram (<i>spar-kha 'di-thog sh</i>)	Khen	Gin	Khon	Zon
the following type of irritation may arise ('grams-ming)	Kung-kung will bring bad auspices to posterity (<i>kung-kung rjes-ngan</i>), particularly for four persons.	Kung-kung will cause irritations for posterity (<i>kung-kung rjes-'grams</i>), and it will be particularly inauspicious for the male line, provoking the deaths of a bride and three sons.	Kung-kung will induce funerals (<i>kung-kung dur-len</i>), and these will be provoked particularly by the death of a bride or of three sons.	Kung-kung will cause the funeral to have an inverse impact for posterity (<i>kung-kung dur-log</i>), exemplified by the death of a father provoking that of a brother or sister.

Sixth, as for the negative irritations associated with the four iron years and eight fire years (*lcags-bzhi me-brgyad-kyi ngan-'grams*; Plate 13, fig. 9): if the year-sign of the deceased is one of the four iron or eight fire years which are deemed inauspicious,** and the year of the death and the *log-men* year are also of these categories, there is a triple conjunction, indicating that unfortunate consequences will immediately arise.



Plate 13, fig. 9

Plate 13, fig. 9 (Ms I, ff. 54–58): Predictions concerning the recurrence of death: The negative irritations associated with the four iron years and eight fire years (*zlos-pa las lcags-bzhi me-brgyad-kyi ngan-'grams*; White Beryl, ff. 375a–381a)

	iron mouse	iron ox	iron pig	iron dog	fire tiger	fire hare	fire dragon	fire snake	fire horse	fire sheep	fire monkey	fire bird
The irritation associated with the following four negative iron years and eight fire years may arise when the year-sign of the deceased, as well as the present year of death and the <i>log-men</i> year, are all of this category (<i>gshin-po lo-rtagsl shi-ba'i gnam-lol og-men 'dir phyin-na lo-ngan lcags-bzhi me-brgyad 'grams</i>)												

Seventh, as for the negative irritations associated with the planets and constellations (*gz'u-skar ngan-'grams*; Plate 13, fig. 10): the planets are said to be inauspicious if they are in a sector of decline at the time of death. If Mercury, Jupiter and Venus are in a sector of growth, there will be no irritation, but the Sun, Moon and Mars are invariably inauspicious, although slightly more benign if they are in a sector of growth. Now, these irritations are present when the death of a person with a wood constitutional type coincides with Venus and the six western constellations (37–45), when a fire constitutional type coincides with the Moon or Mercury and the six northern constellations (49–57), when an earth constitutional type coincides with Jupiter and the six eastern constellations (13–21), when an iron constitutional type coincides with the Sun, Mars and the six southern constellations (25–33), or when a water constitutional type coincides with Saturn and the four intermediate constellations: Aśleṣā (*skag*), Viśākhā (*sa-ga*), Śravaṇā (*byi-zhin*) and Bharanī (*bra-nye*).



Plate 13, fig. 10



Plate 13, fig. 10 (Ms I: ff. 54–57): Predictions concerning the recurrence of death: The negative irritations associated with the planets and constellations (*zlos-pa las gza'-skar ngan-'grams*; White Beryl, ff. 375a–381a)

Irritation may arise when the death of a person with the following constitutional type (<i>rus-khams</i>)	wood	fire	earth	iron	water
coincides with the following planets and constellations in an enemy-relationship (<i>dgra-gza'dgra-skar</i>)	Venus and the six western constellations (<i>rub-skar</i>)	Moon or Mercury, and the six northern constellations (<i>byang-skar</i>)	Jupiter and the six eastern constellations (<i>shar-skar</i>)	Sun or Mars, and the six southern constellations (<i>lho-skar</i>)	Saturn and one of the four intermediate constellations: Asleṣā (<i>skag</i>), Viśākhā (<i>sa-gā</i>), Śravanā (<i>byi-zhiñ</i>) and Bharanī (<i>bra-nyē</i>)

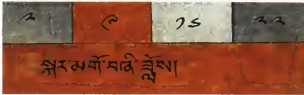


Plate 13, fig. 11

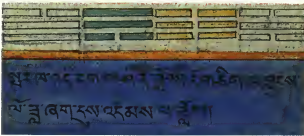


Plate 13, fig. 12



Plate 13, fig. 13

Eighth, as for the consequential irritations of defective actions (*bya-ba nyes-pa'i rkyen-'grams*; Plate 13, figs 11–13): if the appropriate funeral procedures are not carried out, it augurs ill for the principal mourners. However, there are ritual means of repairing irritations due to former defective funeral rites, those due to recently defective funeral rites, and so forth. Briefly, one should examine whether there are serious diseases or demonic irritations, and the like, and apply the appropriate ritual remedy. In general, it is said that the death of a father in an adversarial year is inauspicious for elderly paternal relatives, the death of a mother in an adversarial month is inauspicious for elderly maternal relatives, the death of a son on an adversarial day is inauspicious for young males, and the death of a grandchild at an adversarial hour is inauspicious for small children.

If a death coincides with one of the four initial constellations (*skar-'go bzhi*),⁸⁵ which happens to form an enemy or adversarial relationship, death it is said will recur (Plate 13, fig. 11). Such recurrence of death will generally coincide with the trigrams Dva, Zin, Khon or Kham (Plate 13, fig. 12), or with the numeric squares Black Two and Red Seven (Plate 13, fig. 13). Specific predictions and rites are given for deaths occurring in diverse years, months, days and hours.

Plate 13, fig. 11 (Ms I: f. 58): Predictions concerning the recurrence of death: Irritations consequent on defective actions (*zlos-pa las bya-ba nyes-pa'i rkyen-'grams*; White Beryl, ff. 375a–381a)

The second constellation, Kṛttikā (<i>smin-drug</i>)	The ninth constellation, Maghā (<i>mchu</i>)	The sixteenth constellation, Anuradha (<i>lha-mtshams</i>)	The twenty-second constellation, Dhanasta (<i>mon-gra</i>)
If a death coincides with one of these four initial constellations, which happens to form an enemy or adversarial relationship, there may be a recurrence of death (<i>skar-'go bzhi zlos</i>)			

Plate 13, fig. 12 (Ms I: f. 54): Predictions concerning the recurrence of death: Irritations consequent on defective actions, continued (*zlos-pa las bya-ba nyes-pa'i rkyen-'grams*; White Beryl, ff. 375a–381a)

Dva	Zin	Khon	Kham
Recurrence of death may generally arise when a death coincides with one of these trigrams, and recurrence of death may arise when the year, month, day and hour indicative of the mother's luck aspect all coincide (<i>spar-kha 'di-dag-la shi-na zlos! do-gcig ma-klungs lo-zla zhag-dus 'doms-pa zlos</i>)			

Plate 13, fig. 13 (Ms I: f. 55): Predictions concerning the recurrence of death: Irritations consequent on defective actions, continued (*zlos-pa las bya-ba nyes-pa'i rkyen-'grams*; White Beryl, ff. 375a–381a)

Black 2	Red 7
Recurrence of death may generally arise when death coincides with one of these numeric squares (<i>sme-ba 'dir shi-na zlos</i>)	

11. Predictions concerning the eye of death (*shi-mig*; White Beryl, f. 381a/b)

The so-called 'eye of death' (*shi-mig*) may be divined in diverse ways, corresponding to the object of the divination. It is determined on the basis of the vitality element for proprietors, or heads of the household, and monks, on the basis of the body element for paternal relatives, on the basis of the destiny element for aunts and female cooks (*zan-ma*), on the basis of the luck element for maternal uncles and princes, on the basis of the constitutional type for kings, on the basis of the present year for soothsayers, on the basis of the month for ministers, on the basis of the day for soldiers, on the basis of the hour for butchers or armed foes (*sha-ba star-thogs*), on the basis of the planet for spouses, on the basis of the constellation for neighbours, on the basis of the numeric squares for widows and orphans, and on the basis of the trigrams for all in general.⁸⁶

In particular, when an examination is made on the basis of the deceased's vitality or destiny element, the 'eye of death' points towards the living relatives who share the same year-sign, or those with a year in a seventh-removed aspect (*bdun-zur*), a preceding fourth-removed adversarial aspect (*yar-bzhi*) or a following fifth-removed aspect (*mar-gyi lnga*), as illustrated on Plate 13, fig. 14.

For example, if the deceased's year-sign is that of the mouse, the eye of death will look towards living relatives with the mouse, horse, pig or dragon signs. If the deceased's year-sign is that of the ox, the eye of death will look towards living relatives with the ox, sheep, dog or snake signs. If the deceased's year-sign is that of the tiger, the eye of death will look towards living relatives with the tiger, monkey, pig or horse signs. If the deceased's year-sign is that of the hare, the eye of death will look towards living relatives with the hare, bird, mouse or sheep signs. If the deceased's year-sign is that of the dragon, the eye of death will look towards living relatives with the dragon, dog, ox or monkey signs. If the deceased's year-sign is that of the snake, the eye of death will look towards living relatives with the snake, pig, tiger or bird signs. If the deceased's year-sign is that of the horse, the eye of death will look towards living relatives with the horse, mouse, hare or tiger signs. If the deceased's year-sign is that of the sheep, the eye of death will look towards

living relatives with the sheep, ox, dragon or pig signs. If the deceased's year-sign is that of the monkey, the eye of death will look towards living relatives with the monkey, tiger, snake or mouse signs. If the deceased's year-sign is that of the bird, the eye of death will look towards living relatives with the bird, hare, horse or ox signs. If the deceased's year-sign is that of the dog, the eye of death will look towards living relatives with the dog, dragon, sheep or tiger signs. Lastly, if the deceased's year-sign is that of the pig, the eye of death will look towards living relatives with the pig, snake, monkey or hare signs.

Plate 13, fig. 14



Plate 13, fig. 14, (Ms I, ff. 54–55): Predictions concerning the 'eye of death' made on the basis of the deceased's vitality or destiny element (*shi-mig*, White Beryl, I. 381a/b)

When the deceased's year-sign is the following (<i>gshin-gyi lo</i>)	mouse	ox	tiger	hare	dragon	snake	horse	sheep	monkey	bird	dog	pig
the 'eye of death' points towards living relatives with the following identical, seventh-removed (<i>bdun-zur</i>), preceding fourth-removed adversarial (<i>yar-bzh</i>) or following fifth-removed (<i>mar-gyi lnga</i>) year-signs (<i>shi-mig gson-la blta-lugs</i>)	mouse, horse, bird or dragon	ox, sheep, dog or snake	tiger, monkey, pig or horse	hare, bird, mouse or sheep	dragon, dog, ox or monkey	snake, pig, tiger or bird	horse, mouse, hare or tiger	sheep, ox, dragon or pig	monkey, tiger, snake or mouse	bird, hare, horse or ox	dog, dragon, sheep or tiger	pig, snake, monkey or hare

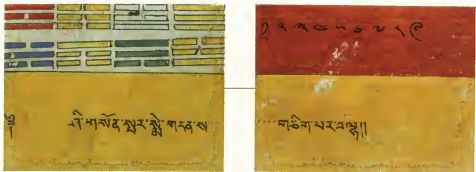


Plate 13, fig. 15

The connection between the dead and the living is also said to be manifest when they share the same trigram and numeric square, as illustrated on Plate 13, fig. 15. In such cases, one should persevere with the counteractive ritual means and good-luck charms.

Plate 13, fig. 15 (Ms I: ff. 54–55): Predictions concerning the ‘eye of death’ (*shi-mig*) made on the basis of the deceased and living relatives sharing the same trigram and numeric square (*White Beryl*, I. 381a/b)

Li, Khon, Dva, Khen,	White 1, Black 2, Blue 3, Green 4,
Kham, Gin, Zin, Zon	Yellow 5, White 6, Red 7, White 8, Red 9

The dead also look upon the living when they share the same trigram and numeric square (*shi-gson spar-sme gdan-sa gcig-par bita*)

According to *White Beryl*, this mode of divination altogether employs thirty-nine resultant pebbles and fifty-five symbolic pebbles of recognition.⁸⁷ Lo-chen Dharmaśrī, however, emphasises one aspect of this calculation, utilising a distinctive numeric permutation and placement of residual pebbles (*rde'u ro*) which is reminiscent of that already described in the discussion of rGya-nag rdel-skor.⁸⁸ Here, only the vitality element of the month of death is contrasted with the five aspects of the deceased's vitality, body, destiny and luck elements, and then all the deployed pebbles are permuted or interchanged in a particular sequence except those representing the son-relationships. Schematic chart 9.10 shows the interchanged pebbles by number.

9.10 Permutations of pebbles in the calculation of the ‘eye of death’

	Deceased's vitality element					Deceased's body element					Deceased's destiny element					Deceased's luck element				
	identity	mother	son	enemy	friend	identity	mother	son	enemy	friend	identity	mother	son	enemy	friend	identity	mother	son	enemy	friend
Vitality element of the month of death	1→9	2→10	3	4→6	5→7	6→4	7→5	8	9→1	10→2	11→19	12→20	13	14→16	15→17	16→14	17→15	18	19→11	20→12

The pebbles are then rearranged within a grid to indicate the categories of relative at risk due to the ‘eye of death’. In this context, the four columns of the vertical axis refer respectively to paternal relatives, maternal relatives, in-laws or grandchildren or widowed persons, and patrons. The five rows of the horizontal axis refer respectively to the aged, adult males, adult females, children and servants. Finally, any residual pebbles (*rdel-ro*) should be examined. If there are none it will be auspicious. Otherwise there is a procedure for substituting inauspicious residual pebbles with harmonious pebbles so as to avoid certain negative outcomes. Exemplary chart 9.11, derived from *Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bsdus*,⁸⁹ represents the rearranged pebbles.

9.11 Exemplary chart

Vitality element of the month of death	deceased's vitality element = paternal relatives		deceased's body element = maternal relatives		deceased's destiny element = sons-in-law, grandchildren or widowed relatives		deceased's luck element = patrons	
Identity-relationship = the aged	0 X	9	0 X	4	XX	19	XX	14
Mother-relationship = adult males	0 0	10	0 0	5	0 0	20	0 0	15
Son-relationship = adult females	X	3	X	8	0 0	13	0 0	18
Enemy-relationship = children	XX	6	XX	1	X	16	X	11
Friend-relationship = servants	0 0	7	0 0	2	0 X	17	0 X	12
Residual pebbles (<i>rdel-ro</i>)	0							

Lo-chen Dharmaśrī summarises this topic in the following verses (*Moonbeams*, ff. 38a–39a):

There is also the method of picking up and placing the residual pebbles⁹⁰
Which is included among [the divination techniques concerning]
The emergence of [signs relevant to] the living [relatives]
Based on [calculations pertaining to] the dead.⁹¹
The pebbles represent the successive contrasts
Between solely the vitality element of the month of death,
And the deceased's vitality, body, destiny and luck,
Each being further subdivided according to the relationships
Of identity, mother, son, enemy and friend.
These should then be arranged distinctly in horizontal rows,
Starting with the pebbles representing an identity-relationship.

Then, the pebbles should be rearranged in the following sequence:
The one representing the enemy-relationship of the vitality element
Should be interchanged with the pebble
Representing the identity-relationship of the body element.
The one representing the enemy-relationship of the destiny element
Should be interchanged with the pebble
Representing the identity-relationship of the luck element.

The one representing the friend-relationship of the vitality element
Should be interchanged with the pebble
Representing the mother-relationship of the body element.
The one representing the mother-relationship of the vitality element
Should be interchanged with the pebble
Representing the friend-relationship of the body element.
The one representing the mother-relationship of the destiny element
Should be interchanged with the pebble
Representing the friend-relationship of the luck element
The one representing the identity-relationship of the vitality element
Should be interchanged with the pebble
Representing the enemy-relationship of the body element;
And the one representing the identity-relationship of the destiny element
Should be interchanged with the pebble
Representing the enemy-relationship of the luck element.
The four [pebbles] representing the son-relationships
[Of these four aspects] should not be interchanged,
But left in their original sectors.

Then, as for the rearrangement of the pebbles on the vertical scale:
The first column is that of the father, paternal uncles, and brethren in order of seniority,
The second is that of the mother, maternal aunts and [maternal] relatives,
The third is that of sons-in-law, grandchildren and widowed persons,⁹²
And the fourth is that of patrons.⁹³
On the horizontal scale, there are the successive rows,
Representing the aged, adult males, adult women, children and servants,⁹⁴
Corresponding respectively to the relationships
Of identity, mother, son, and so forth.

Finally, any residual pebbles should be taken up:
A white one should be taken up from among three black ones,
And a black one should be taken up from among three white ones.
The recurrence [of death], it is said, may impact upon
Someone with one of the three compatible year-signs.



12. Predictions concerning the directions for corpse disposal
(*gshin-po'i phung-po gtong-rim*, *White Beryl*, ff. 381b–388b)

Following the dissolution of the five elements and sensory perceptions at the time of death, the outer and inner respiration⁹⁵ come to an end, and the apparitions of the intermediate state arise. On this subject, there is no unanimity; the diverse philosophical schools of Mahāyāna and Hīnayāna Buddhism, including the perspectives of the Four Classes of Tantra (*rgyud-sde bzhi*) and the Nine Vehicles (*theg-dgu*), as well as their learned and accomplished Tibetan commentators, express different opinions on the period of time that consciousness remains attached to the body following death.⁹⁶

The synthesis presented by Sangs-rgyas rGya-mtsho, which is not contradicted by the canonical accounts, or by the writings of Padmasambhava, Tsongkhapa, or Dalai Lama V, holds that the corpse of an accomplished meditation master should not be disposed of until liberation has been fully attained at the time of death, whereas those of an educated or spiritually developed person should be left intact for up to seven days, while those of ordinary persons should be left undisturbed for four days.⁹⁷

Then, the following ten considerations should be made: the celestial chart (*nam-mkha'i byi-lam*), and the terrestrial chart (*sa'i byi-lam*) with its nine aspects: the spirit lords of the soil governing the years, months, days and hours, along with the directional numeric squares and trigrams, the directional gates of the dead and the living, and the actual removal of the corpse.

Now, the celestial chart indicates that the corpse should be removed under an auspicious planet and constellation, whereas the terrestrial chart, illustrated on Plate 13, fig. 16 (shown overleaf), indicates that the five tiger and five hare years are located in the east, the five dragon years in the south-east, the five snake and horse years in the south, the five sheep years in the south-west, the five monkey and bird years in the west, the five dog years in the north-west, the five pig and mouse years in the north, and the five ox years in the north-east.

The positions of the various spirit lords of the soil must then be determined in relation to the sixty years of the cycle.⁹⁸ These include the seventeen main spirit lords of the years, namely: King The-se, Queen mother The-khyem, Queen Hang-phan, the royal minister Tsang-kun, the royal upholsterer Sa-bdag se-ba gdan-'ding, the royal astrologer Se-ba bla-mkhyen, the chancellor of the exchequer Se-byi, the bodyguard assassin Se-shar, the royal groom Se'u rta-khrīd, the royal dog-walker Hang-phan ser-po bya-ra-ba, the royal policeman Se-lo sa-'chag kungs-myul, the royal steed Se-ba rang-rta, the winged timekeeper Se-bya, the crown prince 'Te-se, the princess dKar-sham, her husband Prince sBal-te, and the royal dog Hal-khyi nag-po; and the eighteen main spirit lords of the months, namely: 'Brug-lha, 'The-se 'grun-bu, Nang-lha, Zla-dngos, Zla-grungs, Lha-lnga, Lha-dgu, Se-rgyal bcu-gcig, Sa-dmag, Sa-yi lha-mo bstan-ma, rGan-rgon, rNga-zor dmar-po, Byi-lam sngon-mo, 'Phar-ba mgo-dgu, lTo-phyc, gNam-mdzod, Hal-khyi, and gNam-thig ser-nag.

For example, in the case of the eastern direction, it is said that King The-se is present for seventy-two days under the wood tiger sign, before moving successively southwards. Thus, for example, when The-se is present in conjunction with the iron tiger sign, a corpse of that sign should not be removed, but it may be removed if it has one of the other tiger signs.

Among the spirit lords of the soil governing the days, there are those such as gTso-bo gser-mdzod ser-po who are present on any given day of the month; and others such as Li-byi nag and Khru-lu who are present in wine-jars on the mouse day, in the storeroom on the ox day, in the door during the tiger day, and so forth; while the spirit lords of the hours headed by gYu-mdzod sngon-mo may converge upon any hour of the day.⁹⁹

The directional numeric squares for corpse disposal are indicated on the chart (Plate 13, fig. 16), extending into each of the cardinal and intermediate directions in a series of nine successive steps or bands. These indicate the pathways for disposal of the corpse. In general, white numeric squares are auspicious for corpse disposal, green and yellow numeric squares are mediocre, while blue and red numeric squares are inauspicious. More specifically, no corpse of a child should be removed under White One. No corpse at all should be removed under Black Two. No corpse of a climbing accident victim or one ending the family line should be removed under Blue Three. No widowed or leprous corpse or one blighted by the serpentine spirits and spirit lords of the soil should be removed under Green Four. No corpse of a monk, or one asphyxiated, buried alive or smitten by contagious diseases should be removed under Yellow Five. No Bon-po corpse, no pregnant corpse, or one slain through blood feud or injury should be carried out under White Six. No corpse smitten by stroke or haemorrhage, or the corpse of a child, along with those of the auspicious (*bkra*) and infant (*sri'u*) classes, should be removed under Red Seven. No widowed corpse should be removed under White Eight; otherwise all are auspicious. Lastly, no kingly, aged or injured corpse should be removed under Red Nine.

In general, the principal is maintained that if a corpse is removed under an enemy-relationship formed by the year-sign and the numeric square, it will be inauspicious for relatives with a sign in a friend-relationship. For example, if a corpse is removed under one of the four adversarial signs and Green Four, it will be inauspicious for those of the mouse or pig sign.

Conversely, when the proper procedures are followed and the prescribed rituals are implemented, the following modes of disposal are deemed auspicious: those of auspicious (*bkra*) corpses under White One, victims of lightning under Black Two, those of insane persons under Blue Three, those of asphyxiated victims and disabled persons under Green Four, those of drowned victims under Yellow Five, those of fatally wounded males and adult females under White Six, those of lepers under Red Seven, and those of stroke victims under White Eight or Red Nine. In addition, the funeral ceremony should be postponed until ritual exorcism has taken effect if kings are disposed of under White One, commoners under Black Two, Bon priests under Blue Three, lepers under Green Four, and Buddhist monks under Yellow Five.

The directional trigrams for corpse disposal are generally divided into those of the four auspicious trigram aspects (*bzang-bzhi*) and those of the four inauspicious trigram aspects (*ngan-bzhi*).¹⁰⁰ More specifically, a corpse should not be removed in the direction where the 'cutting influence of demons' (*bdud-gcod*) is present, so that one who dies under Li should not be removed in the direction of Kham, for example. Similarly, it will be inauspicious if the trigram suggests an adversarial tomb aspect. For example, if a corpse is removed under a horse or snake sign and the trigram Kham, it will be inauspicious for those with a bird or monkey sign, and so forth.

The directional gates for the living relatives (*gson-gyi sgo-phyogs*) at the time of the corpse's removal from the house are determined by the need to avoid the direction corresponding to one's own year-sign, and adversarial or seventh-removed aspects (*bdun-zur*), and hostile days or hours. By contrast, the directional gates for the deceased (*gshin-gyi sgo-phyogs*) are determined by

the need to avoid a sign in an enemy-relationship to the deceased's own sign. Thus, a corpse with a horse or snake sign should not be removed to the north, one with a bird or monkey sign should not be removed to the south, one with a tiger or hare sign should not be removed to the west, one with a mouse or pig sign should not be removed to the intermediate directions, and one with an ox, dragon, sheep or dog sign should not be removed to the east. Otherwise, it will be inauspicious for friends. This section of the divinations concerning death concludes with a discussion of the different places within the house where the different previously identified types of corpse should be placed prior to their disposal.¹⁰¹

Plate 13, fig. 16 (Ms I: ff. 56–58): Terrestrial chart indicating the appropriate direction of corpse disposal (*gshin-po'i phung-po gtang-rim*; *White Beryl*, ff. 381b–388b)

South direction (fire element)

The following sequence of numeric squares: Red 9; White 1; Black 2; Blue 3; Green 4; Yellow 5; White 6; Red 7; White 8, portends the following sequence of year-signs for corpse disposal: wood snake; fire snake; earth snake; iron snake; water snake; wood horse; fire horse; earth horse; iron horse; water horse.

South-west direction (earth element)

The following sequence of numeric squares: Black 2; Blue 3; Green 4; Yellow 5; White 6; Red 7; White 8; Red 9; White 1, portends the following sequence of year-signs for corpse disposal: wood sheep; fire sheep; earth sheep; iron sheep; water sheep.

South-east direction (earth element)

The following sequence of numeric squares: Green 4; Yellow 5; White 6; Red 7; White 8; Red 9; White 1; Black 2; Blue 3, portends the following sequence of year-signs for corpse disposal: wood dragon; fire dragon; earth dragon; iron dragon; water dragon.

East direction (wood element)

The following sequence of numeric squares: Blue 3; Green 4; Yellow 5; White 6; Red 7; White 8; Red 9; White 1; Black 2, portends the following sequence of year-signs for corpse disposal: wood tiger; fire tiger; earth tiger; iron tiger; water tiger; wood hare; ¹⁰² fire hare; earth hare; iron hare; water hare.

North-east direction (earth element)

The following sequence of numeric squares: White 8; Red 9; White 1; Black 2; Blue 3; Green 4; Yellow 5; White 6; Red 7, portends the following sequence of year-signs for corpse disposal: wood ox; fire ox; earth ox; iron ox; water ox.

North direction (water element)

The following sequence of numeric squares: White 1; Black 2; Blue 3; Green 4; Yellow 5; White 6; Red 7; White 8; Red 9, portends the following sequence of year-signs for corpse disposal: wood pig; fire pig; earth pig; iron pig; water pig; wood mouse; fire mouse; earth mouse; iron mouse; water mouse.

North-west direction (earth element)

The following sequence of numeric squares: White 6; Red 7; White 8; Red 9; White 1; Black 2; Blue 3; Green 4; Yellow 5, portends the following sequence of year-signs for corpse disposal: wood dog; fire dog; earth dog; iron dog; water dog.

West direction (iron element)

The following sequence of numeric squares: Red 7; White 8; Red 9; White 1; Black 2; Blue 3; Green 4; Yellow 5; White 6, portends the following sequence of year-signs for corpse disposal: wood monkey; fire monkey; earth monkey; iron monkey; water monkey; wood bird; fire bird; earth bird; iron bird; water bird.

Lo-chen Dharmaśrī, for whom this is the tenth category, provides the following summary (*Moonbeams*, f. 37a):

The tenth category concerns the following eleven calculations
Through which the directions for [corpse] disposal [is determined]:
Year, numeric square, trigram, direction, type of corpse,
Month, day, planet, constellation, hour,
And the year-sign of the [most senior] living relative. ¹⁰³
Pebbles are then placed in the four cardinal directions,
Corresponding in colour to the elements,
And in the four intermediate directions, variegated in colour,
[Thus indicating] the correct direction [of disposal appropriate] for each distinct [corpse].

13. Predictions concerning important remedial means of warding off irritations associated with death (*shi-'grams sgab-bcad-par bya-ba'i thabs-gnad*; *White Beryl*, ff. 388b–405a)

There are various ritual means, including ritual charms (*gto*) and circular amulet charts ('*khor-lo*'), which may be employed to ward off and protect against the diverse irritations associated with death when it coincides with certain trigrams, inauspicious numeric squares or inauspicious years, months, days, hours, seasons, planets or constellations. Lo-chen Dharmaśrī, for whom this is the twelfth category, provides the following summary (*Moonbeams*, f. 37b):¹⁰⁴

The twelfth category concerns the concluding rituals,
In which ritual charms (*gto*) are utilised to cut off [irritation]. ¹⁰⁵
These rectify degenerations associated with the present year,
The *log-men* year, numeric square, trigram, growth and decline sectors,
Month, day, hour, planet and constellation [of death].
And they also bring about rectification
In cases when the pebble of the [most senior] living relative portends great calamity. ¹⁰⁶
Black pebbles should be placed on any of these aspects
Requiring such methods of rectification,
And white ones on those which do not.

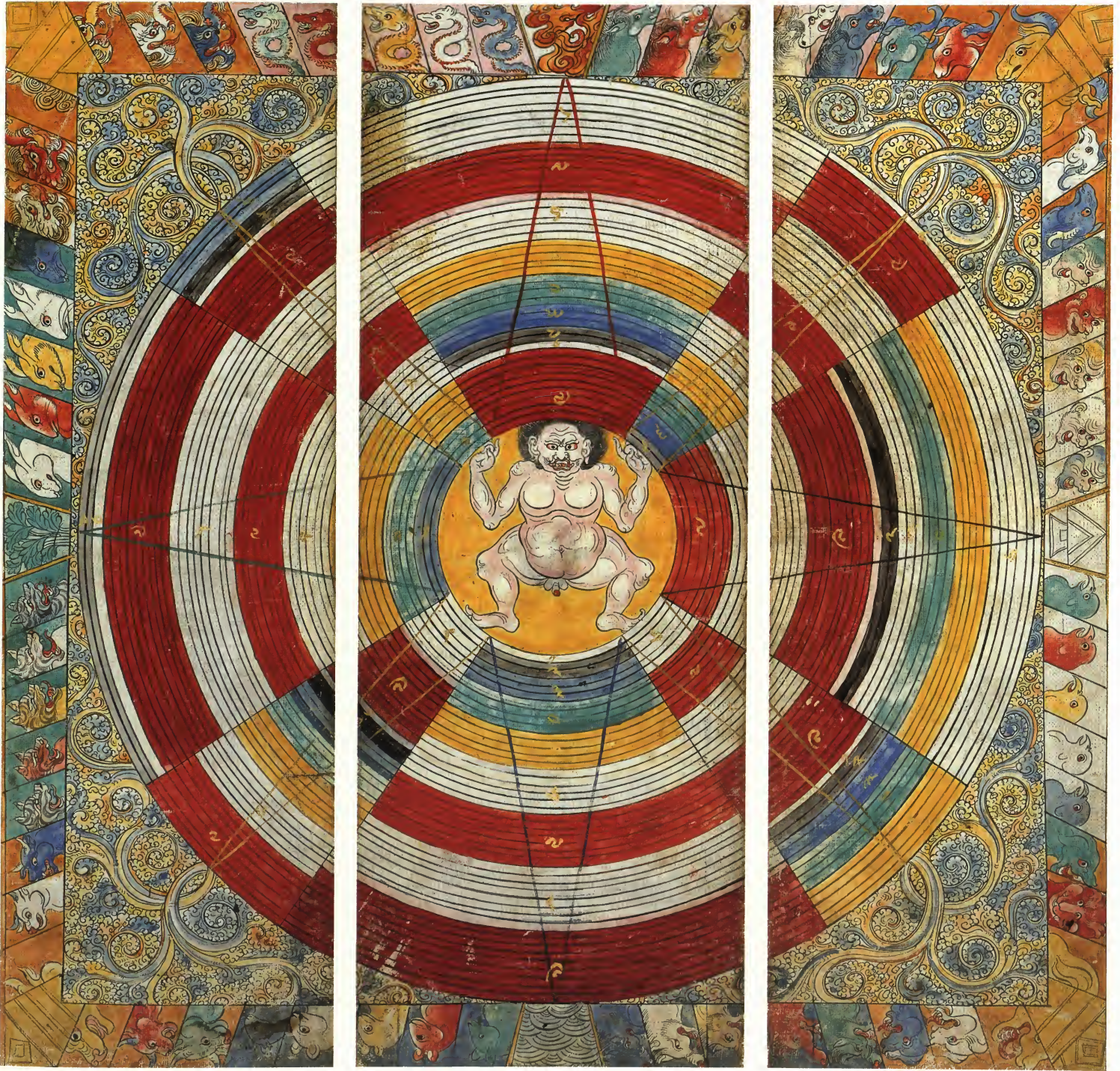


Plate 13, fig. 16

14. Predictions concerning public funeral ceremonies
(*shid-kyi ston-mo khrom-rtsis*; *White Beryl*, ff. 405a–406b)

If there are great obstacles for the living relatives or the recurrence of death is strongly indicated and there is no wish to offer food in the name of the deceased, the funeral should be covert and not be carried out publicly. However, if the death coincides with White One and the funeral is not carried out, there will be irritations to a bereaved husband; and conversely if no funeral is undertaken when the death coincides with Red Nine, there will be irritations to a bereaved wife.

In general, if the deceased remains in a peaceful state, no harm will come to the living relatives, and there will be no irritations to either the prosperity of the living or the rebirth of the deceased if the funeral is carried out publicly. It is said to be inauspicious if the year and month of death coincide with the adversarial and seventh-removed aspects (*bdun-zur*) of a living relative, so that even if there is a wish to offer food in the name of the deceased and funeral ceremonies are carried out, it will be inauspicious both in the short term and in the long term. Various remedial rites are prescribed, including those which exorcise the elements (*'byung-ba'i ar-gnon*), and those which attract good luck on the basis of the nine numeric squares (*sme-dgu-steng-du gTang-'gugs*).

In this mode of divination, a staggering 2,920 pebbles may be employed, including 136 basic or resultant pebbles, and 2,784 pebbles of recognition.¹⁰⁷

15. Predictions concerning the funeral procession, the selection of the funeral site, and the recitations pertaining to the five kinds of funeral
(*dur-rdzongs-dang sa-'tshol dur-lnga'i smrang-sgo dbye*,
White Beryl, ff. 406a–418a)

The final section of divination on death includes the actual rites, visualisations and recitations that are to be performed in the course of the various types of funeral ceremony. It comprises the preliminary visualisations and procedures of the funeral procession, which vary according to the eight trigrams and which are designed to create harmony between the living relatives and the deceased. These preliminaries include a description of the implements used for the construction of tombs, graves, pyres and so forth, and the criteria for selecting different types of funeral site.

The main part then describes the grand and lesser funerals, including the actual construction of the tomb, pyre or grave, in front of which appropriate food-offerings are placed. Different recitations should then be made, depending on whether the funeral is a sky burial, a water burial, a cremation, interment or entombment, and these are all given in the text, along with the appropriate recitation for lesser funerals.

In the case of grand funerals, ritual offerings are made, and those who have knowledge of such divination techniques should follow the correct procedures and prepare the ritual charms (*gto*) which are the remedial means of bonding the living and the dead. Good luck should then be attracted on the basis of the nine numeric squares and so forth, again utilising the prescribed rituals and recitations given in the text. Generally, in this mode of divination, eight pebbles are employed, including four resultant pebbles.¹⁰⁸

Lo-chen Dharmaśrī's summary of the pebbles and predictions pertaining to the twelve categories of divination of death

When all the aforementioned categories of divination concerning death are jointly calculated, according to Lo-chen 187 divinatory pebbles are employed. Then, once the piles of white and black pebbles have been tallied, twelve further predictive pebbles should be added, one for each of the twelve categories. These should be white if the white pebbles are predominant, black if the reverse is the case, and mottled if their number is equal.

It is important to remember that when the predictions are made with regard to the five types of funeral, such as cremation and entombment, one white pebble represents an identity-relationship between the deceased and the type of funeral, whereas two white pebbles represent a mother-son relationship, two black pebbles represent a son-mother relationship, one black pebble represents an enemy-friend relationship, and one white and one black pebble represent a friend-enemy relationship. When predictions are made with regard to the types of auspicious and inauspicious corpse, white and black pebbles are respectively utilised; and when the correct direction for disposal of a corpse is calculated, the pebble should correspond to the correct year-sign. When calculations are made concerning subsequent rebirth, one white pebble indicates rebirth among the gods, one of each suggests rebirth among humans, and one black pebble suggests rebirth among the inferior existences. The number of pebbles representing the concluding rites should also correspond.

The overall schematic chart according to Lo-chen Dharmaśrī's interpretation can therefore be outlined as shown in chart 9.12.

9.12. Schematic chart

187 divinatory pebbles, comprising:	65 pebbles of the vitality, body, destiny and luck elements and constitutional types	11 pebbles based on the trigrams	11 pebbles based on the numeric squares	65 pebbles of the distinct funeral elements	11 pebbles of corpse type	11 pebbles of direction	12 pebbles of rebirth	10 pebbles of concluding rites
12 pebbles of conclusive analysis, comprising:	5 pebbles determining untimely/timely death, death-wish, sustenance, luck and funeral status	1 pebble determining the faults and retributions	1 pebble determining the recurrence of death	1 pebble determining the type of funeral	1 pebble determining the mode of corpse disposal	1 pebble determining the direction of corpse disposal	1 pebble determining the realm of subsequent rebirth	1 pebble determining whether the irritations to posterity have been cut off

The predictions will then correspond to the colours of these pebbles of conclusive analysis. Among them, the pebble of the vitality element will determine whether death is timely, the pebble of the body element will determine the tomb sector (*dur-sa*) or death-wish, the pebble of the destiny element will determine whether sustenance (*zas-skal*) is sufficient, the pebble of the luck element will determine whether the lotus-tree of luck is broken, the pebble of the constitutional type will determine the status of the funeral, the pebble of the trigram will determine the type of retribution, the pebble of the numeric square will determine the recurrence of death among the bereaved, the pebble of the distinct funeral elements (*'byung-dur sil-bu*) will determine cremation and so forth, the pebble of the corpse type will determine the position in which the corpse is laid out, the pebble of the direction of corpse disposal will determine the direction in which a corpse should be removed from the house, the pebble of the realm of rebirth will determine where the deceased will be reborn, and the pebble of the concluding ritual charms (*gzhug-gcod gto*) will determine whether irritations consequent on death are cut off, ensuring the succession of the family line.



Above Detail of Plate 20, fig. 3 (see p. 333), showing predictions of rebirth in the god realms based on the tiger or hare hour of death

Lo-chen Dharmasrī states (*Moonbeams*, ff. 37b–39a):

In this way, there are altogether one hundred and eighty-seven pebbles
Representing the funeral ceremonies for the deceased.¹⁰⁹
The number of white and black [pebbles]
Corresponding to those twelve categories, should then be tallied,
And twelve [further] predictive pebbles should be placed alongside,
White ones if the white [tally is greater],
Black ones if the reverse is the case,
And half of each if their number is equal.

As for the predictions pertaining to the five types of funeral,
[Including] cremation and entombment, in particular:
One white pebble represents an identity-relationship
[Between the deceased] and the type of funeral.
Two white pebbles represent a mother–son relationship
[Between the deceased] and the type of funeral.
Two black pebbles represent a son–mother relationship,
[Between the deceased] and the type of funeral.
One black pebble represents an enemy–friend relationship,
[Between the deceased] and the type of funeral.

One white and one black pebble represent a friend–enemy
relationship
[Between the deceased] and the type of funeral.

Auspicious and inauspicious corpse-types
Are indicated respectively by white and black [pebbles].
The correct direction [for disposal of the corpse]
Is indicated by the placement of a pebble
Corresponding to the correct year [-sign].
As for the places of rebirth,
One white [pebble] indicates [rebirth among] the gods,
One of each suggests [rebirth among] humans,
And one black [pebble rebirth among] the inferior existences.
Lastly, it is important that the number of pebbles
Representing the concluding ritual charms also correspond.

The predictions may then be made,
Corresponding to the colours of these pebbles of conclusive analysis.
Thus, through [the pebble of] vitality element one divines whether
death is timely,

Through [that of] body element one divines the place of the funeral,
Through [that of] destiny element one divines whether sustenance is
sufficient,
And through the pebble of luck element
One divines whether the [lotus]-tree of luck [is broken].¹¹⁰
Through the pebble of the constitutional type one divines the status of
the funeral,
Through [that of] the trigram one divines the retributions,
Through [that of] even and odd [numeric squares] one divines the
recurrence [of death],
And through [that of] the elemental funerals
One divines cremation, entombment [and so forth].
Through [the pebble indicating] the types of corpse
One examines the position [in which the corpse is laid out],
Through [the pebble indicating] the direction of disposal
One examines the correct direction [for corpse disposal],
And through the pebble indicating the place of rebirth
One examines where [the deceased] will be reborn.
[Finally], through the concluding ritual charms
[The irritations] consequent on death are cut off.

Lo-chen’s Dharmasrī’s conclusion reads as follows (*Moonbeams*, f. 39a):

It is therefore most important that the auspicious types of funeral,
Including cremation and entombment,
And the remedies such as the concluding ritual means
Of warding off irritations and the recurrence [of death]
Should be adopted with a motivation beneficial to both the dead and the living,
In accordance with the instructions and writings on death.¹¹¹
Such as the *Auto-commentary on Placed Pebbles* (*Bor-rde rang-’gre*).

X

The thirty Chinese and Tibetan computational charts





The divination system known as the ‘thirty Chinese and Tibetan computational charts’, which is depicted on two folios of the painted manuscript (MS I: ff. 1–2; Plate 14), is said to have been expounded in order to eliminate error and promote the clear understanding of what should be abandoned and what should be accepted with regard to auspicious and inauspicious future outcomes for subjects of diverse backgrounds or status. Lo-chen Dharmasrī also summarises this system in *Moonbeams*, giving it pride of place among the six main themes of elemental divination, which he enumerates as follows (f. 17a/b):

The detailed and distinctive computational charts

Are all subsumed within the following six topics:

The thirty Chinese and Tibetan computational charts,

The fixed system [of divination concerning natal horoscope],

[The divination of] compatible marriage,

[The divination of] obstacle years,

The divination of ill-health, and the divination of death.

The first topic is the essence of all [divination] sciences.

Division of the computational charts into Chinese and Tibetan types

Diverse enumerations of these ‘thirty Chinese and Tibetan computational charts’ appear to have been current. The painted manuscript exactly follows the enumeration given in *White Beryl*, Ch. 26, which numbers the charts consecutively from one to thirty without differentiating them into two sub-groups of fifteen. Other sources, however, attempt to make such a division between the ‘fifteen Chinese computational charts’ and the ‘fifteen Tibetan computational charts’. Sangs-rgyas rGya-mtsho himself in his introduction to the legendary origins and transmission of elemental divination (*White Beryl*, ff. 147b–148b) offers one such attempt, outlined as follows:

The fifteen Chinese computational charts, which were systematised by Chinese and Tibetan scholars, are said to comprise: the skyes-pa dar-ma mda’ 'geng chart, through which harmony between mother and child is calculated (ma-bu mthun-sbyor rtsis); the rma-bya mjing-bsnol chart, through which the procedures for a bride's departure are calculated (bag-ma'i 'gro-lam brtsi); the rgya'i bang-so khra-bo chart, through which geomancy (gnas-dang khang-pa'i rtsis) is calculated; the rin-chen 'od-'bar chart, through which the quality of agricultural land is calculated (zhing-sa bzang-ngan brtsi); the nor-bu chart, through which gems are inspected (nor brtsi); the sbal-bu ser-po'i gnyid chart, through which luck pertaining to childbirth is calculated (byis-pa'i btsas klungs brtsi); the lha-bu dmar-po chart, through which lifelong companion gods are recognised (go-ba'i lha ngos-bzung); the dur-byas chart, through which demons are recognised (dre ngos-bzung); the dpag-bsam shing-gi sdong-po chart, through which the divinations of natal horoscope (tshe-rabs las-rtsis) are examined; the skye-shing chart, through which obstacle years (skeg-rtsis) are calculated; the gYu-shug 'bar-ba'i stong-nyid chart, through which the good and bad sectors of growth and decline are calculated (dar-gud bzang-ngan brtsi); the mi-ro dmar-po chart, through which cremation and entombment are calculated (bsreg-sgrub brtsi-ba); the thod-dgu brtsegs-pa chart, through which the adversarial tomb-signs (dur-gshed) are examined; the ched-nag chart, through which the tomb sector is calculated (dur-sa brtsi); and the sa-bdag sgo-gsum chart, through which the beneficial ritual charms are determined (phan-gto).

The fifteen Tibetan computational charts comprise: the shel-gyi bya-khyung chart, through which five calculations are made in respect of kings; the gangs-kyi seng-ge dkar-mo chart, through which five calculations are made in respect of Buddhist monks and mantrins; the gYu-'brug chart, through which five calculations are made in respect of Bon priests; the glang-po chart, through which five calculations are made in respect of ministers; the gdags-kyi khyi lnga chart, through which five calculations are made in respect of adult males; the srings-bya dmar-po chart, through which five calculations are made in respect of wives; the rgya-stag dar-ma chart, through which five calculations are made in respect of young men; the mthing-gi rma-bya chart, through which five calculations are made in respect of young girls; the khu-byug sngon-po chart, through which five calculations are made in respect of children; the yid-bzhin nor chart, through which resources are calculated (longs-spyod brtsi); the gling-dgu chart, through which prognoses concerning riding horses (og-rta), domestic dogs (sgo-khyi) and domestic servants (bran-gYog) are calculated; the rdo-rje rgya-gram chart, through which the vitality element is calculated in respect of males; the 'khor-lo chart, through which the body element is calculated in respect of children; the gYung-drung chart, through which the destiny element is calculated in respect of females; and the padma 'dab-brgyad chart, through which the luck element is calculated in respect of aristocrats.

It is clear that not all of these charts correspond to the standard enumeration of thirty described in detail in *White Beryl*, Ch. 26, and depicted on Plate 14. Lo-chen Dharmasrī, in *Moonbeams*, gives a different structure, whereby of the thirty charts presented in Ch. 26, numbers 1–7 are identified as Chinese computational charts 1–7; numbers 8–14 as Tibetan computational charts 1–7; numbers 15–22 as Chinese computational charts 8–15; and numbers 23–30 as Tibetan computational charts 8–15. The structure adopted here follows Chapter 26 in conformity with the manuscript. Lo-chen's verses have therefore been rearranged within this sequence.

Deployment of the divinatory pebbles

When divinations are made in the context of these distinct computational charts, each calculation has a distinct starting point (*skor-'go*). Accordingly, Sangs-rgyas rGya-mtsho (f. 300b) explains that of the fifteen Chinese computational charts, the first requires the calculation to be made consecutively, starting from the mouse and ox years in an identity-relationship with the subject's own destiny element. The second starts from the tiger and hare years in a son-relationship to the subject's element. The third starts from the dragon and snake years in a friend-relationship, the fourth from the horse and sheep years in an enemy-relationship, the fifth from the bird and monkey years in a mother-relationship, the sixth from the dog and pig years in an identity-relationship, the seventh from the mouse and ox years in a son-relationship, the eighth from the tiger and hare years in a friend-relationship, the ninth from the dragon and snake years in an enemy-relationship, the tenth from the horse and sheep years in a mother-relationship, the eleventh from the bird and monkey years in



Above Detail of Plate 14, fig. 6 (see p. 368), showing the striped tiger chart used for divinations concerning adult males

an identity-relationship, the twelfth from the dog and pig years in a son-relationship, the thirteenth from the mouse and ox years in a friend-relationship, the fourteenth from the tiger and hare years in an enemy-relationship, and the fifteenth from the dragon and snake years in a mother-relationship.

As for the fifteen Tibetan computational charts, the first is calculated starting from the horse and sheep years in an identity-relationship with the subject's destiny element, the second from the bird and monkey years in a son-relationship, the third from the dog and pig years in a friend-relationship, the fourth from the mouse and ox years in an enemy-relationship, the fifth from the tiger and hare years in a mother-relationship, the sixth from the dragon and snake years in an identity-relationship, the seventh from the horse and sheep years in a son-relationship, the eighth from the bird and monkey years in a friend-relationship, the ninth from the dog and pig years in an enemy-relationship, the tenth from the mouse and ox years in a mother-relationship, the eleventh from the tiger and hare years in an identity-relationship, the twelfth from the dragon and snake years in a son-relationship, the thirteenth from the horse and sheep years in a friend-relationship, the fourteenth from the bird and monkey years in an enemy-relationship, and the fifteenth from the dog and pig years in a mother-relationship.

Lo-chen Dharmasrī summarises the number of divination pebbles in the following verses (*Moonbeams*, f. 17b):

Now there are elaborate, moderate, and concise modes of deploying the pebbles
 Within the thirty Chinese and Tibetan computational charts.
 Among them, the elaborate method [is explained] in this context.
 Accordingly, the pebbles are gathered into groups of eight,
 Corresponding to each of the computational charts,
 So that there are altogether two hundred and forty [pebbles].¹
 First the bases of the respective divination charts are enumerated:
 Among them, there are the fifteen Chinese computational charts... [ff. 17b–18b],
 And the fifteen Tibetan computational charts [ff. 18b–19b].

The count is made in reverse (i.e. anti-clockwise) for subjects with a female year-sign, starting from the female year of a given pair, and consecutively or clockwise for those with a male year-sign, starting from the male year of a given pair. On reaching the subject's *log-men* year-sign in any of these charts, it is compared with the vitality element four places backwards (*yar-bzhi'i srog*), with the body element four places forwards (*mar-bzhi'i lus*), with the destiny element eleven places backwards (*yar bcu-gcig dbang-thang*), and with the luck element eleven places forwards (*mar-gyi bcu-gcig klung-rtā*). In addition, the vitality element seven places backwards (*yar-*



Above: Detail of Plate 14, fig. 20 (see p. 378), showing the black kite chart used for divinations concerning the harmful influence of malignant demons

bdun srog) and the body element seven places forwards (*mar-bdun lus*) are compared respectively with the subject's vitality and body elements, while the subject's *log-men* year-sign is compared with the corresponding destiny and luck elements. In this way, for each of the thirty charts there are eight basic divination pebbles, making 240 pebbles altogether. When these are deployed, a mother-relationship is represented by three white pebbles, a friend-relationship by two white pebbles, an identity-relationship of water or earth by one white pebble, a son-relationship by one white and one black pebble, an identity-relationship of fire, iron or wood by one black pebble, and an enemy-relationship by two black pebbles. Chart 10.1 summarises the eight calculations to be made, whichever chart is employed.

10.1 The eight calculations of the thirty computational charts

1. Subject's <i>log-men</i> year-sign is contrasted with	the vitality element four places backwards (<i>yar-bzhi'i srog</i>)
2. Subject's <i>log-men</i> year-sign is contrasted with	the body element four places forwards (<i>mar-bzhi'i lus</i>)
3. Subject's <i>log-men</i> year-sign is contrasted with	the destiny element eleven places backwards (<i>yar-bcu-gcig dbang-thang</i>)
4. Subject's <i>log-men</i> year-sign is contrasted with	the luck element eleven places forwards (<i>mar-gyi-bcu-gcig klung-rita</i>)
5. Subject's vitality element is contrasted with	the vitality element seven places backwards (<i>yar-bdun srog</i>)
6. Subject's body element is contrasted with	the body element seven places forwards (<i>mar-bdun lus</i>)
7. Subject's <i>log-men</i> year-sign is contrasted with	the corresponding destiny element
8. Subject's <i>log-men</i> year-sign is contrasted with	the corresponding luck element

This methodology may be clarified in the context of exemplary chart 10.2, prepared on behalf of a king or potentate, born in the fire dragon year. Since the subject has a male year-sign, the count will commence from the fire mouse year and proceed in a clockwise direction. Thus, in sector 1, the subject's current *log-men*, fire, is contrasted with fire, which is the vitality element four places backwards. In sector 2, the same *log-men* element, fire, is also contrasted with fire, which is the body element four places forwards, and so on. Once all eight sectors have been calculated, prognostications are then made in respect of each, corresponding to the type of relationship formed between the elements in question.

10.2 Exemplary chart

Sector 4	Sector 5	Sector 6
wood v. water = 0 0 0	earth v. iron = 0 X	earth v. wood = X X
Sector 3	Fire mouse	Sector 7
wood v. wood = X	Fire ox	earth v. earth = 0
Sector 2	Sector 1	Sector 8
fire v. fire = X	fire v. fire = X	earth v. wood = X X

On the actual placement of the pebbles, Lo-chen Dharmaśrī comments (*Moonbeams*, ff. 19b–20a):

Having determined these [thirty] charts which form the basis of the divination, Now, there follows the explanation of the placement of the pebbles. In the case of any of those Chinese and Tibetan computational charts, One should [first] recognise the year-sign of the divination subject, And the [type of chart which is] the basis for the subject's divination, With its [distinctive] starting point. Then, depending on whether the subject of the divination has a male or female [natal] year, [To find the vitality sector], one should count four places backwards, In the case of those born in a female year, Or four places forwards in the case of those born in a male year. Then, [to find the body sector], one should count seven places backwards, In the case of those born in a female year, Or seven places forwards in the case of those born in a male year. Then, [to find the destiny sector], one should count eleven places backwards,	In the case of those born in a female year, Or eleven places forwards in the case of those born in a male year. A white marker pebble should be used in the sectors which are counted backwards, And a black one in those which are counted forwards. ² For the correct deployment [of the divinatory pebbles], Count four places backwards or forwards to the vitality sector, And place a pebble on that sector, which marks the subject's vitality. Then, count seven places backwards or forwards to the body sector, And place a pebble on that sector, which marks the subject's body. Then, count eleven places backwards or forwards to the destiny sector, And place a pebble on that sector, which marks the subject's destiny. Then, place a pebble to indicate the contrast Between the luck elements of the basic male or female year-sign. ³ And the luck element of the subject of the divination.
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The thirty distinct computational charts (*White Beryl*, ff. 300b–307b)

The commentarial source for the prognoses that follow is said to be the *'Phrul-gyi mig-tshags*, a rare work which is preserved in the Potala archive, and which was certainly accessible to Sangs-rgyas rGya-mtsho. Lo-chen Dharmaśrī also observes (*Moonbeams*, f. 20a):

The positive and negative predictions
Pertaining to the deployment [of the divination pebbles]
Should be well ascertained by referring to the commentary entitled *'Phrul-gyi mig-tshags*.⁴

The actual charts are enumerated as follows:

1. White garuḍa (*bya-khyung garuḍa*; *White Beryl*, ff. 300b–301a)

In the first chart, utilised for divinations concerning kings and potentates, the following eight calculations are sequentially made: whether the blue heaven will be rent or not (*dgung-sngon ral-ma ral*); whether the royal turban will fall to the ground or not (*la-thod sa-steng-la lhung-ma lhung*); whether the palace residence will be deserted or not (*pho-brang gdan-sa-nyid stongs-ma stongs*); whether the kingdom will be rife with many defamations or not (*yul mi-kha mang-gis stong-gleng byas-ma-byas*); whether the royal subjects will rebel against the king or not (*'bangs-kyis rje-dpon-la skya-'dus byung-ma-byung*); whether the king will be eclipsed or not (*rkang-rdel nam-mkha'-la shor-ma-shor*); whether the pile of royal tiger- and leopard-skin rugs will be worn down or not (*stag-gzig gra-spu-rnams yal-ma-yal*); and whether the royal carpet will have faded or not (*zhugs-gdan grum-tse-de stongs-ma stongs*). Exemplary chart 10.3 has been prepared in respect of a subject born in the fire dragon year:

10.3 Exemplary chart		
wood v. water = $\begin{smallmatrix} 0 \\ 0 \end{smallmatrix}$	earth v. iron = 0 X	earth v. wood = XX
wood v. wood = X	Fire mouse	earth v. earth = 0
	Fire ox	
fire v. fire = X	fire v. fire = X	earth v. wood = XX

Now, if the pebble placed in the first of these sectors is white, it portends good auspices for the ancestral lineage; and if it is black, it portends many ups and downs for the ancestral lineage. If the pebble placed in the second sector is white, the royal parents will be well, the protector deities will be present, and there will be no obstacles to the royal will. However, if it is black, it portends an accidental death due to fire, and it will be inauspicious for the father and paternal uncles. If the pebble placed in the third sector is white, the king will have no diseases or enemies, but if it is black the palace will be deserted and the king will risk the blunder of moving to another country. If the pebble placed in the fourth sector is white, there will be no bad reputation and wishes will be successfully accomplished. However, if it is black, there will be defamation and accusations, requiring counteractive thread-crosses to be made. If the pebble placed in the fifth sector is white, the subjects will be obedient, and the king will be renowned and free from rebellions, but if it is black, the citizens will rebel and even relatives will become hostile, for which reason certain ritual charms (*gto*) should be offered. If the pebble placed in the sixth sector is white, there will be no danger of the king being eclipsed and no enemies will emerge, but if it is black, the subjects and wrongdoers will become hostile, requiring counteractive ritual charms to be made. If the pebble placed in the seventh sector is white, it portends that the king will have good fortune and happiness, regardless of the ills endured by his paternal ancestors. However, if it is black, the king will decline even if the paternal ancestors are well, so that all the appropriate esoteric charms (*gto*) should be made. Lastly, if the pebble placed in the eighth sector is white, the king will be well even if the paternal ancestors are in decline, and he will have independence with regard to the five elements. However, if it is black, the king will decline even if the paternal ancestors are well, and he may well make the mistake of moving to another land, losing control of all the five elements. Therefore, appropriate counteractive ritual charms should be made and the appropriate recitations undertaken. Lo-chen Dharmaśrī summarises this chart as follows (*Moonbeams*, f. 17b):

In the first [Chinese computational chart named] 'white crystal garuḍa',
Which is utilised for the divination concerning kings,
The calculation starts from the wood mouse and ox years
[When the subject has the element wood].⁵



Plate 14, fig. 1

2. White snowlion (*gangs-seng dkar-mo*; *White Beryl*, f. 301a/b)

Plate 14, fig. 1 (Ms I: f. 1): White Garuda (*bya-khyung garuḍa*), utilised for divinations concerning kings; *White Beryl*, ff. 300b–301a)

whether the kingdom will be rife with much defamation or not (<i>yul-mi-kha mang-gis stong- gling byas-ma-byas</i>)	whether the royal subjects will rebel against the king or not (<i>'bangs-kyis rje-dpon-la skya- dus byung-ma-byung</i>)	whether the king will be eclipsed or not (<i>'rang-rdel nam-mkha- la shor-ma-shor</i>)
whether the palace residence will be deserted or not (<i>pho-brang gdan-sa-nyid stongs-ma stongs</i>)	WHITE GARUDA	whether the pile of royal tiger- and leopard-skin rugs will be worn down or not (<i>stag-gag gra-spu-mams yal-ma-ya</i>)
whether the royal turban will fall to the ground or not (<i>la-thod sa-steng-la thung-ma thung</i>)	whether the blue heaven will be rent or not (<i>dpung-sngon ral-ma ral</i>)	whether the royal carpet will have faded or not (<i>zhugs-gdan grum-tse-de stongs-ma stongs</i>)

In the second chart, utilised for divinations concerning spiritual friends (*kalyāṇamitra*), the following eight calculations are sequentially made: whether the lion throne will collapse or not (*seng-g'i gdan-khri 'gyel-ma 'gyel*); whether the silk-curtain will fall down or not (*dar-yol zags-ma zags*); whether the maṇḍala-offering of gold and turquoise will fracture or not (*gser-g'yu'i maṇḍal chag-ma chag*); whether the string of the pearl rosary will break or not (*mu-tig 'phreng-ba'i thag chad-ma chad*); whether the mountain of protection will crumble or not (*mgon-byed ri-ba 'gyel-ma 'gyel*); whether the vase of longevity will slip from the hand or not (*tshe-'bum lag-pa-nas shor-ma shor*); whether the line of communication between gods and men will be interrupted or not (*lha-mi'i phrin-lam chad-ma chad*); and whether a spiritual friend's residual actions in respect of the doctrine will be left undone or not (*chos-spyod las-'phro-la lus-ma lus*). Exemplary chart 10.4 has been prepared in respect of a subject born in the fire dragon year.

10.4 Exemplary chart

wood v. fire = 0 X	earth v. water = 0 0	earth v. fire = $\frac{0}{00}$
wood v. iron = X X	Earth tiger	earth v. iron = 0 X
	Earth hare	
fire v. earth = 0 X	fire v. earth = 0 X	earth v. water = 0 0

Now, if the pebble placed in the first of these sectors is white, it portends long-term good auspices and prosperity for human beings and the Buddhist doctrine. If it is black it portends great fluctuations for the subject's paternal relatives, and even if things are moderately well for the subject, he will have to leave home on account of these misfortunes. If the pebble placed in the second sector is white his fortune or merit will flourish. However, if it is black, it portends that there will be demons and obstacles, and one should persevere with the prescribed virtuous counteracting rites. If the pebble placed in the third sector is white, destiny and good fortune will flourish and wishes will be fulfilled, but if it is black destiny will decline, there will be accusations, students will become hostile, and one's purpose will be unsuccessful, for which reason one should persevere in the practice of virtuous acts. If the pebble placed in the fourth sector is white, there will be no obstacles to the lifespan. However, if it is black, obstacles will impede the lifespan, so that counteractive ritual charms (*gto*) should be offered. If the pebble placed in the fifth sector is white, there will be no heretical doctrines, but if it is black heresies will arise even if one has practised the virtuous doctrine, so one should persevere with feast-offerings and charitable acts. If the pebble placed in the sixth sector is white, there will be no obstacles to the lifespan or vitality, but if it is black, such obstacles will arise, requiring longevity rites and ritual ransom from death to be undertaken. If the pebble placed in the seventh sector is white, it portends that the hostile gods (*dgra-lha*) and countryside gods (*yul-lha*) will be in the vanguard of the line of communication with the gods. However, if it is black there will be obstacles between gods and humans, requiring the performance of rites of reparation and confession (*bskang-bshags*). Lastly, if the pebble placed in the eighth sector is white, the residue of the spiritual friend's past actions will be positive, and he will become potent in virtuous actions. However, if it is black, the residue will be left incomplete, he will engage in non-virtuous actions, and there will be obstacles to the lifespan and the doctrine, for which reason he should persevere with virtuous activities. Lo-chen Dharmasrī summarises this chart as follows (*Moonbeams*, f. 17b):

In the second [Chinese computational chart named] 'white snowlion',
Which is utilised for the divination concerning spiritual friends,
The calculation starts from the fire tiger and fire hare years [when the subject has the element wood].⁶

Plate 14, fig. 2 (Ms I: f. 1): White Snowlion (*gangs-seng dkar-mo*), utilised for divinations concerning spiritual friends; *White Beryl*, f. 301a/b)



Plate 14, fig. 2

whether the string of the pearl rosary will break or not (<i>mu-tig 'phreng-ba'i thag chad-ma chad</i>)	whether the protective mountain will crumble or not (<i>mgon-byed ri-ba 'gyel-ma 'gyel</i>)	whether the vase of longevity will slip from the hand or not (<i>tshe- 'bum lag-pa-nas shor-ma shor</i>)
whether the maṇḍala- offering of gold and turquoise will fracture or not (<i>gser-g'yu'i maṇḍal chag-ma chag</i>)	WHITE SNOWLION	whether the line of communication between gods and men will be interrupted or not (<i>lha-mi'i 'phrin-lam chad-ma chad</i>)
whether the silk-curtain will fall down or not (<i>dar-yol zags-ma zags</i>)	whether the lion throne will collapse or not (<i>seng-g'i gdan- khri 'gyel-ma 'gyel</i>)	whether his residual actions in respect of the doctrine will be left undone or not (<i>chos-spyod las-'phro-la lus-ma lus</i>)

3. Poisonous snake of existence (*srid-pa'i dug-sbruk*; *White Beryl*, ff. 301b–302a)

In the third chart, utilised for divinations concerning mantrins, the following eight calculations are sequentially made: whether the golden vajra will vanish into space or not (*gser-rdor nam-mkha'-la yar-ma yar*); whether the silver bell will slip from the hand or not (*dnagul-dril lag-nas shor-ma shor*); whether the string of the rosary of the meditational deity will break or not (*thugs-dam 'phreng-ba'i thag chad-ma chad*); whether the canopy of flayed human hide will be frayed or not (*zhing-chen bla-re ral-ma ral*); whether the human skull-drum of existence will be torn from the centre or not (*srid-pa'i rnga-chen gzhung-nyid-nas ral-ma ral*); whether the injunctions of the *ḍākinis*⁷ will be infringed or not (*mkha'-'gro'i bka'-yi chad byung-ma byung*); whether the ritual iron dagger will be broken or not (*gri-lcags phur-bu chag-ma chag*); and whether the containers for nectar, blood, and *gtor-ma* offerings will be empty or not (*sman-rag gtor-ma'i snod stongs-ma stongs*). Exemplary chart 10.5 is prepared in respect of a subject born in the fire dragon year.

10.5 Exemplary chart

wood v. water = 0 0	earth v. earth = 0	earth v. earth = 0
wood v. wood = X	Iron dragon	earth v. fire = 0 0
	Iron snake	
fire v. iron = 0 0	fire v. iron = 0 0	earth v. earth = 0

Now, if the pebble placed in the first of these sectors is white, it portends good auspices because one's aspirations with respect to the virtuous doctrines will all be fulfilled, and the lineage of mantrins will not be interrupted. If it is black, however, it portends that the paternal ancestors will dislike the Buddhist doctrine and delight in negativity. If the pebble placed in the second sector is white the lineage of the mantrin will not be interrupted, and awareness (*rig-pa*) will manifestly be comprehended. However, if it is black, it portends that the pleasant sound of the bell will be lost, and there will be no positive result even if the mantras have been recited. Yet it will help if the ritual aversion of the imprecatory goddesses (*ma-mo'i bzlog-mangs*) and of the Nātha protector who averts battles (*mgon-po gYul-bzlog*⁸) are undertaken. If the pebble placed in the third sector is white, the mantrin will be endowed with awareness and merits will increase, but if it is black there will be obstacles requiring the means for attainment of longevity (*tshe-sgrub*). If the pebble placed in the fourth sector is white, wishes will be accomplished and there will be extensive good luck. However, if it is black, the students will become hostile, for which reason one should persevere with *gtor-ma* offerings and rites of aversion. If the pebble placed in the fifth sector is white, the mantrin will have a good reputation, but if it is black, the ritual implements of existence and the *dgu-skor* thread-cross should be utilised (*srid-pa yo-bcos dgu-skor bya*; *White Beryl*, 302a). If the pebble placed in the sixth sector is white, the *ḍākinis* will continue to offer protection, but if it is black, appropriate rites of aversion and thread-crosses should be made because the injunctions of the *ḍākinis* will have been infringed. If the pebble placed in the seventh sector is white, it portends that there will be no obstacles to long life, the paternal ancestors will come to resemble kings, and the children ministers. However, if it is black there will be obstacles, particularly if the subject is an adult male, so that the appropriate protective amulets which suppress the treacherous oath-breaking spirits (*dam-sri*) should be worn. Lastly, if the pebble placed in the eighth sector is white, it will be auspicious, the paternal ancestors also resembling kings, and the children ministers. However, if it is black, there is a great danger that the lineage will be interrupted, and eventually degenerate, for which reason the prescribed ritual charms and thread-crosses should be made, and the ritual means for attainment of nectar, blood and *gtor-ma* offerings should be undertaken. Lo-chen Dharmaśrī summarises this chart as follows (*Moonbeams*, f. 17b):

In the third [Chinese computational chart named] 'black poisonous snake of existence',

Which is utilised for the divination concerning mantrins and awareness-holders,

The calculation starts from the earth dragon and snake years,

[When the subject has the element wood].⁹

Plate 14, fig. 3 (Ms.t.f. 1): Poisonous snake of existence (*srid-pa'i dug-sbruk*), utilised for divinations concerning mantrins; *White Beryl*, ff. 301b–302a)

Plate 14, fig. 3

whether the canopy of flayed human hide will be torn or not (<i>zhing-chen bla-re ral-ma ral</i>)	whether the human skull-drum of existence will be frayed from the centre or not (<i>srid-pa'i rnga-chen gzhung-nyid-nas ral-ma ral</i>)	whether the injunctions of the <i>ḍākinis</i> will be infringed or not (<i>mkha'-'gro'i bka'-yi chad byung-ma byung</i>)
whether the string of the rosary of the meditational deity will break or not (<i>thugs-dam 'phreng-ba'i thag chad-ma chad</i>)	POISONOUS SNAKE OF EXISTENCE	whether the ritual iron dagger will be broken or not (<i>gri-lcags phur-bu chag-ma chag</i>)
whether the silver bell will slip from the hand or not (<i>dnagul-dril lag-nas shor-ma shor</i>)	whether the golden vajra will fade into space or not (<i>gser-rdor nam-mkha'-la yar-ma yar</i>)	whether the containers for nectar, blood and <i>gtor-ma</i> offerings will be empty or not (<i>sman-rag gtor-ma'i snod stongs-ma stongs</i>)

4. Turquoise dragon (*gYu-'brug*; *White Beryl*, f. 302a/b)

In the fourth chart, utilised for divinations concerning Bon priests, the following eight calculations are sequentially made: whether the helmet horns of meteorite will have rusted or not (*gnam-lcags bya-ru-de btsa'-yis khyer-ma khyer*); whether the divine arrow with the red notch will slip from the hand or not (*lha-mda' llong-dmar lag-nas shor-ma shor*); whether gods and demons will both be disturbed or not (*lha-dang 'dre-gnyis-po go-ldog gyur-ma gyur*); whether the divine tips of the *svāstika* will fade or not (*gYung-drung lha-yi gra-la yal-ma yal*); whether the drum and cloche will fall from their pegs or not (*rnga-gshang gdang-nas lung-ma lung*); whether the tiger and leopard

motifs will fade or not (*stag-gzig 'dzum-drug-ni yal-ma ya!*); whether the vulture quills will be broken or not (*rgod-phru rked-du chag-ma chag*); and whether the blue sheepskin coat will have fallen down or not (*sngo-thul mtha'-nas zags-ma zags*). Exemplary chart 10.6 has been prepared in respect of a subject born in the fire dragon year.

10.6 Exemplary chart

wood v. fire = 0 X	earth v. wood = X X	earth v. iron = 0 X
wood v. iron = X X	Water horse	earth v. water = 0 0
	Water sheep	
fire v. water = X X	fire v. water = X X	earth v. fire = 0 0

Now, if the pebble placed in the first of these sectors is white, it will be most auspicious; and if it is black, it portends that a Bon temple should be constructed to make amends. If the pebble placed in the second sector is white, it will be auspicious, but if it is black, it portends there will be great ups and downs, and so the *sa-bdag gud-phur* and other rites should be performed. If the pebble placed in the third sector is white, the gods and demons will not be deranged, but if it is black, rituals such as the *lha-'dre yo-bcos* should be performed. If the pebble placed in the fourth sector is white, the lineage will not be interrupted; however, if it is black, it will be interrupted, so that ritual means of restoration should be implemented. If the pebble placed in the fifth sector is white, it will be auspicious, but if it is black, the male gods (*pho-lha*) will flee in agitation, requiring rites of reparation and confession to be performed. If the pebble placed in the sixth sector is white, the Bon lineage will flourish, but if it is black, it will be inauspicious for the Bon lineage and the land will be blighted by plague-causing spirits. If the pebble placed in the seventh sector is white, it will be most auspicious, but if it is black it will be inauspicious, requiring prayers, prosperity rites and longevity rituals to be performed. Lastly, if the pebble placed in the eighth sector is white, it will be auspicious because the Bon deities will nurture prosperity. However, if it is black, the Bon deities will be enraged, bringing an end to the family line, so that appropriate counteractive rites should be performed, and temples constructed. Lo-chen Dharmaśrī summarises this chart as follows (*Moonbeams*, ff. 17b–18a):

In the fourth [Chinese computational chart named] 'blue celestial turquoise dragon',
Which is utilised for the divination concerning the gShen-rab Bon tradition,
The calculation starts from the iron horse and iron sheep years,
[When the subject has the element wood].¹⁰



Plate 14, fig. 4

Plate 14, fig. 4 (Ms f. f. 1): Turquoise dragon (gyü-'brug, utilised for divinations concerning Bon priests; *White Beryl*, f. 302a/b)

whether the divine tips of the svāstika will vanish or not (g'tung-drung lha-yi gra-la yal-ma ya!)	whether the drum and cloche will fall from their pegs or not (mga-gshang gdang-nas ihung-ma ihung)	whether the tiger and leopard motifs will fade or not (stag-gzig 'dzum-drug-ni yal-ma ya!)
whether gods and demons will both be disturbed or not (lha-dang 'dre-gnyis-po go-ldog gyur-ma gyur)	TURQUOISE DRAGON	whether the vulture quills will be broken or not (rgod-phru rked-du chag-ma chag)
whether the divine arrow with the red notch will slip from the hand or not (lha-mda' ltong-dmar lag-nas shor-ma shor)	whether the helmet horns of meteorite will have rusted or not (gnam-lcags bya-ru-de btsa'-yis khyer-ma khyer)	whether the blue sheepskin coat will have fallen down or not (sngo-thul mtha'-nas zags-ma zags)

5. Steadfast elephant (*sa-yi glang-chen*; *White Beryl*, ff. 302b–303a)

In the fifth chart, utilised for divinations concerning dignitaries or elders (*pha-rgan*), the following eight calculations are sequentially made: whether an elder's senior aide will come or not (*pha'i gtso-bu-la-ni yong-mi yong*); whether the main conference room will be left empty or not (*gtso'i 'dun-sa stongs-ma stongs*); whether the discussions of the village elders with their walking sticks will be completed or not (*spa-'khar-can-gyi grong khengs-ma khengs*); whether there will be punishments or not (*bka'-chad yong-mi yong*); whether the crystal staff will break or not (*shel-gyi 'gying-'khar chag-ma chag*); whether sympathetic friends will become rivals or not (*zla-grogs 'gran-sems yong-mi yong*); whether scandal-mongers will gossip or not (*kha-mang stong-gleng byed-mi byed*); and whether the long-term goal of discussions will be thwarted or not (*gros-phugs bdud-kyis bslus-ma bslus*). Exemplary chart 10.7 has been prepared in respect of a subject born in the fire dragon year.

10.7 Exemplary chart

wood v. water = 0 0	earth v. fire = 0 0	earth v. water = 0 0
wood v. wood = X	Wood monkey	earth v. earth = 0
	Wood bird	
fire v. wood = 0 0	fire v. wood = 0 0	earth v. wood = X X

Now, if the pebble placed in the first of these sectors is white, it will be auspicious; and if it is black, it portends that the family line of the chieftain will be interrupted, the conference room may be left empty, and the villagers will be dispersed, for which reason counteractive rites must be undertaken. If the pebble placed in the second sector is white it will be auspicious, but if it is black, it will generally be inauspicious for the country and counteractive ritual charms should be made. If the pebble placed in the third sector is white, it will be auspicious because discussions will be completed, but if it is black there is a great risk of discussions becoming disorderly, with accusations

being bandied about, so that prescribed thread-crosses should be made. If the pebble placed in the fourth sector is white, the subject will be befriended by village headmen, his purpose will be achieved, and there will be pleasant reports. However, if it is black, the elder will incur punishment and be subjected to accusations, for which reason the prescribed rites may help. If the pebble placed in the fifth sector is white, wealth and merits will increase, but if it is black, it will be inauspicious for houses and estates, and particularly for the son of a sister or aunt. If the pebble placed in the sixth sector is white, the subject will be beloved by his companions and relatives, but if it is black, the subject's mind will be disturbed and enemies will unjustly arise. If the pebble placed in the seventh sector is white, it portends that there will be no scandals or bad reports, but if it is black, scandal-mongers will gossip and bandy their rumours and accusations, and it will help if certain ritual charms are made. Lastly, if the pebble placed in the eighth sector is white, the subject's aspirations will be fulfilled without obstacles, but if it is black, aides will become hostile, and there will be much unsound advice. Lo-chen Dharmasrī summarises this chart as follows (*Moonbeams*, f. 18a):

In the fifth [Chinese computational chart named] 'great steadfast elephant',
Which is utilised for the divination concerning very important persons,
The calculation starts from the water bird and water monkey years,
[When the subject has the element wood].¹¹



Plate 14, fig. 5

Plate 14, fig. 5 (Ms I: f. 1): Steadfast elephant (sa-yi glang-chen; utilised for divinations concerning dignitaries or elders [pha-rgan]; White Beryl, fl. 302b–303a)

whether there will be punishments or not (bka'-chad yong-mi yong)	whether the crystal staff will break or not (shel-gyl 'gying- 'khar chag-ma chag)	whether sympathetic friends will become rivals or not (zla-grogs 'gran-sems yong-mi yong)
whether the discussions of villager elders with their walking sticks will be completed or not (spa-'khar-can-gyl grong khengs-ma khengs)	STEADFAST ELEPHANT	whether scandal-mongers will gossip or not (kha-mang stong- gleng byed-mi byed)
whether the main conference room will be left empty or not (gtso'i 'dun-sa stongs-ma stongs)	whether an elder's senior aide will come or not (pha'i gtso-bu- la-ni yong-mi yong)	whether the long-term goal of discussions will be thwarted or not (gros-phugs bdud-kyls bslus-ma bslus)

6. Striped tiger (rgya-stag khra-ba; White Beryl, f. 303a/b)

In the sixth chart, utilised for divinations concerning adult males, the following eight calculations are sequentially made: whether the helmet will be worn down or not (*zhva-mog rbab-tu lung-ma lung*); whether the bow will break or not (*mchog-dkar gzhu-mo chag-ma chag*); whether the sword will be rusted or not (*mtshon-btsas khyer-ma khyer*); whether the horse's saddle will come undone or not (*'og-rtas sga-bros byas-ma byas*); whether the spear shaft will break or not (*mdung-rked chag-ma chag*); whether the pile of the tiger-skin quiver will fade or not (*stag dong-gra yal-ma yal*); whether the leopard-skin sheath will be detached from the bow or not (*phug lung-thag chad-ma chad*). Exemplary chart 10.8 has been prepared in respect of a subject born in the fire dragon year.

10.8 Exemplary chart		
wood v. fire = 0 X	earth v. earth = 0	earth v. earth = 0
wood v. iron = XX	Fire dog	earth v. iron = 0 X
	Fire pig	
fire v. fire = X	fire v. fire = X	earth v. water = 0 0

Now, if the pebble placed in the first of these sectors is white, it will be auspicious; and if it is black, it portends that there will be great fluctuations for the paternal relatives and that ill-omens will beset the subject. If the pebble placed in the second sector is white, it will be auspicious, but if it is black, it will be inauspicious for the subject, who should wear an amulet to protect the vitality element. If the pebble placed in the third sector is white, it will be auspicious, but if it is black, valour will diminish, for which reason rituals promoting the vitality element should be undertaken. If the pebble placed in the fourth sector is white, it will be auspicious, but if it is black, accusations will be unjustly made and one will be subjected to theft, for which reason rites suppressing the hostile treacherous spirits (*srī*) should be undertaken. If the pebble placed in the fifth sector is white, it will be auspicious for the subject's children and grandchildren, but if it is black, rituals should be performed on behalf of the children and grandchildren. If the pebble placed in the sixth sector is white, it will be auspicious for sisters and wives, but if it is black, it will be inauspicious for sisters and wives. If the pebble placed in the seventh sector is white, it will be auspicious for food, wealth and clothing. If it is black, however, food and wealth will come and go, but it will help if appropriate effigies are made. Lastly, if the pebble placed in the eighth sector is white, it will be auspicious for servants and retainers. If it is black, however, it will be inauspicious for servants and retainers. Lo-chen Dharmasrī summarises this chart as follows (*Moonbeams*, f. 18a):

In the sixth [Chinese computational chart named] 'striped forest tiger',
Which is utilised for the divination concerning adult males,
The calculation starts from the wood dog and wood pig years,
[When the subject has the element wood].¹²



Plate 14, fig. 6

7. Copper-red ogress (*zangs-kyi srin-po dmar*, *White Beryl*, ff. 303b–304a)

Plate 14, fig. 6 (Ms I. f. 1): Striped tiger (*rgya-stag khra-bo*, utilised for divinations concerning adult males; *White Beryl*, f. 303a/b)

whether the horse's saddle will come undone or not (<i>'og-rtas</i>)	whether the spear shaft will break or not (<i>mdung-rked</i>)	whether the pile of the tiger-skin quiver will be worn down or not
<i>sga-bros byas-ma byas</i>	<i>chag-ma chag</i>	<i>(stag-dong-gra-ya-ma ya)</i>
whether the sword will be rusted or not (<i>mtshon-btsas khyer-ma khyer</i>)	STRIPED TIGER	whether the leopard-skin sheath will be detached from the bow or not (<i>gzag-shubs gzhu bral-ma bral</i>)
whether the bow will break or not (<i>mchog-dkar gzhu-mo</i>)	whether the helmet will fall down or not (<i>zhva-mog rtab-tu</i>)	whether the shield strap will be broken or not (<i>phug lung-thag</i>)
<i>chag-ma chag</i>	<i>lhung-ma lhung</i>	<i>chad-ma chad</i>

In the seventh chart, utilised for divinations concerning wives and women, the following eight calculations are sequentially made: whether the glorious sun will set at the door or not (*dpal-nyi sgo-ru nub-bam ma-nub*); whether the white silk pelmet will hang down or not (*dar-dkar sham-bu zags-ma zags*); whether the cord of the subject's turquoise will break or not (*mtsho-gYu lung-thag chad-ma chad*); whether the golden and turquoise springs will become dry or not (*gser-gYu'i chu-mig skams-ma skams*); whether a child will slip from the mother's lap or not (*ma-yi bang-pa-nas bu shor-ma shor*); whether demons which possess living beings will always cause affliction or not (*gson-'dre rgyun-du gnod-mi gnod*); whether the treacherous spirits of childhood (*chung-sri*)¹³ will rise up or not (*chung-sri langs-ma langs*); and whether the malign goblins (*the'u-brang*) and elemental spirits will steal the living expenses or not (*the'u-brang 'byung-po-yis bsris rku-mi rku*). Exemplary chart 10.9 has been prepared in respect of a subject born in the fire dragon year.

10.9 Exemplary chart		
wood v. water = 0/0	earth v. iron = 0 X	earth v. wood = X X
wood v. wood = X	Earth mouse	earth v. wood = X X
	Earth ox	
fire v. earth = 0 X	fire v. earth = 0 X	earth v. iron = 0 X

Now, if the pebble placed in the first of these sectors is white, it will be auspicious; and if it is black, it will be inauspicious for both children and wealth. If the pebble placed in the second sector is white, it will be auspicious; but if it is black, it will be inauspicious for husbands and secure friendships, bringing widowhood. If the pebble placed in the third sector is white, it will be auspicious, but if it is black, there will be many daughters and few sons. If the pebble placed in the fourth sector is white, it will be auspicious for the children and grandchildren, but if it is black, the children and grandchildren will not flourish, and there will be fatalities. If the pebble placed in the fifth sector is white, the number of children will be neither deficient nor excessive, but if it is black it will be inauspicious because a child will be carried off by demons. If the pebble placed in the sixth sector is white, it will be auspicious because the demons haunting the living will not cause harm, but if it is black the children cannot easily be raised, so certain rites of exorcism must be performed enabling the children to develop properly. If the pebble placed in the seventh sector is white, it will be auspicious, but if it is black the treacherous spirits of childhood (*chung-sri*) should be ritually exorcised. Lastly, if the pebble placed in the eighth sector is white, the children will thrive, but if it is black, thread-crosses should be made to counteract the stealthy ingress of malign goblins (*the'u-brang*) and elemental spirits. Lo-chen Dharmasri summarises this chart as follows (*Moonbeams*, f. 18a):

In the seventh [Chinese computational chart named] 'red copper ogress',
Which is utilised for the divination concerning wives and women,
The calculation starts from the fire mouse and fire ox years,
[When the subject has the element wood].¹⁴



Plate 14, fig. 7

Plate 14, fig. 7 (Ms I. f. 1): Copper-red ogress (*zangs-kyi srin-mo dmar*, utilised for divinations concerning wives and women; *White Beryl*, ff. 303b–304a)

whether the golden and turquoise springs will become dry or not (<i>gser-gYu'i chu-mig</i>)	whether a child will slip from the mother's lap or not (<i>ma-yi bang-pa-nas bu shor-ma shor</i>)	whether demons haunting the living will always cause affliction or not (<i>gson-'dre rgyun-du gnod-mi gnod</i>)
<i>skams-ma skams</i>		
whether the cord of the subject's turquoise will break or not (<i>mtsho-gYu lung-thag chad-ma chad</i>)	COPPER-RED OGRESS	whether the treacherous spirits of childhood rise up or not (<i>chung-sri langs-ma langs</i>)
whether the white silk pelmet will hang down or not (<i>dar-dkar sham-bu zags-ma zags</i>)	whether the glorious sun will set at the door or not (<i>dpal-nyi sgo-ru nub-bam ma-nub</i>)	whether the malign goblins and elemental spirits will steal the living expenses or not (<i>the'u-brang 'byung-po-yis bsris rku-mi rku</i>)

8. Golden vajra (*gser-gyi rdo-rje*, *White Beryl*, f. 304a/b)

In the eighth chart, utilised for divinations concerning children, the following eight calculations are sequentially made: whether the children's playground will be empty or not (*byis-pa'i rtse-ra stongs-ma stongs*); whether the life-spirit of the child will be carried off by demons or not (*chung-bla 'dre-yis khyer-ma khyer*); whether the fiery bow and arrow will break or not (*me-mda' me-gzhu chag-ma chag*); whether the

citadel of the lifespan will crumble or not (*tshe-srog mkhar-ba zhig-ma zhig*); whether the dagger of the lifespan will be dislodged or not (*tshe-phur don-ma don*); whether the gods and demons who beset the lifespan will descend or not (*tshe-'dzin lha-bdud-du babs-ma babs*); whether the female spirits (*ma-'dre*) will play their dice-game or not (*ma-'dre cho-lo 'gyed-mi 'gyed*); and whether the treacherous spirits of childhood (*chung-sri*) will arise or not (*chung-sri lang-ma lang*). Exemplary chart 10.10 has been prepared in respect of a subject born in the fire dragon year.

10.10 Exemplary chart

wood v. fire = 0 X	earth v. water = 0 0	earth v. fire = $\frac{0}{00}$
wood v. iron = XX	Iron tiger	earth v. water = 0 0
	Iron hare	
fire v. iron = 0 0	fire v. iron = 0 0	earth v. fire = $\frac{0}{00}$

Now, if the pebble placed in the first of these sectors is white, the pine tree of vitality will flourish and the children's playground will not be empty; but if it is black, it portends that the playground will be empty and there will be few children. If the pebble placed in the second sector is white there will be many children, but if it is black, it portends that rituals should be undertaken to promote the lifespan and ransom the life-spirit from death because it will be inauspicious. If the pebble placed in the third sector is white, it will be auspicious, but if it is black the bow and arrow will be burnt, and one should persevere in virtuous acts. If the pebble placed in the fourth sector is white, it will be auspicious, but if it is black it will be inauspicious for the lifespan in the long term. If the pebble placed in the fifth sector is white, there will be long life free from disease, but if it is black a small child will be fatally injured. If the pebble placed in the sixth sector is white, there will be longevity free from ill-health, protected by the lifelong companion gods (*'go-lha*), but if it is black the gods and demons will descend to seize the lifespan, so that prayers and ablutions should be made, along with rites of reparation and confession. If the pebble placed in the seventh sector is white, it will be auspicious, indicating harmony between mother and child. However, if it is black, it will be inauspicious so that rites to avert the demons and imprecatory goddesses (*ma-mo*) who beset the living should be undertaken. Lastly, if the pebble placed in the eighth sector is white, it will be easy to raise children, and there will be happiness. If it is black, however, rites should be performed to exorcise the treacherous spirits of childhood (*chung-sri*). Lo-chen Dharmasri summarises this chart as follows (*Moonbeams*, f. 18b):

In the first [Tibetan computational chart named] 'five-pronged golden vajra',
Which is utilised for the divination concerning babies,
The calculation starts from the earth tiger and hare years,
[When the subject has the element wood].¹⁵

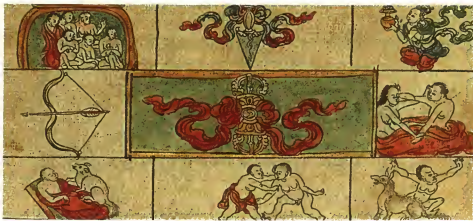


Plate 14, fig. 8

Plate 14, fig. 8 (Ms I. f. 1): Golden vajra (*gser-gyi rdo-rje*, utilised for divinations concerning children; *White Beryl*, f. 304a/b)

whether the citadel of the lifespan will crumble or not (<i>tshe-srog mkhar-ba zhig-ma zhig</i>)	whether the dagger of the lifespan will be dislodged or not (<i>tshe-phur don-ma don</i>)	whether the gods and demons who beset the lifespan will descend or not (<i>tshe-'dzin lha-bdud-du babs-ma babs</i>)
whether the fiery bow and arrow will break or not (<i>me-mda 'me-gzu chag-ma chag</i>)	FIVE-PRONGED GOLDEN VAJRA	whether the female spirits will play their dice-game or not (<i>ma-'dre cho-lo 'gyed-mi 'gyed</i>)
whether the life-spirit of the child will be carried off by demons or not (<i>chung-bla 'dre-yis khyer-ma khyer</i>)	whether the children's playground will be empty or not (<i>byis-pa'i rtse-d-ra stongs-ma stongs</i>)	whether the treacherous spirits of childhood will arise or not (<i>chung-sri lang-ma lang</i>)

9. Talking parrot (*smra-mkhan ne-tso*; *White Beryl*, f. 304b)

In the ninth chart, utilised for divinations concerning young girls, the following eight calculations are sequentially made: whether the spindling yard will be empty of woollen threads or not (*'phong-ra'i bal-skud stongs ma-stongs*); whether the radiance of the turquoise necklace will fade or not (*ske-gYu'i bkrag-mdangs yal ma-yal*); whether the hollyhock will be blighted by frost or not (*ha-lo sad-kyis khyer ma-khyer*); whether the silver-white mirror will be cracked or not (*dngul-dkar me-long rdol ma-rdol*); whether the splendour of brocade clothing will fade or not (*dar-zab gos-kyi mdangs-dag yal ma-yal*); whether the subject will be deprived of her gold and turquoise head ornaments or not (*gser-gYu'i mgo-rgyan bral ma-bral*); whether the string of the conch necklace will be broken or not (*dung-'phreng thag-pa chad ma-chad*), and whether the eye of the neck-ornament will be damaged or not (*ske-rgyan 'phrul-mig bol ma-bol*). Exemplary chart 10.11 has been prepared in respect of a subject born in the fire dragon year.

10.11 Exemplary chart

wood v. water = $\frac{0}{00}$	earth v. earth = 0	earth v. earth = 0
wood v. wood = X	Water dragon	earth v. earth = 0
	Water snake	
fire v. water = XX	fire v. water = XX	earth v. wood = XX

Now, if the pebble placed in the first of these sectors is white, it will be auspicious; but if it is black, it portends that there will be unwanted sorrows in the sectors of ill-health and elderly maternal relatives. If the pebble placed in the second sector is white, the

subject will remember her parents' kindness with great gratitude. If it is black, however, it portends frailty and ill-health, but one should persevere with specific ritual charms (*gto*). If the pebble placed in the third sector is white, it will be auspicious, but if it is black there will be defamation and obstacles, for which reason ritual services should be undertaken. If the pebble placed in the fourth sector is white the mirror will be uncracked, but if it is black it will be inauspicious for males. If the pebble placed in the fifth sector is white, there will be good auspices in the sector of the father and brother (*pha-ming*), but if it is black this same sector will be inauspicious, requiring special rites to be performed. If the pebble placed in the sixth sector is white, it will be auspicious, but if it is black, the subject will be befriended by her parents for only a short time, and it will be inauspicious for lasting friendships. However, appropriate rites of aversion may help. If the pebble placed in the seventh sector is white, it will be auspicious, but if it is black it will be inauspicious for the lifespan. Lastly, if the pebble placed in the eighth sector is white all will be well, but if it is black it will be inauspicious for elderly female relatives, requiring perseverance in rites of aversion. Lo-chen Dharmasrī summarises this chart as follows (*Moonbeams*, f. 18b):

In the second [Tibetan computational chart named] 'talking parrot',
Which is utilised for the divination concerning young girls,
The calculation starts from the iron dragon and iron snake years,
[When the subject has the element wood].¹⁶



Plate 14, fig. 9

Plate 14, fig. 9 (Ms I: f. 1). Talking parrot (*smra-mkhan ne-tso*, utilised for divinations concerning young girls, *White Beryl*, f. 304b)

whether the silver white mirror will be cracked or not (<i>dingul- dkar me-long rdol ma-rdol</i>)	whether the splendour of the brocade clothing will fade or not (<i>dur-zab gos-kyi mdangs- dag yal ma-yal</i>)	whether the subject will be deprived of her gold and turquoise head ornaments or not (<i>gser-gYu'i mgo-rgyan bral ma-bral</i>)
whether the hollyhock will be blighted by frost or not (<i>ha-lo sad-kyis khyer ma-khyer</i>)	TALKING PARROT	whether the string of the conch necklace will be broken or not (<i>dung-'phrang thag-pa chad ma-chad</i>)
whether the radiance of the turquoise necklace will fade or not (<i>ske-gYu'i bkrag-mdangs yal ma-yal</i>)	whether the spindling yard will be empty of wooden threads or not (<i>'phang-ra'i bal-skud stongs ma-stongs</i>)	whether the clasp of the waistbelt will be slack or not (<i>ske-rgyan 'phrul-mig bol ma-bol</i>)

10. Nine-sectored palace (*pho-brang gling-dgur*, *White Beryl*, ff. 304b–305a)

In the tenth chart, utilised for divinations concerning retainers, subjects and servants, the following eight calculations are sequentially made: whether the bow and its five arrows will be lost or not (*mda'-lnga gzhu-gcig shor ma-shor*); whether servants will be deceived by demons or not (*bran-gYog bdud-kyis bslus ma-bslus*); whether close friends will become inimical thieves or not (*zla-grogs mtshang-rkun byed mi-byed*); whether the yoke of misfortune can be borne or not (*byur-gyi gnya'-shing 'khur mi-'khur*); whether the mountain of misfortune will be borne or not (*byur-ri phang-pa-yis 'deg mi-'deg*); whether the blackest of misfortunes can be borne or not (*byur-rkyal nag-po 'khur mi-'khur*); whether the pathways of misfortune can be trodden or not (*byur-lam nag-po 'grim mi-'grim*); and whether the discord of female demons will ingress or not (*bdud-mo'i dbyen-kha zhugs ma-zhugs*). Exemplary chart 10.12 has been prepared in respect of a subject born in the fire dragon year.

10.12 Exemplary chart

wood v. fire = 0 X	earth v. wood = XX	earth v. iron = 0 X
wood v. iron = XX	Wood horse	earth v. fire = $\frac{0}{00}$
	Wood sheep	
fire v. wood = $\frac{0}{00}$	fire v. wood = $\frac{0}{00}$	earth v. earth = 0

Now, if the pebble placed in the first of these sectors is white, it will be auspicious; but if it is black, the subjects and retainers will be discordant and blood feuds will ensue. If the pebble placed in the second sector is white it will be auspicious, but if it is black, it portends that intimate thoughts might be disclosed. If the pebble placed in the third sector is white, servants and retainers will prosper, but if it is black, friends may be bribed. If the pebble placed in the fourth sector is white, merits and wealth will increase. If it is black, however, it will be inauspicious, so that rites to promote prosperity should be undertaken. If the pebble placed in the fifth sector is white, it will be auspicious, but if it is black, rituals to counter misfortune and promote prosperity should be undertaken. If the pebble placed in the sixth sector is white, all will be well, but if it is black, human misfortunes will fall upon the subject. If the pebble placed in the seventh sector is white, all will be well, but if it is black, there will be various false accusations. Lastly, if the pebble placed in the eighth sector is white, the female demons will not ingress, but if it is black, they will provoke discord and deplete wealth. Lo-chen Dharmasrī summarises this chart as follows (*Moonbeams*, f. 18b):

In the third [Tibetan computational chart named] 'nine-sectored palace',
Which is utilised for the divination concerning retainers, subjects and servants,
The calculation starts from the water horse and water sheep years,
[When the subject has the element wood].¹⁷



Plate 14, fig. 10

Plate 14, fig. 10 (Ms I. f. 1): Nine-sectored palace (*pho-brang gling-dgur*, utilised for divinations concerning retainers, subjects and servants; *White Beryl*, ff. 304b–305a)

whether the yoke of misfortune can be borne or not (<i>byur-gyi</i> <i>gnya'-shing 'khur mi-'khur</i>)	whether the mountain of misfortune will be borne or not (<i>byur-ni phang-pa-yis 'deggs</i> <i>mi-'deggs</i>)	whether the blackest of misfortunes can be borne or not (<i>byur-rkyal nag-po 'khur mi-'khur</i>)
whether close friends will become inimical thieves or not (<i>zla-grogs mtshang-rkun byed</i> <i>mi-byed</i>)	NINE-SECTORED PALACE	whether the pathways of misfortune can be trodden or not (<i>byur-lam nag-po 'grim mi-'grim</i>)
whether servants will be deceived by demons or not (<i>bran-g'fog bdud-kyas bslus</i> <i>ma-bslus</i>)	whether the bow and its five arrows will be lost or not (<i>mda'-</i> <i>linga gchu-gcig shor ma-shor</i>)	whether the discord of female demons will ingress or not (<i>bdud-mo' dbyen-kha zhugs</i> <i>ma-zhugs</i>)

11. Supreme horse (*rta-mchog rin-chen*, *White Beryl*, f. 305a/b)

In the eleventh chart, utilised for divinations concerning horses, donkeys and mules, the following eight calculations are sequentially made: whether the golden bridle will slip from the mouth or not (*gser-srab kha-nas shor ma-shor*); whether the agate tethering peg will be dislodged or not (*mchod-phur gnam-du yar ma-yar*); whether the golden saddle will slip down or not (*gser-sga rhab-tu lhung ma-lhung*); whether the hairs of the mane will fall out or not (*ltag-tshar spu-ni bud ma-bud*); whether the turquoise halter will become loose or not (*rta-rgyan rgyab-nas bud ma-bud*); whether the mane and tail of the thoroughbred steed (*'do-chen*) will sag or not (*'do-chen ze-mjug zags ma-zags*), and whether the horse's neck ornaments will be stolen or not (*dom-dom rkun-mas brkus ma-brkus*). Exemplary chart 10.13 has been prepared in respect of a subject born in the fire dragon year.

10.13 Exemplary chart

wood v. water = $\frac{0}{0}0$	earth v. fire = 0 X	earth v. water = 0 0
wood v. wood = X	Fire monkey	earth v. wood = XX
	Fire bird	
fire v. fire = X	fire v. fire = X	earth v. iron = 0 X

Now, if the pebble placed in the first of these sectors is white, the ancestral horse herds will thrive; but if it is black it will be inauspicious. If the pebble placed in the second sector is white, the lifespan of a stallion will be secure. If it is black, however, it will be inauspicious. If the pebble placed in the third sector is white, it will be auspicious, but if it is black, king spirits will always afflict the horses, therefore a horse effigy and king spirit thread-cross should be cast out. If the pebble placed in the fourth sector is white, it will be auspicious, but if it is black, prosperity and good luck will be diminished, for which reason the *gYang-skyabs* which promotes the good luck of horses should be recited. If the pebble placed in the fifth sector is white, it will be auspicious, and if it is black, all will be well for white and bay horses but it will be inauspicious for roans. If the pebble placed in the sixth sector is white, it will be auspicious, but if it is black the saddle-carpet will slip off, and one will ride bareback, for which reason the *dhāraṇī* for horses should be recited and a horse effigy made. If the pebble placed in the seventh sector is white it will be auspicious, but if it is black, one should beware of diseases. Lastly, if the pebble placed in the eighth sector is white all will be well, but if it is black the good luck of the horse will diminish, requiring the ritual which attracts good luck for horses to be performed. Lo-chen Dharmaśrī summarises this chart as follows (*Moonbeams*, ff. 18b–19a):

In the fourth [Tibetan computational chart named] 'precious supreme horse',

Which is utilised for the divination concerning horses, donkeys and mules,

The calculation starts from the wood bird and wood monkey years,

[When the subject has the element wood].¹⁸

Plate 14, fig. 11 (Ms I. f. 1): Supreme horse (*rta-mchog rin-chen*, utilised for divinations concerning horses, donkeys and mules; *White Beryl*, f. 305a/b)

Plate 14, fig. 11

whether the hairs of the mane will fall out or not (<i>ltag-tshar</i> <i>spu-ni bud ma-bud</i>)	whether the turquoise halter will become loose or not (<i>gyu-mthur a-lung bol ma-bol</i>)	whether the ornate saddle carpet will slip off or not (<i>rta-rgyan</i> <i>rgyab-nas bud ma-bud</i>)
whether the golden saddle will slip down or not (<i>gser-sga</i> <i>rhab-tu lhung ma-lhung</i>)	SUPREME HORSE	whether the ' <i>do-chen</i> steed's mane and tail will sag or not (<i>'do-chen</i> <i>ze-mjug zags ma-zags</i>)
whether the agate tethering peg will be dislodged or not (<i>mchod-phur gnam-du yar</i> <i>ma-yar</i>)	whether the golden bridle will slip from the mouth or not (<i>gser-</i> <i>srab kha-nas shor ma-shor</i>)	whether the horse's neck ornaments will be stolen or not (<i>dom-dom</i> <i>rkun-mas brkus ma-brkus</i>)

12. [Blue-horned] wild yak of the north (*byang-kha'i 'brong-chung*, *White Beryl*, ff. 305b–306a)

In the twelfth chart, utilised for divinations concerning animals with cleft hooves, the following eight calculations are sequentially made: whether the flanks of the divine yak will sag down or not (*lha-gYag dkar-po 'dabs-nas zags ma-zags*); whether the good luck of the divine grey '*bri* will diminish or not (*lha-'bri zil-gYang nyams ma-nyams*); whether the line of prosperous sheep will be broken or not (*gYang-lug star-thag chad ma-chad*); whether the ogre-like goats will be pursued by jackals and wolves or not (*srin-ra 'phar-spyang-gis ded ma-ded*);

whether the milch cows will be dry or not (*'dod-'jo'i ba-mo bskams ma-bskams*); whether the golden nose-ring of the turquoise hybrid cow will be cast off or not (*gY'u-mdzo'i gser-sna bud ma-bud*); whether the curd container will leak or not (*zho-zom zhabs-nas rdol ma-rdol*); and whether the butter of prosperity will be spilled or not (*gYang-mar rbab-la shor ma-shor*). Exemplary chart 10.14 has been prepared in respect of a subject born in the fire dragon year.

10.14 Exemplary chart

wood v. fire = 0 X	earth v. earth = 0	earth v. earth = 0
wood v. iron = X X	Earth dog	earth v. water = 0 0
	Earth pig	
fire v. earth = 0 X	fire v. earth = 0 X	earth v. fire = 0 0

Now, if the pebble placed in the first of these sectors is white, it will be auspicious; but if it is black, it portends that wealth will be squandered as it is made – but it will help if the *nor-phyugs-kyi gta'-sdoms* rite is performed to attract good luck. If the pebble placed in the second sector is white it will be auspicious for riding steers (*bzhon-phyogs*), but if it is black, cattle will be lost and prosperity diminished. Therefore, rites and recitations should be undertaken to protect good luck and prosperity. If the pebble placed in the third sector is white, it will be auspicious, but if it is black the good luck of sheep will diminish, requiring the recitation of the *dhāraṇī* for sheep and the casting out of a sheep effigy. If the pebble placed in the fourth sector is white, goats will thrive, but if it is black it will be inauspicious in that goats are pursued by jackals and wolves, requiring goat effigies to be made, and carried to all directions, particularly the west. If the pebble placed in the fifth sector is white, it will be auspicious for food, property, treasures and resources, but if it is black, the milk will come to an end, and the milch cows will shortly die. However, the outcome will be auspicious if the rites for attracting the good luck of cows are performed. If the pebble placed in the sixth sector is white, it will be auspicious, but if it is black, it will be inauspicious. If the pebble placed in the seventh sector is white, it indicates good auspices in that the curd will not be carried off by demons. If it is black, however, these demons will ingress and require purification. Lastly, if the pebble placed in the eighth sector is white, it will be auspicious, indicating that the lumps of butter are not spilled. If it is black, however, good luck will diminish, and rites must be performed to reverse this. Lo-chen Dharmasrī summarises this chart as follows (*Moonbeams*, f. 19a):

In the fifth [Tibetan computational chart named] 'blue-horned wild yak of the north',
Which is utilised for the divination concerning animals with cleft hooves,
The calculation starts from the fire dog and fire pig years,
[When the subject has the element wood].¹⁹

Plate 14, fig. 12 (Ms I. f. 1): [Blue-horned] Wild yak of the north (*byang-kha'i 'brong-chung*, utilised for divinations concerning animals with cleft hooves; *White Beryl*, ff. 305b–306a)



Plate 14, fig. 12

whether the ocre-like goats will be pursued by jackals and wolves or not (<i>srin-ra 'phar-spyang-gis ded ma-ded</i>)	whether the milch cows will be dry or not (<i>'dod-'jo'i ba-mo bskams ma-bskams</i>)	whether the golden nose-ring of the turquoise hybrid cow will be cast off or not (<i>gYu-mdzo'i gser-sna bud ma-bud</i>)
whether the line of prosperous sheep will be broken or not (<i>gYang-lug star-thag chad ma-chad</i>)	BLUE-HORNED WILD YAK OF THE NORTH	whether the curd container will leak or not (<i>zho-zom zhabs-nas rdol ma-rdol</i>)
whether the good luck of the divine 'bri will diminish or not (<i>'bri-zil gYang nyams ma-nyams</i>)	whether the flanks of the divine yak will sag down or not (<i>'tha-gYang dkar-po 'dabs-nas zags ma-zags</i>)	whether the butter of prosperity will be spilled or not (<i>gYang-mar rtab la shor ma-shor</i>)

13. Golden [treasure] vase (*gser-gyi bum-pa*; *White Beryl*, f. 306a/b)

In the thirteenth chart, utilised for divinations concerning compatible spouses, the following eight calculations are sequentially made: whether the vase of longevity will slip from the hand or not (*bza'-mi gnyis-kyi lag-nas tshe-yi bum-pa shor ma-shor*); whether the flow of the water of life will be interrupted or not (*tshe-chu rked-pa chad ma-chad*); whether one will be engulfed by the darkness of hatred or not (*zhe-sdang rum-du zhugs ma-zhugs*); whether one will be tainted by bad reputation or not (*mi-khas 'du-bral byed mi-byed*); whether contaminated food will be consumed or not (*zas-log-khong-du song ma-song*); whether the mountain of suffering must be scaled or not (*sdug-gi ri-bo 'dzeg mi-'dzeg*); whether the way back will be blocked or not (*slar-log rgya-yis btab ma-btab*); and whether treacherous spirits of childhood (*chung-sri*) ingress through the cervix or not (*chung-sri mngal-sgor zhugs ma-zhugs*). Exemplary chart 10.15 has been prepared in respect of a subject born in the fire dragon year.

10.15 Exemplary chart

wood v. water = 0 0	earth v. iron = 0 X	earth v. wood = X X
wood v. wood = X	Iron mouse	earth v. iron = 0 X
	Iron ox	
fire v. iron = 0 0	fire v. iron = 0 0	earth v. water = 0 0

Now, if the pebble placed in the first of these sectors is white, it will be auspicious; but if it is black, it portends that the vitality element will suddenly be exposed to obstacles, and the rite for attainment of longevity (*tshe-sgrub*) should be performed. If the pebble placed in the

second sector is white it will be auspicious, but if it is black, it portends that the marital friendship will be short-lived, but it will help if the specified recitations are made. If the pebble placed in the third sector is white, the spouses will be compatible and loving; if it is black, however, one should beware a previous unhappy outcome. If the pebble placed in the fourth sector is white it will be auspicious; and if it is black, rampant rumours should be contained. If the pebble placed in the fifth sector is white, it will be auspicious, but if it is black it will be inauspicious for food, medicine and cooked dishes. If the pebble placed in the sixth sector is white, it will be auspicious for the provider, but if it is black there will be sorrows, divorce and loss of hair, requiring counteractive rites and recitations to be made. If the pebble placed in the seventh sector is white, it will be auspicious, but if it is black there will be wrong turnings and hardships, which can be borne if the parental grandparents and other relatives move abroad. Lastly, if the pebble placed in the eighth sector is white, children will thrive, but if it is black, children will be isolated and die accidentally, so it will be important to exorcise the treacherous spirits of childhood (*chung-sri*). Lo-chen Dharmaśrī summarises this chart as follows (*Moonbeams*, f. 19a):

In the sixth [Tibetan computational chart named] 'treasure vase',
Which is utilised for the divination concerning compatible spouses,
The calculation starts from the earth mouse and earth ox years,
[When the subject has the element wood].²⁰



Plate 14, fig. 13

Plate 14, fig. 13 (Ms I. f. 1): Golden [treasure] vase (*gser-gyi bum-pa*), utilised for divinations concerning compatible spouses; *White Beryl*, f. 306a/b)

whether one will be tainted by bad reputation or not (<i>mi-khas 'du-bral byed mi-byed</i>)	whether contaminated food will be consumed or not (<i>zas-log khong-du song ma-song</i>)	whether the mountain of suffering must be scaled or not (<i>sdug-gi ri-bo 'dreg mi-'dreg</i>)
whether one will be engulfed by the darkness of hatred or not (<i>zhe-sdang rum-du zhugs ma-zhugs</i>)	GOLDEN [TREASURE] VASE	whether the way back will be blocked or not (<i>slar-log rgya-yis btab ma-btab</i>)
whether the flow of the water of life will be interrupted or not (<i>lshe-chu rked-pa chad ma chad</i>)	whether the vase of longevity will slip from the hand or not (<i>bza-'mi gnyis-kyl lag-nas lshe -yi bum-pa shor ma-shor</i>)	whether treacherous spirits of childhood ingress through the cervix or not (<i>chung-sri mingal-sgor zhugs ma-zhugs</i>)

14. Peacocks [with crossed necks] (*rgya-yi rma-bya*; *White Beryl*, f. 306b–307a)

In the fourteenth chart, utilised for divinations concerning the time for marriage and the bride's departure, the following eight calculations are sequentially made: whether the mountain of the bride's destiny will be burnt by the fire of existence or not (*bag-ma'i dbang-ri srid-pa'i me-la shor ma-shor*); whether the direction of the bride's departure will be mistaken or not (*bag-ma'i 'gro-phyogs-rnams log-gam ma-log*); whether the radiance of the gold and turquoise ornaments will fade or not (*gser-gTu'i bkrag-mdangs yal ma-yal*); whether the brocade pelmets will droop downwards or not (*dar-zab sham-bu zags ma-zags*); whether the hill of the elder brother, behind the scene, will be auspicious or not (*pha-ming rgyab-ri bzang mi-bzang*); whether an excellent house will be constructed at the domicile or not (*'dug-sar dpal-khyim phub ma-phub*); whether their excellent food will be acquired by an enemy or not (*dpal-zas dgra-la shor ma-shor*); and whether empty rumours will be spread or not (*mi-khas stong-gle ng byas ma-bya*). Exemplary chart 10.16 has been prepared in respect of a subject born in the fire dragon year.

10.16 Exemplary chart

wood v. fire = 0 X	earth v. water = 0 0	earth v. fire = 0 0
wood v. iron = X X	Water tiger	earth v. fire = 0 0
	Water hare	
fire v. water = X X	fire v. water = X X	earth v. earth = 0

Now, if the pebble placed in the first of these sectors is white, it will be auspicious; but if it is black, it portends sorrows and great dangers in the sector of the elder brother, and consequently specific rites should be performed. If the pebble placed in the second sector is white, it will be auspicious because the direction of the bride's departure will not harm the goddesses of the snow peaks (*bstan-ma*). If it is black, however, it portends the reverse. If the pebble placed in the third sector is white, all will be well, but if it is black, demons will beset the bride. If the pebble placed in the fourth sector is white, it will be auspicious, but if it is black it will be inauspicious for both the bride and the householder. If the pebble placed in the fifth sector is white, the background hill symbolising the elder brother will not crumble, but if it is black, the hill will crumble, the elder brother will decline and there will be little benefit, therefore rites that secure the vitality element should be undertaken. If the pebble placed in the sixth sector is white, it will be auspicious for the domicile, but if it is black it will be inauspicious because no excellent house will be built. Therefore, rites exorcising misfortune and promoting prosperity should be undertaken. If the pebble placed in the seventh sector is white, it will be auspicious, but if it is black it will be inauspicious as the subject's share of food will be lost to an enemy, particularly in the latter part of life. An appropriate protective amulet should be worn. Lastly, if the pebble placed in the eighth sector is white there will be no doubts arising from ill rumour, but if it is black such rumours will be rife, requiring the performance of rites which exorcise and avert rumours and bad reputation. Lo-chen Dharmaśrī summarises this chart as follows (*Moonbeams*, f. 19a):

In the seventh [Tibetan computational chart named] 'peacocks' crossed necks',
Which is utilised for the divination concerning the bride's departure,
The calculation starts from the iron tiger and hare years [when the subject has the element wood].²¹



Plate 14, fig. 14

Plate 14, fig. 14 (Ms I: f. 1). Peacocks with crossed necks (*rgya-yi rma-bya*, utilised for divinations concerning the time for marriage and the bride's departure; *White Beryl*, f. 306b–307a)

whether the brocade pelmets will droop downwards or not (<i>dar-zab sham-bu zags ma-zags</i>)	whether the hill of the elder brother, behind the scene, will be auspicious or not (<i>pha-ming ma-zags</i>)	whether an excellent house will be constructed at the domicile or not (<i>'dug-sar dpal-khyim phub ma-phut</i>)
whether the radiance of the gold and turquoise ornaments will fade or not (<i>gser-gYu'i bkrag-mdangs yal ma-yal</i>)	PEACOCKS [WITH CROSSED NECKS]	whether their excellent food will be acquired by an enemy or not (<i>dpal zas dgra-la shor ma-shor</i>)
whether the direction of the bride's departure will be mistaken or not (<i>bag-ma'i 'gro-phyogs marns log gam ma-log</i>)	whether the mountain of the bride's destiny will be burnt by the fire of existence or not (<i>bag ma'i dbang ri srid-pa'i me-la shor-ma-shor</i>)	whether empty rumours will be spread or not (<i>mi-khas stong-glang byas ma-bya</i>)

15. Chinese temple roof [garuḍa gargoyle] (*lha-khang rgya-phibs*; *White Beryl*, f. 307a/b)

In the fifteenth chart, utilised for divinations concerning households and land, the following eight calculations are sequentially made: whether the turquoise-coloured hen will ascend the silver pathway from the north or not (*gYu-yi bya-de byang-nas dngul-lam zhugs ma-zhugs*); whether a royal palace will be built in the north-east or not (*byang-shar rgyal-po'i pho-brang btab ma-btab*); whether a temple will be surmounted by a garuḍa gargoyle in the east or not (*shar-nas lha-khang khyung-mgos non ma-non*); whether a demonic black whirlwind will arise from the south-east or not (*shar-lho-nas bdud-rlung nag-po lang ma-lang*); whether the tree of prosperity will flourish or not on a mountain in the south (*lho-nas ri-la gYang-shing rgyas ma-rgyas*); whether the sunny and shady sides of the valley will be reversed from the south-west or not (*lho-nub-nas gdags-sribs phyogs-ni log ma-log*); whether the black pathway to death will open or not from the west (*nub-nas gshin-lam nag-po bye ma-bye*); and whether worms will or will not creep as far as the neck from the north-west (*rlung-nas sa-srin gnya'-yan-gyi 'dur ma-'dur*). Exemplary chart 10.17 has been prepared in respect of a subject born in the fire dragon year.

10.17 Exemplary chart		
wood v. water = $\frac{0}{00}$	earth v. earth = 0	earth v. earth = 0
wood v. wood = X	Wood dragon	earth v. wood = XX
	Wood snake	
fire v. earth = $\frac{0}{00}$	fire v. earth = $\frac{0}{00}$	earth v. iron = 0 X

Now, if the pebble placed in the first of these sectors is white, it will be auspicious for the household; but if it is black and the hen runs downwards, it portends great inauspices in the household sector. If the pebble placed in the second sector is white it will be auspicious because no palace will be built in the north-east. If it is black, however, it portends the reverse, and so specified rites should be undertaken and specified thread-crosses made. If the pebble placed in the third sector is white, it will be auspicious, but if it is black the reverse will apply, requiring positive rites to be undertaken. If the pebble placed in the fourth sector is white, all will be well, but if it is black it will be inauspicious, and stūpas or temples should be built. If the pebble placed in the fifth sector is white, it will be auspicious, but if it is black it will be inauspicious and can only be slightly ameliorated by performing protective rites which attract good luck and prosperity. If the pebble placed in the sixth sector is white, all will be well, but if it is black, the reversal of sun and shade will be inauspicious for land-owners and householders. If the pebble placed in the seventh sector is white, it will be auspicious because the pathway of death will not open from the west. If it is black, however, it will be inauspicious for children, requiring special rites to be performed. Lastly, if the pebble placed in the eighth sector is white, all will be well, but if it is black, the earthworms will reach the neck of the deceased, indicating that the tomb will be exposed. Appropriate rites of aversion and exorcism should be performed. Lo-chen Dharmasri summarises this chart as follows (*Moonbeams*, f. 18a):

In the eighth [Chinese computational chart named] 'temple roof garuḍa gargoyle',
Which is utilised for the divination concerning households and land,
The calculation starts from the water dragon and snake years [when the subject has the element wood].²²



Plate 14, fig. 15

Plate 14, fig. 15 (Ms I: f. 1). Chinese temple roof [garuḍa gargoyle] (*lha-khang rgya-phibs*; utilised for divinations concerning households and land; *White Beryl*, f. 307a/b)

whether a demonic black whirlwind will arise from the south-east or not (<i>me-nas bdud- rlung nag-po lang ma-lang</i>)	whether the tree of prosperity will flourish or not on a mountain in the south (<i>lho-nas ri-la gYang- shing rgyas ma-rgyas</i>)	whether the sunny and shady sides of the valley will be reversed from the south-west or not (<i>lho-nub-nas gdags-sribs phyogs-ni log ma-log</i>)
whether a temple will be sur- mounted by a garuḍa gargoyle in the east or not (<i>shar-nas lha- khang khyung-mgos non ma-non</i>)	CHINESE TEMPLE ROOF [GARUḌA GARGOYLE]	whether the black pathway to death will open or not from the west (<i>nub-nas gshin-lam nag-po bye ma-bye</i>)
whether a royal palace will be built in the north-east or not (<i>byang-shar rgyal-po'i pho- brang btab ma-btab</i>)	whether the turquoise-coloured hen will ascend the silver pathway from the north or not (<i>gYu-yi bya-de byang-nas dngul-lam zhugs ma-zhugs</i>)	whether worms will or will not creep as far as the neck from the north- west (<i>rlung-nas sa-srin gnya'-yan- gyi 'dur ma-'dur</i>)

16. Eight-sectored golden estate (*gling-brgyad gser-gyi sa-gzh̄*, *White Beryl*, f. 307b)

In the sixteenth chart, utilised for divinations concerning good and bad estates, the following eight calculations are sequentially made; whether the estate will be secure, and of good or bad quality (*gz̄hi-de brling-zhing bzang mi-bzang*); whether trees will flourish or not on the mountain of excellent merit (*bzang-ri-la ljon-shing rgyas mi rgyas*); whether the geomantic survey of castles and houses is of good or bad quality (*mkhar-khang sa-dmigs bzang mi-bzang*); whether the growth of grain will be abundant or not (*'bru-yi skye-'khrungs rgyas mi-rgyas*); whether there will be a geomantic clash between rock and mountain or not (*sgron-brag sgron-ri 'thab mi-'thab*); whether sunbeams will be cut off by a mountain or not (*nyi-lam ri-yis chod ma-chod*); whether vales of clover will be swept away or not (*srad-lung phyags-ma-yis bt̄ab ma-bt̄ab*); and whether the sunny and shady sides of the valley will be reversed or not (*gdags-sribs phyogs-ni log ma-log*). Exemplary chart 10.18 has been prepared in respect of a subject born in the fire dragon year.

10.18 Exemplary chart

wood v. fire = 0 X	earth v. wood = X X	earth v. iron = 0 X
wood v. iron = X X	Fire horse	earth v. earth = 0
	Fire sheep	
fire v. fire = X	fire v. fire = X	earth v. wood = X X

Now, if the pebble placed in the first of these sectors is white, the estate will be secure and there will be extensive merits; but if it is black, it will be inauspicious, requiring rituals to promote merit. If the pebble placed in the second sector is white, the trees of food and property will flourish on the mountain of merit; but if it is black, the trees of good resource will wither and it will be inauspicious for the sector of merit. If the pebble placed in the third sector is white, the geomantic survey will be excellent, enhancing merits and wealth; but if it is black the survey will be inauspicious for the household, so that ritual charms (*gto*) pertaining to the spirit lords of the soil should be offered. If the pebble placed in the fourth sector is white, the agricultural land will be excellent for growing grain. However, if it is black the land will produce grains of poor quality. If the pebble placed in the fifth sector is white, there will be no geomantic clash of rock and mountain; but if it is black, merits will be reduced somewhat, and it will help if a stūpa is constructed. If the pebble placed in the sixth sector is white, it will be auspicious, but if it is black, the interruption of the sunbeams will generate hostilities against older women, and there will be poverty. If the pebble placed in the seventh sector is white, it will be auspicious since the clover will not be swept away, but if it is black, it will be inauspicious for food and property. Lastly, if the pebble placed in the eighth sector is white, it will be auspicious, but if it is black it will be the reverse, so that the door should face the subject's room or that of the subject's mother. Lo-chen Dharmasrī summarises this chart as follows (*Moonbeams*, f. 18a):

In the ninth [Chinese computational chart named] 'household entrance',
Which is utilised for the divination concerning good and bad estates,
The calculation starts from the wood horse and wood sheep years,
[When the subject has the element wood].²³

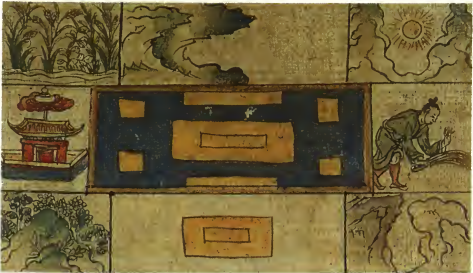


Plate 14, fig. 16

Plate 14, fig. 16 (Ms f. 2): Eight-sectored golden estate (*gling-brgyad gser-gyi sa-gzh̄*), utilised for divinations concerning good and bad estates; *White Beryl*, f. 307b)

whether the growth of grain will be abundant or not (<i>'bru-yi skye-'khrungs rgyas mi-rgyas</i>)	whether there will be a geomantic clash between rock and mountain or not (<i>sgron-brag sgron-ri 'thab mi-'thab</i>)	whether sunbeams will be cut off by a mountain or not (<i>nyi-lam ri-yis chod ma-chod</i>)
whether the geomantic survey of castles and houses is of good or bad quality (<i>mkhar-khang sa-dmigs bzang mi-bzang</i>)	EIGHT-SECTORED GOLDEN ESTATE	whether vales of clover will be swept away or not (<i>srad-lung phyags ma-yis bt̄ab ma-bt̄ab</i>)
whether trees will flourish or not on the mountain of excellent merit (<i>bzang-ri-la ljon-shing rgyas mi rgyas</i>)	whether the estate will be secure, and of good or bad quality (<i>gz̄hi-de brling-zhing bzang mi-bzang</i>)	whether the sunny and shady sides of the valley will be reversed or not (<i>gdags-sribs phyogs-ni log ma-log</i>)

17. Fiery [wish-fulfilling] gemstone (*rin-chen 'od-'bar*, *White Beryl*, ff. 307b–308a)

In the seventeenth chart, utilised for divinations concerning armour, copper household artefacts, and so forth, the following eight calculations are sequentially made: whether the treasury will be filled with gold, silver and riches or not (*bang-mdzod phugs gser-dngul nor-gyis khengs mi-khengs*); whether the house will be excellent or not (*khang-pa bzang mi-bzang*); whether the silk cushion will be high or not (*dar-khri mtho mi-mtho*); whether the lake of butter will be intact or not (*mar-mtsho 'khyil ma-'khyil*); whether the mountain of cheesecake will be piled high or not (*thud-ri spungs ma-spungs*); whether the slate mountain of meat will crumble or not (*sha'i rdza nyil ma-nyil*); whether the wine jar will leak or not (*chang-rdza rdol ma-rdol*); and whether the balls of roasted barley flour (*tsam-pa*) will roll down or not (*zan-rhab shor ma-shor*). Exemplary chart 10.19 has been prepared in respect of a subject born in the fire dragon year.

10.19 Exemplary chart

wood v. water = 0 0	earth v. fire = 0 0	earth v. water = 0 0
wood v. wood = X	Earth monkey	earth v. iron = 0 X
	Earth bird	
fire v. earth = 0 X	fire v. earth = 0 X	earth v. water = 0 0

Now, if the pebble placed in the first of these sectors is white, the treasury will be filled with gold, silver and riches, so that it will be auspicious; but if it is black, it will be inauspicious for the sector of wealth and gemstones. If the pebble placed in the second sector is white, it will be auspicious in that the house will be endowed with lustrous gemstones; but if it is black, it portends there will be no lustrous gemstones, auguring ill for the sector of castles and the sector of dominion. If the pebble placed in the third sector is white, the cushion will be high and it will be auspicious; but if it is black, the seat will be low and one should persevere with ritual services. If the pebble placed in the fourth sector is white, it will be auspicious, but if it is black the lake of butter will evaporate and it will be inauspicious. If the pebble placed in the fifth sector is white, it will be auspicious, but if it is black the mountain of cheesecake will subside and it will be inauspicious. If the pebble placed in the sixth sector is white, it will be auspicious for the sector of dairy products, but if it is black the slate mountain of meat will crumble and it will be inauspicious for livestock. If the pebble placed in the seventh sector is white, it will be auspicious, but if it is black, materials and resources will be exhausted. Lastly, if the pebble placed in the eighth sector is white, all will be well, but if it is black it will be inauspicious for food and wealth in the latter part of one's life. Therefore, appropriate burnt offerings and protective rites that attract good luck should be undertaken to ameliorate the situation. Lo-chen Dharmaśrī summarises this chart as follows (*Moonbeams*, f. 18a):

In the tenth [Chinese computational chart named] 'wish-fulfilling gem',

Which is utilised for the divination concerning armour and copper cooking pots,

The calculation starts from the fire monkey and fire bird years,

[When the subject has the element wood].²⁴



Figure 14, fig. 17

Plate 14, fig. 17 (Ms 1.1.2): Fiery [wish-fulfilling] gemstone (*rin-chen 'od-bar*), utilised for divinations concerning armour, copper household artefacts and so forth; *White Beryl*, ff. 307b–308a)

whether the lake of butter will be intact or not (<i>mar-mtsho</i> 'khyil ma-'khyil)	whether the mountain of cheesecake will be piled high or not (<i>thud-ri spungs ma-spungs</i>)	whether the slate mountain of meat will crumble or not (<i>sha'i rdza</i> <i>nyil ma-nyil</i>)
whether the silk cushion will be high or not (<i>dar-khri mtho</i> <i>mi-mtho</i>)	FIERY [WISH-FULFILLING] GEM	whether the wine jar will leak or not (<i>chang-rdza rdol ma-rdol</i>)
whether the house will be excellent or not (<i>khang-pa</i> <i>bzang mi-bzang</i>)	whether the treasury will be filled with gold, silver and riches or not (<i>bang-mdzod phugs gser</i> <i>-dngul nor-gyis khengs</i> <i>mi-khengs</i>)	whether the balls of roasted barley flour will roll down or not (<i>zan-rbab</i> <i>shor ma-shor</i>)

18. Leafy tree [and spring] (*ljon-shing 'dab-rgyas*; *White Beryl*, f. 308a/b)

In the eighteenth chart, utilised for divinations concerning childbirth, the following eight calculations are sequentially made: whether the spring of existence will become dry or not (*srid-chu bskams ma-bskams*); whether the dagger of existence will be dislodged or not (*srid-phur gnam-la yar ma-yar*); whether the demons of water and fire will cause affliction or not (*me-'dre chu-'dre gnod mi-gnod*); whether the malign goblins (*the'u-brang*) and attachment spirits (*bsen-mo*) will act against sons and husbands or not (*the-bsen bu-khyo byed mi-byed*); whether the ocean of existence will remain intact or not (*srid-kyi rgya-mtsho 'khyil ma-'khyil*); whether king spirits and attachment spirits will perpetually cause harm or not (*rgyal-bsen rgyun-du gnod mi-gnod*); whether the *zhang-'dre* spirits will cause affliction from the west or not (*nub-nas zhang-'dre gnod mi-gnod*); and whether malign goblins and attachment spirits will ingress through the cervix or not (*the-bsen mngal-sgor zhugs ma-zhugs*). Exemplary chart 10.20 has been prepared in respect of a subject born in the fire dragon year.

10.20 Exemplary chart

wood v. fire = 0 X	earth v. earth = 0	earth v. earth = 0
wood v. iron = XX	Iron dog	earth v. fire = 0 0
	Iron pig	
fire v. iron = 0 0	fire v. iron = 0 0	earth v. earth = 0

Now, if the pebble placed in the first of these sectors is white, it will be auspicious; but if it is black, it portends that the spring of existence will evaporate, and it will be inauspicious for all female retainers, requiring appropriate protective amulets to be worn. If the pebble placed in the second sector is white, it will be auspicious; but if it is black, the dagger of existence will be dislodged, making it difficult to raise children, and it will help if rites securing existence are undertaken, along with the thrusting of the ritual dagger. If the pebble placed in the third sector is white, it will be auspicious; but if it is black, the demons of water and fire will cause their afflictions, making it inauspicious for human beings and property. If the pebble placed in the fourth sector is white, all will be well; but if it is black, the malign goblins (*the'u-brang*) and attachment spirits (*bsen-mo*) will ingress into the womb, for which reason it will be inauspicious for children, and appropriate ritual services should be performed. If the pebble placed in the fifth sector is white, it will be auspicious in the sectors of children and property; but if it is black, the ocean of existence will evaporate, requiring perseverance in the rites that exorcise misfortunes and promote wealth. If the pebble placed in the sixth sector is white all will be well, but if it is black the king spirits and attachment spirits will always cause afflictions, requiring the *rgyal-po gzhi-mgyogs dkor-mdos* thread-cross to be made. If the pebble placed in the seventh sector is white it will be auspicious, but if it is black the countryside deities hailing from the maternal uncle's side of the family (*zhang-phyogs yul-'dre*) will constantly cause harm, and it will help if certain ritual charms (*gto*) are made. Lastly, if the pebble placed in the eighth sector is white, it will be auspicious, and if it is black the malign goblins (*the'u-brang*)

and attachment spirits (*bsen-mo*) will penetrate the womb, for which reason rites to stabilise the existence of an unborn child and the *rgyal-mdos* and *the'u-brang skyas-mdos* thread-crosses should be made. Lo-chen Dharmaśrī summarises this chart as follows (*Moonbeams*, f. 18a):

In the eleventh [Chinese computational chart named] 'tree and spring',
Which is utilised for the divination concerning the delivery of children,²⁵
The calculation starts from the earth dog and earth pig years,
[When the subject has the element wood].²⁶



Plate 14, fig. 18

Plate 14, fig. 18 (Ms. I. f. 2): Leafy tree [and spring] (*ljon-shing 'dab-rgyas*; utilised for divinations concerning childbirth; *White Beryl*, f. 308a/b)

whether the malign goblins and attachment spirits will act against sons and husbands or not (<i>the-bsen bu-khyo byed mi-byed</i>)	whether the ocean of existence will remain intact or not (<i>srid-kyi rgya-mtsho 'khyil ma-'khyil</i>)	whether king spirits and attachment spirits will perpetually cause harm or not (<i>rgyal-bsen rgyun-du gnod mi-gnod</i>)
whether the demons of water and fire will cause affliction or not (<i>me-'dre chu-'dre gnod mi-gnod</i>)	LEAFY TREE [AND SPRING]	whether the countryside deities hailing from the maternal uncle's side will cause affliction from the west or not (<i>nub-nas zhang-'dre gnod mi-gnod</i>)
whether the dagger of existence will be dislodged or not (<i>srid-phur gnam-la yar ma-yar</i>)	whether the spring of existence will become dry or not (<i>srid-chu bskams ma-bskams</i>)	whether the malign goblins and attachment spirits will ingress through the cervix or not (<i>the-bsen mngal-sgor zhugs ma-zhugs</i>)

19. Snowcock of ill-omen (*lta-bya gong-mo*; *White Beryl*, ff. 308b–309a)

In the nineteenth chart, utilised for divinations concerning pollution of beneficial temples, the following eight calculations are sequentially made: whether the divine ranks of the male spirits will be broken or not (*pho-lha'i lha-gral chag ma-chag*); whether the gods hailing from the maternal uncle's side²⁷ will roam the human world or not (*zhang-lha mi-yul 'grim mi-'grim*); whether the hostile gods (*dgra-lha*) will descend as demons or not (*dgra-lha bdud-du babs ma-babs*); whether the shoulder-spirits²⁸ will be oppressed by pollution or not (*phrag-lha btsog-gis non ma-non*); whether the countryside gods will be oppressed by enemies or not (*yul-lha dgra-yis non ma-non*); whether the roof-top spirits will be carried off by disputations or not (*rtse-lha gyod-kyis khyer ma-khyer*); whether the male spirits will be widowed or not (*pho-lha yugs-kyis phog ma-phog*); and whether the spirits of vitality²⁹ and the home-spirits will ambush the corpse or not (*srog-lha-dang nang-lha gnyis ro-la 'jab mi-'jab*). Exemplary chart 10.21 has been prepared in respect of a subject born in the fire dragon year.

10.21 Exemplary chart		
wood v. water = 0 0	earth v. iron = 0 X	earth v. wood = X X
wood v. wood = X	Water mouse	earth v. water = 0 0
	Water ox	
fire v. water = X X	fire v. water = X X	earth v. fire = 0 0

Now, if the pebble placed in the first of these sectors is white, it will be auspicious; but if it is black, it portends that the divine ranks of the male-spirits will be broken, and so appropriate counteracting recitations and rituals should be carried out. If the pebble placed in the second sector is white, all will be well; but if it is black, it portends that the spirits hailing from the maternal uncle's side (*zhang-lha*) will roam throughout the human world bringing sorrows upon maternal uncles, for which reason the *dgu-mdos nag-po mgo-gsum* thread-cross should be made. If the pebble placed in the third sector is white, the hostile gods (*dgra-lha*) will grant protection, but if it is black they will descend as demons, so that prayers of supplication to the hostile gods and ritual exorcism of the treacherous hostile spirits (*dgra-srt*) should be undertaken. If the pebble placed in the fourth sector is white, all will be well; but if it is black the shoulder-spirits will be polluted, requiring ablutions, supplicatory prayers, incense offerings and so forth to be performed. If the pebble placed in the fifth sector is white, the countryside gods will offer protection; but if it is black, they will be oppressed by inimical forces, requiring supplicatory prayers, ritual ransom from death, exorcism of the treacherous hostile spirits (*dgra-srt*) and incense offerings to be made. If the pebble placed in the sixth sector is white, all will be well; but if it is black, the spirits of the roof-top prayer-flags will be overwhelmed by disputations, and it will help if supplicatory prayers and incense offerings are made. If the pebble placed in the seventh sector is white, it will be auspicious; but if it is black, the male spirits will be widowed, requiring counteracting rituals to be undertaken. Lastly, if the pebble placed in the eighth sector is white, it will be auspicious, but if it is black the spirits of vitality and the home-spirits will afflict corpses. Therefore, incense offerings and rituals which attract the lifespan principle (*tshe-gugs*) should be performed. Lo-chen Dharmaśrī summarises this chart as follows (*Moonbeams*, f. 18b):

In the twelfth [Chinese computational chart named] 'snowcock of ill-omen',
Which is utilised for the divination concerning the pollution of beneficial temples,
The calculation starts from the iron mouse and ox years,
[When the subject has the element wood].³⁰



Plate 14, fig. 19

Plate 14, fig. 19 (Ms I. f. 2): Snowcock of ill-omen (*lta-bya gong-mq*, utilised for divinations concerning pollution of beneficial temples; *White Beryl*, ff. 308b–309a)

whether the shoulder-spirits will be oppressed by pollution or not (<i>phrag-lha btsog-gis non ma-nor</i>)	whether the countryside gods will be oppressed by enemies or not (<i>yul-lha dgra-yis non ma-nor</i>)	whether the roof-top spirits will be carried off by disputations or not (<i>rtse-lha gyod-khis khyer ma-khyer</i>)
whether the hostile gods will descend as demons or not (<i>dgra-lha bdud-du babs ma-babs</i>)	SNOWCOCK OF ILL-OMEN	whether the male-spirits will be widowed or not (<i>pho-lha yugs-khis phog ma-phog</i>)
whether the maternal uncle spirits will roam the human world or not (<i>zhang-lha mi-yul 'grim mi-'grim</i>)	whether the divine ranks of the male-spirits will be broken or not (<i>pho-lha'i lha-gral chag ma-chag</i>)	whether the spirits of vitality and the home spirits will ambush the corpse or not (<i>srog-lha-dang nang-lha gnyis ro-la 'jab mi-'jab</i>)

20. Black kite (*dur-bya nag-po*; *White Beryl*, f. 309a/b)

In the twentieth chart, utilised for divinations concerning the harmful influence of malignant demons, the following eight calculations are sequentially made: whether male malevolent forces will arise as evil spirits or not (*pho-bdud 'dre-ru langs ma-langs*); whether female malevolent forces will arise as evil spirits or not (*mo-bdud 'dre-ru langs mi-langs*); whether living expenses will be stolen or not (*bsris-la rku mi-rku*); whether king spirits and bewitchers will ingress within the womb or not (*rgyal-'gong mngal-du zhugs ma-zhugs*); whether the ghosts of male murder victims (*gre-bo*) will assault the vitality or not (*gre-bo srog-la rgol mi-rgol*); whether king spirits and bewitchers will steal the life-spirit and lifespan or not (*rgyal-'gong ble-tshe rku mi-rku*); whether the ghosts of male murder victims (*gre-bo*) will be exhausting or not (*gre-bo a-thang chad ma-chad*); and whether the treacherous oath-breaking spirits (*dam-sri*) will haunt the castle or not (*dam-sri rgyal-mkhar chags mi-chags*). Exemplary chart 10.22 has been prepared in respect of a subject born in the fire dragon year.

10.22 Exemplary chart

wood v. fire = 0 X	earth v. water = 0 0	earth v. fire = $\frac{0}{0}0$
wood v. iron = X X	Wood tiger	earth v. earth = 0
	Wood hare	
fire v. wood = $\frac{0}{0}0$	fire v. wood = $\frac{0}{0}0$	earth v. wood = X X

Now, if the pebble placed in the first of these sectors is white, it will be auspicious; but if it is black, the male malevolent forces will arise as evil spirits and it will be inauspicious for males. If the pebble placed in the second sector is white, females will flourish; but if it is black, the female malevolent forces will arise as evil spirits and it will be inauspicious for females. If the pebble placed in the third sector is white, food and property will increase; but if it is black, living expenses will be stolen and bewitchers (*'gong-po*) will arise. If the pebble placed in the fourth sector is white the family line will flourish, but if it is black the bewitchers will penetrate the womb and the family line will not prosper. If the pebble placed in the fifth sector is white the vitality will be secure, but if it is black it will be assaulted by the ghosts of male murder victims (*gre-bo*) who interrupt the lifespan. If the pebble placed in the sixth sector is white it will be auspicious, but if it is black the king spirits and bewitchers will steal the life-spirit. If the pebble placed in the seventh sector is white, all will be well for the subject, but if it is black the subject will be exhausted. Lastly, if the pebble placed in the eighth sector is white it will be auspicious, but if it is black, the royal castle will be haunted. In all such negative cases, the appropriate counteracting rites are prescribed. Lo-chen Dharmasri summarises this chart as follows (*Moonbeams*, f. 18b):

In the thirteenth [Chinese computational chart named] 'black kite',
Which is utilised for the divination concerning the afflictions of harmful demons,
The calculation starts from the water tiger and water hare years,
[When the subject has the element wood].³¹



Plate 14, fig. 20

Plate 14, fig. 20 (Ms I. f. 2): Black kite (*dur-bya nag-po*, utilised for divinations concerning the harmful influence of malignant demons; *White Beryl*, f. 309a/b)

whether king spirits and bewitchers will ingress within the womb or not (<i>rgyal-'gong mngal-du zhugs ma-zhugs</i>)	whether the ghosts of male murder victims will assault the vitality or not (<i>gre-bo srog-la rgol mi-rgol</i>)	whether king spirits and bewitchers will steal the life-spirit and lifespan or not (<i>rgyal-'gong ble-tshe rku mi-rku</i>)
whether living expenses will be stolen or not (<i>bsris-la rku mi-rku</i>)	BLACK KITE	whether the ghosts of male murder victims will assault the vitality or not (<i>gre-bo a-thang chad ma-chad</i>)
whether female malevolent forces will arise as evil spirits or not (<i>mo-bdud 'dre-ru langs mi-langs</i>)	whether male malevolent forces will arise as evil spirits or not (<i>pho-bdud 'dre-ru langs ma-langs</i>)	whether the treacherous oath-breaking spirits will haunt the castle or not (<i>dam-sri rgyal-mkhar chags mi-chags</i>)

21. Saiga antelope (*sha-ba rgya-bo*; *White Beryl*, ff. 309b–310a)

In the twenty-first chart, utilised for divinations concerning the good luck of the aged, the following eight calculations are sequentially made: whether the subject will be of the 'white' auspicious corpse type and see his great grandsons or not (*bkra-dkar yang-tsha mthong mi-mthong*); whether the subject will be of the 'variegated' auspicious corpse type and see his grandsons and widows or not (*bkra-khras tsha-*

yug e-mthong rtis); whether the subject will be of the 'black' auspicious corpse type and see his great-granddaughters or not (*bkra-nag tsha-mo mthong mi-mthong*); whether the black treacherous spirits (*sri*) afflicting a subject of the auspicious corpse type will be ritually oppressed or not (*bkra-sri nag-po non mi-non*); whether the subject will be of the 'kingly' auspicious corpse type and reach the throne or not (*bkra-rgyal rgyal-sar thon ma-thon*); whether the subject will be of the auspicious corpse type and dwell in the castle or not (*bkra-shis mkhar-la chags mi-chags*); whether the subject will be of the 'black' auspicious corpse type, interrupting the family line or not (*bkra-nag mi-rabs chad mi-chad*); and whether the subject will be of the auspicious corpse type and see his children or not (*bkra-shis bu-tsha mthong mi-mthong*). Exemplary chart 10.23 has been prepared in respect of a subject born in the fire dragon year.

10.23 Exemplary chart

wood v. water = 0	earth v. earth = 0	earth v. earth = 0
wood v. wood = X	Fire dragon	earth v. iron = 0 X
	Fire snake	
fire v. fire = X	fire v. fire = X	earth v. water = 0 0

Now, if the pebble placed in the first of these sectors is white, it will be auspicious; but if it is black, it portends that the subject will not see his great-grandsons and it will be inauspicious for the family line. If the pebble placed in the second sector is white it will be most auspicious, but if it is black it portends the reverse. If the pebble placed in the third sector is white all will be well, but if it is black the subject will see granddaughters and it will be inauspicious for the family line. If the pebble placed in the fourth sector is white it will be auspicious for the family line, but if it is black it will be inauspicious because the auspicious corpse type will be oppressed by the infant corpse type. If the pebble placed in the fifth sector is white all will be well, but if it is black it will be inauspicious because the throne will not be reached. If the pebble placed in the sixth sector is white it will be most auspicious, but if it is black the reverse will be the case since the subject will not dwell in the castle. If the pebble placed in the seventh sector is white, the lineage will not be interrupted, but if it is black, it will be interrupted. Lastly, if the pebble placed in the eighth sector is white, the subject will have children of good fortune, but if it is black, there will be no such good fortune. In all these negative cases, the appropriate counteracting rituals are indicated. Lo-chen Dharmaśrī summarises this chart as follows (*Moonbeams*, f. 18b):

In the fourteenth [Chinese computational chart named] 'saiga antelope',
Which is utilised for the divination concerning the good luck of the aged,³²
The calculation starts from the wood dragon and snake years,
[When the subject has the element wood].³³



Plate 14, fig. 21

Plate 14, fig. 21 (Ms I.1.2): Saiga antelope (*sha-ba rgya-bz*, utilised for divinations concerning the good luck of the aged; *White Beryl*, ff. 309b–310a)

whether the black treacherous spirits afflicting a subject of the auspicious corpse type will be ritually suppressed or not (<i>bkra-sri nag-po non mi-non</i>)	whether the subject will be of the 'kingly' auspicious corpse type and reach the throne or not (<i>bkra-rgyal rgyal-sar thon ma-thon</i>)	whether the subject will be of the auspicious corpse type and dwell in the castle or not (<i>bkra-shis mkhar-la chags mi-chags</i>)
whether the subject will be of the 'black' auspicious corpse type and see his great-granddaughters or not (<i>bkra-nag tsha-mo mthong mi-mthong</i>)	SAIGA ANTELOPE	whether the subject will be of the 'black' auspicious corpse type, interrupting the family line or not (<i>bkra-nag mi-rabs chad mi-chad</i>)
whether the subject will be of the 'variegated' auspicious corpse type and see grandsons and widows or not (<i>bkra-khras tsha-yug e-mthong rtis</i>)	whether the subject will be of the 'white' auspicious corpse type and see his great-grandsons or not (<i>bkra-dkar yang-tsha mthong mi-mthong</i>)	whether the subject will be of the auspicious corpse type and see his children or not (<i>bkra-shis bu-tsha mthong mi-mthong</i>)

22. Invalid confined to sickbed (*nad-pa yo-nyah*, *White Beryl*, f. 310a)

In the twenty-second chart, utilised for divinations concerning the duration of ill-health, the following eight calculations are sequentially made: whether the malign goblins (*the'u-brang*) or the ghosts of female murder victims (*gre-mo*) which govern diseases will be active or not (*nad-bdag the'u gre-mos byas ma-byas*); whether fevers will become extensive in the upper part of the body or not (*stod-la tshad-nad rgyas ma-rgyas*); whether cold diseases will descend into the lower part of the body or not (*smad-la grang-nad lhungs ma-lhungs*); whether madness and vertigo will be present or not (*smyo-nad mgo-'khor yod-dam med*); whether suffocation and other such acts of god will occur or not (*lha-nad 'thibs-pa yong mi-yong*); whether divine malevolent forces will arise as evil spirits or not (*lha-bdud 'dre-ru langs ma-langs*); whether blood diseases will be rife or not (*khrag-nad dmar-'byams 'byung mi-'byung*); and whether dropsy will beset the lower part of the body or not (*smad-na dmu-chu 'ong mi-'ong*). Exemplary chart 10.24 has been prepared in respect of a subject born in the fire dragon year.

10.24 Exemplary chart

wood v. fire = 0 X	earth v. wood = XX	earth v. iron = 0 X
wood v. iron = XX	Earth horse	earth v. wood = XX
	Earth sheep	
fire v. earth = 0 X	fire v. earth = 0 X	earth v. iron = 0 X

Now, if the pebble placed in the first of these sectors is white, it will be auspicious; but if it is black, the malign goblins (*the'u-brang*) and the ghosts of female murder victims (*gre-mo*) will govern diseases, and there will be pains in the penis, which can be averted by the rites of the imprecatory goddesses. If the pebble placed in the second sector is white all will be well, but if it is black the subject should beware of fevers afflicting the upper part of the body. If the pebble placed in the third sector is white, it will be auspicious; but if it is black, cold diseases, such as dropsy and ailments due to serpentine spirits, will descend, requiring specified rites to be undertaken and ritual charms (*gto*) to be made. If the pebble placed in the fourth sector is white, the subject and retainers will be well; but if it is black, there will be madness and vertigo. Therefore, one should persevere in making the *rgyal-mdos* and *khrag-mdos* thread-crosses. If the pebble placed in the fifth sector is white, accidents such as drowning, suffocation, and other acts of god will be avoided; but if it is black, they will take effect, though they might be averted by supplicatory prayers, smoke offerings and ablutions. If the pebble placed in the sixth sector is white, all will be well; but if it is black, divine malevolent forces will arise as evil spirits and must be averted by the *gtsang-ma lha-mdos* thread-cross. If the pebble placed in the seventh sector is white, all will be well; but if it is black, blood diseases will be rife, requiring thread-crosses such as the *ma-mo khrag-mdos* and the *dbang-phyug-gi zor-mdos* to be made. Lastly, if the pebble placed in the eighth sector is white, it will be auspicious; but if it is black, there is the risk of tumours and dropsy developing, in which case the subject should persevere with the various rites pertaining to the *nāga* spirits. Lo-chen Dharmaśrī summarises this chart as follows (*Moonbeams*, f. 18b):

In the fifteenth [Chinese computational chart named] 'invalid confined to sickbed,'

Which is utilised for the divination concerning the duration of ill-health,

The calculation starts from the fire horse and sheep years,

[When the subject has the element wood].³⁴

Plate 14, fig. 22



Plate 14, fig. 22 (Ms. I. f. 2): Invalid confined to sickbed (*nad-pa yo-nya*), utilised for divinations concerning the duration of ill-health; *White Beryl*, f. 310a)

whether madness and vertigo will be present or not (<i>smyo- nad mgo-khor yod-dam med</i>)	whether suffocation and other such acts of god will occur or not (<i>lha-nad 'thits-pa yong</i> <i>mi-yong</i>)	whether divine malevolent forces will arise as evil spirits or not (<i>lha-bdud</i> <i>'dre-ru langs ma-langs</i>)
whether cold diseases will descend into the lower part of the body or not (<i>smad-la grang- nad thungs ma-thungs</i>)	INVALID CONFINED TO SICKBED	whether blood diseases will be rife or not (<i>khrag-nad dmar-'byams</i> <i>'byung mi-'byung</i>)
whether fevers will become extensive in the upper part of the body or not (<i>stod-la tshad- nad rgyas ma-rgyas</i>)	whether the malign goblins and the ghosts of female murder victims which govern diseases will be active or not (<i>nad-bdag</i> <i>the'u gre-mos byas ma-byas</i>)	whether dropsy will beset the lower part of the body or not (<i>smad-na</i> <i>dmu-chu 'ong mi-'ong</i>)

23. Red human corpse (*mi-ro dmar-pa*, *White Beryl*, f. 310a/b)

In the twenty-third chart, utilised for divinations concerning cremation and burial procedures, the following eight calculations are sequentially made: whether the 'eye of death' will look upon the living or not (*shi-mig gson-la blta mi-blta*); whether the living and the dead will be united hand-in-hand or not (*gson-gshin lag-pa sbrel ma-sbrel*); whether the spirit lords of the soil will descend as demons or not (*sa-bdag bdud-du babs ma-babs*); whether the deceased will desire a funeral feast or not (*gshin-po ro-zan 'dod mi-'dod*); whether the direction in which the corpse faces will be correct or not (*ro kha-bsgyur phyogs log ma-log*); whether the deceased will be reborn in an excellent realm or not (*gshin-po gnas-bzang skye mi-skye*); whether great irritations will afflict those who are left behind or not (*'grams-chen rjes-la 'phog mi-'phog*); and whether irate constellations will beset the country or not (*skar-'grams yul-la babs ma-babs*). Exemplary chart 10.25 has been prepared in respect of a subject born in the fire dragon year.

10.25 Exemplary chart

wood v. water = 0 0	earth v. fire = 0 0	earth v. water = 0 0
wood v. wood = X	Iron monkey	earth v. water = 0 0
	Iron bird	
fire v. iron = 0 0	fire v. iron = 0 0	earth v. fire = 0 0

Now, if the pebble placed in the first of these sectors is white, it will be auspicious; but if it is black, it portends the reverse because the eye of death will look upon the living. If the pebble placed in the second sector is white, it will be auspicious for those bereaved relatives who are left behind; but if it is black, one should persevere with the rites which sever the connection of the living with the dead. If the pebble placed

in the third sector is white all will be well, but if it is black the spirit lords of the soil will descend as demons and one should persevere with the ritual charms which transform the spirit lords of the soil. If the pebble placed in the fourth sector is white it will be auspicious, but if it is black or variegated it is said that the dead will desire a funeral feast, and so one should rely upon dairy foods for the rituals. If the pebble placed in the fifth sector is white it will be auspicious, because the corpse will face towards an enemy faction; but if it is black it will face towards a friendly faction, and specified ritual charms should therefore be made. If the pebble placed in the sixth sector is white, the deceased will be reborn among the gods (*deva*) or humans; but if it is black, the deceased will be reborn among the three lower existences, making it important to engage in virtuous acts. If the pebble placed in the seventh sector is white, all will be well, but if it is black great irritations will afflict the surviving spouse. Lastly, if the pebble placed in the eighth sector is white, it will be auspicious; but if it is black, an irate constellation will disturb the entire country, and particularly those who make divinations concerning death, and the appropriate ritual means of rectification must therefore be undertaken. Lo-chen Dharmaśrī summarises this chart as follows (*Moonbeams*, f. 19a):

In the eighth [Tibetan computational chart named] 'red human corpse',
Which is utilised for the divination concerning cremation and entombment,
The calculation starts from the earth monkey and earth bird years,
[When the subject has the element wood].³⁵



Plate 14, fig. 23

Plate 14, fig. 23 (Ms I: f. 2): Red human corpse (*mi-ro dmar-po*, utilised for divinations concerning cremation and burial procedures; *White Beryl*, f. 310a/b)

whether the deceased will desire a funeral feast or not (<i>gshin-po-ro-zan 'dod</i> <i>mi-'dod</i>)	whether the direction in which the corpse faces will be correct or not (<i>ro kha-bsgyur phyogs</i> <i>log ma-log</i>)	whether the deceased will be reborn in an excellent realm or not (<i>gshin-</i> <i>po gnas-bzang skye mi-skye</i>)
whether the spirit lords of the soil will descend as demons or not (<i>sa-bdag bdud-du babs</i> <i>ma-babs</i>)	RED HUMAN CORPSE	whether great irritations will afflict those who are left behind or not (<i>'grams-chen rjes-la 'phog</i> <i>mi-'phog</i>)
whether the living and the dead will be united hand-in-hand or not (<i>gson-gshin lag-pa sbrel</i> <i>ma-sbrel</i>)	whether the 'eye of death' will look upon the living or not (<i>shi-mig gson-la bita mi-bitā</i>)	whether irate constellations will beset the country or not (<i>skar-'grams</i> <i>yul-la babs ma-babs</i>)

24. Pale coffin (*shing-sgrom skya-mo*; *White Beryl*, f. 310b–311a)

In the twenty-fourth chart, utilised for divinations concerning cremation, entombment and other modes of corpse disposal, the following eight calculations are sequentially made: whether the corpse of one with a fire element or a contagious fever-stricken corpse should be cremated or not (*dmar-ro 'brum-bu'i ro me-la bsreg mi-sreg*); whether the corpse of one with an earth or water element should be entombed or not (*sa-ro chu-ro-dang sgrom-bur rung mi-rung*); whether the direction in which the coffin faces will be correct or not (*shing-sgrom kha-yi bsgyur-phyogs log ma-log*); whether the corpse of one with an adversarial element will be attached to wealth and property or not (*gshed-ro phyugs-dang nor-rdzas chags ma-chags*); whether the pathway for disposal of the corpse will coincide with the spirit lord Hal-khyi or not (*ro-lam hal-khyi'i steng song ma-song*); whether his peripheral spirit lords will be subdued or not (*de'i sa-bdag rnam-s ni thul ma-thul*); whether the pack animal carrying the corpse will become hostile or not (*ro-khal de-yi gshed-dan byed mi-byed*); and whether a family member should be sent to the burial site or not (*rus gcig sa-ru gtong mi-gtong*). Exemplary chart 10.26 has been prepared in respect of a subject born in the fire dragon year.

10.26 Exemplary chart		
wood v. fire = 0 X	earth v. earth = 0	earth v. earth = 0
wood v. iron = X X	Water dog	earth v. earth = 0
	Water pig	
fire v. water = X X	fire v. water = X X	earth v. wood = X X

Now, if the pebble placed in the first of these sectors is white, cremation is recommended; but if it is black, cremation should not be undertaken. If the pebble placed in the second sector is white, a deceased person with an earth or water element may be given water burial, but if it is black that mode of disposal should be avoided. If the pebble placed in the third sector is white, the corpse of one with an iron element should be cremated on a rocky mountain, and the head should not face eastwards; but if it is black, it should not be cremated. If the pebble placed in the fourth sector is white it will be auspicious, but if it is black there will be an adversarial attachment to material things, coinciding with an irate planet or constellation. If the pebble placed in the fifth sector is white the pathway for corpse disposal will not be blocked by Hal-khyi, but if it is black the reverse is the case, and appropriate rites should be performed. If the pebble placed in the sixth sector is white it will be auspicious, but if it is black the spirit lords of the soil will not be subdued. If the pebble placed in the seventh sector is white, the pack animal carrying the corpse will not become hostile; but if it is black, it will become exhausted. Lastly, if the pebble placed in the eighth sector is white, a family member may be sent to the burial site; but if it is black no family member should be sent. Lo-chen Dharmaśrī summarises this chart as follows (*Moonbeams*, f. 19a):

In the ninth [Tibetan computational chart named] 'pale coffin',
Which is utilised for the correct and incorrect divination procedures for corpses,³⁶
The calculation starts from the iron dog and iron pig years,
[When the subject has the element wood].³⁷



Plate 14, fig. 24

Plate 14, fig. 24 (Ms. I. f. 2): Pale coffin (*shing-sgrom skya-mz*); utilised for divinations concerning cremation, entombment and other modes of corpse disposal; *White Beryl*, f. 310b–311a

whether the corpse of one with an adversarial element will be attached to wealth and property	whether the pathway for disposal of the corpse will coincide with the spirit lord	whether the peripheral spirit lords will be subdued or not (<i>de'i sa-bdag mans-ri thul ma-thu</i>)
or not (<i>gshed-ro phyugs-dang nor-rdzas chags ma-chags</i>)	Hal-khyi or not (<i>ro-lam hal-khyi'i steng song ma-song</i>)	
whether the direction in which the coffin faces will be correct or not (<i>shing-sgrom kha-yi bsgyur-phyogs log ma-log</i>)	PALE COFFIN	whether the pack animal carrying the corpse will become hostile or not (<i>ro-khal de-yi gshed-dan byed mi-byed</i>)
whether the corpse of one with an earth or water element should be entombed or not (<i>sa-ro chu-ro-dang-sgrom-bur rung mi-rung</i>)	whether the corpse of one with a fire element or a contagious fever-stricken corpse should be cremated or not (<i>dmay-ro 'brum-bu'i ro me-la bsreg mi-sreg</i>)	whether a family member should be sent to the burial site or not (<i>rus goig sa-ru glong mi-glong</i>)

25. Nine-stacked skulls (*thod-pa dgu-brtsegs*; *White Beryl*, f. 311a/b)

In the twenty-fifth chart, utilised for divinations concerning good and bad tombs, the following eight calculations are sequentially made: whether the paternal ancestors will attend the funeral or not (*pha-mes dur-du 'gro mi-'gro*); whether the living will have good fortune or not dependent on an auspicious cemetery (*dur-sa bzang-pa-la bten-nas gson-po bkra shis mi-shis*); whether the sister-in-law will wear an ornament or not (*rnal-ma rgyan-kha-la btags ma-btags*); whether spirits of tomb misfortune will win the wager or not (*dur-byur rgyan-gyis rgyal mi-rgyal*); whether the life-spirit of a child will be stolen or not (*byis-bla rku mi-rku*); whether the treacherous spirits of the tombs (*dur-sri*) will ingress within the castle or not (*dur-sri mkhar-la zhugs ma-zhugs*); whether demons and ogres will obfuscate the wager or not (*'dre-srin rgyan-kha sgrib mi-sgrib*); and whether the treacherous spirits of affliction (*'phung-sris*) will open the tomb or not (*'phung-sris dur-kha 'byed mi-'byed*). Exemplary chart 10.27 has been prepared in respect of a subject born in the fire dragon year.

10.27 Exemplary chart

wood v. water = $\frac{0}{00}$	earth v. iron = 0 X	earth v. wood = X X
wood v. wood = X	Wood mouse	earth v. fire = $\frac{0}{00}$
	Wood ox	
fire v. wood = $\frac{0}{00}$	fire v. wood = $\frac{0}{00}$	earth v. earth = 0

Now, if the pebble placed in the first of these sectors is white, the paternal ancestors will not attend; but if it is black, they will do so and it will be inauspicious. If the pebble placed in the second sector is white, it will be auspicious for the living, and if it is black, it will be slightly inauspicious for the living. If the pebble placed in the third sector is white, the sister-in-law will not wear ornaments; but if it is black she will do so, and it will be inauspicious. If the pebble placed in the fourth sector is white the subject will win the wager, but if it is black the tomb spirits of misfortune will win. If the pebble placed in the fifth sector is white the life-spirit of the child will not be stolen, but if it is black it will be inauspicious, and appropriate ritual remedies should be applied. If the pebble placed in the sixth sector is white, all will be well and the treacherous spirits of the tombs (*dur-sri*) will not infiltrate the rebirth process; but if it is black they will do so and the tomb should be protected. If the pebble of the living placed in the seventh sector is white and the pebble of the dead is black, there will be harm, and appropriate protective rituals should be undertaken. If the pebbles are of different colours, the *bdag-'khrugs gto* should be made, and if they are all black various prescribed rites of aversion should be undertaken. Lastly, if the pebble placed in the eighth sector is white, the tomb will not be opened; but if it is black, the reverse is the case, and suitable protective rites must be carried out. Lo-chen Dharmaśrī summarises this chart as follows (*Moonbeams*, f. 19a)

In the tenth [Tibetan computational chart named] 'nine-stacked skulls',

Which is utilised for the divination concerning good and bad tombs,

The calculation starts from the water mouse and water ox years,

[When the subject has the element wood].³⁸



Plate 14, fig. 25

Plate 14, fig. 25 (Ms. I. f. 2): Nine-stacked skulls (*thod-pa dgu-brtsegs*); utilised for divinations concerning good and bad funeral sites; *White Beryl*, f. 311a/b)

whether spirits of tomb misfortune will win the wager or not (<i>dur-byur rgyan-gyis rgyal mi-rgyal</i>)	whether the life-spirit of a child will be stolen or not (<i>byis-bla rku mi-rku</i>)	whether the treacherous spirits of the tombs will ingress within the castle or not (<i>dur-sri mkhar-la zhugs ma-zhugs</i>)
whether the sister-in-law will wear an ornament or not (<i>rnal-ma rgyan-kha-la btags ma-btags</i>)	NINE-STACKED SKULLS	whether demons and ogres will obfuscate the wager or not (<i>'dre-srin rgyan-kha sgrib mi-sgrib</i>)
whether the living will have good fortune or not dependent on an auspicious cemetery (<i>dur-sa bzang-pa-la bten-nas gson-po bkra shis mi-shis</i>)	whether the paternal ancestors will attend the funeral or not (<i>pha-mes dur-du 'gro mi-'gro</i>)	whether the treacherous spirits of affliction will open the tomb or not (<i>'phung-sris dur-kha 'byed mi-'byed</i>)

26. Three-headed spirit lord of the soil (*sa-bdag sgo-gsum*; *White Beryl*, f. 311b)

In the twenty-sixth chart, utilised for divinations concerning white, black and variegated ritual charms (*gto*), the following eight calculations are sequentially made: whether white ritual charms should be offered to the spirit lords of the soil or not (*gto-dkar sa-bdag mchod ma-mchod*); whether the spirit lords of the soil will be agitated by variegated ritual charms or not (*khra-bos sa-bdag 'khrugs ma-'khrugs*); whether *rudra* will be 'liberated'³⁹ by black ritual charms or not (*nag-pos ru-dra bsgral ma-bsgral*); whether enemies will be subdued by the sound of weapons or not (*mtshon-sgras dgra-bo btul ma-btul*); whether the bull-headed ritual charm of bad reputation should be cast or not (*mi-kha glang-gto blang ma-btang*); whether the cross marked on the death slate of the father's line will be ritually opposed or not (*pho-brgyud khram-bzlog byas ma-byas*); whether enchanted objects cast against the mother's line will be repelled or not (*ma-brgyud thun-bzlog byas-ma byas*); and whether the pathways of the spirit lords of the soil should be rectified or not (*sa-bdag 'gro-lam bcos ma-bcos*). Exemplary chart 10.28 has been prepared in respect of a subject born in the fire dragon year.

10.28 Exemplary chart

wood v. fire = 0 X	earth v. water = 0 0	earth v. fire = 0 0
wood v. iron = XX	Fire tiger	earth v. wood = XX
	Fire hare	
fire v. fire = X	fire v. fire = X	earth v. iron = 0 X

Now, if the pebble placed in the first of these sectors is white, offerings should be made to the spirit lords; but if it is black, one should beware of making offerings to the king spirits. If the pebble placed in the second sector is white, all will be well, but if it is black, the spirit lords of the soil will be agitated, for which reason the '*khrugs-gto chen-po*' should be prepared. If the pebble placed in the third sector is white, it will be auspicious and *rudra* will be 'liberated'; but if it is black, *rudra* will not be 'liberated', for which reason the *dgra-zlog dgra-gto nag-po* should be made. If the pebble placed in the fourth sector is white it will be auspicious, since enemies will be subdued; but if it is black they will not be subdued; and the hostile treacherous spirits (*dgra-sri*) must be oppressed. If the pebble placed in the fifth sector is white there will be no harm if the bull-headed charm of bad reputation is cast, since no deity is encountered; but if it is black it should not be cast, and instead other prescribed ritual charms should be employed. If the pebble placed in the sixth sector is white it will be auspicious to oppose ritually the cross marked on the death slate (*khram*) of the father's line, but if it is black one should persevere in ritual means of directly averting obstacles to the father's line. If the pebble placed in the seventh sector is white it will be auspicious, because the enchanted objects directed against the mother's line will be repelled. If it is black, however, one should try to apply the ritual means of counteracting the rites which direct enchanted objects against the mother's line. Lastly, if the pebble placed in the eighth sector is white the pathways of the spirit lords of the soil should be rectified, whereas if it is black they should not, and instead a series of ritual charms should be employed. Lo-chen Dharmasrī summarises this chart as follows (*Moonbeams*, f. 19a):

In the eleventh [Tibetan computational chart named] 'three-headed spirit lord of the soil',
Which is utilised for divinations concerning white, black and variegated good-luck charms,
The calculation starts from the wood tiger and wood hare years,
[When the subject has the element wood]⁴⁰

Plate 14, fig. 26



Plate 14, fig. 26 (Ms I: f. 2): Three-headed spirit lord of the soil (*sa-bdag sgo-gsum*; utilised for divinations concerning white, black and variegated good luck charms; *White Beryl*, f. 311b)

whether enemies will be subdued by the sound of weapons or not (<i>mtshon-sgras dgra-bo btul ma-btul</i>)	whether the bull-headed ritual charm of bad reputation should be cast or not (<i>mi-kha glang-gto blang ma-btang</i>)	whether the cross marked on the death slate of the father's line should be ritually averted or not (<i>pho-brgyud khram-bzlog byas ma-byas</i>)
whether <i>rudra</i> will be 'liberated' by black ritual charms or not (<i>nag-pos ru-dra bsgral ma-bsgral</i>)	THREE-HEADED SPIRIT LORD OF THE SOIL	whether the enchanted objects directed against the mother's line should be ritually averted or not (<i>ma-brgyud thun-bzlog byas-ma byas</i>)
whether the spirit lords of the soil will be agitated by variegated ritual charms or not (<i>khra-bos sa-bdag 'khrugs ma-'khrugs</i>)	whether white ritual charms should be offered to the spirit lords of the soil or not (<i>gto-dkar sa-bdag mchod ma-mchod</i>)	whether the pathways of the spirit lords of the soil should be rectified or not (<i>sa-bdag 'gro-lam bcos ma-bcos</i>)

27. Golden crossed-vajra (*gser-gyi rdo-rje*; *White Beryl*, ff. 311b–312a)

In the twenty-seventh chart, utilised for divinations concerning the vitality of males, the following eight calculations are sequentially made: whether the tree of vitality will be broken or not (*srog-gi ljon-shing chag ma-chag*); whether the lifespan and vitality will be deceived by malevolent forces or not (*tshe-srog bdud-kyis bslus ma-bslus*); whether the life-spirit and lifespan will be carried off by evil spirits or not (*bla-tshe 'dre-yis khyer ma-khyer*); whether the paternal ancestors will be ambushed by ghosts or not (*pha-mes shi-'dres 'jab mi-'jab*); whether the mother's luck element will penetrate the demon's mouth or not (*ma-klungs 'dre-yi khar chud ma-chud*); whether the seal of the trigrams will be damaged or not (*spar-kha'i phyag-rgya ral ma-ral*); whether the tomb-sign will be present or not in a year corresponding to the subject's vitality element (*nang-srog lo dur-du tshud ma-tshud*); and whether the secret multiple of nine will coincide or not (*gsang-ba dgu-mig babs ma-babs*). Exemplary chart 10.29 has been prepared in respect of a subject born in the fire dragon year.

10.29 Exemplary chart

wood v. fire = 0 X	earth v. earth = 0	earth v. earth = 0
wood v. wood = X	Earth dragon	earth v. water = 0 0
	Earth snake	
fire v. earth = 0 X	fire v. earth = 0 X	earth v. fire = $\frac{0}{00}$

Now, if the pebble placed in the first of these sectors is white, the tree of vitality will flourish; but if it is black, it will be broken – it will help if a ritual dagger is fixed in order to secure human property and the lifespan. If the pebble placed in the second sector is white there will be no deception, but if it is black supplicatory prayers should be undertaken. If the pebble placed in the third sector is white, the life-spirit will not be carried off by demons; but if it is black, appropriate recitations and rituals should be undertaken since it will be carried off. If the pebble placed in the fourth sector is white the paternal ancestors will not be harmed by the demons, but if it is black they will, and the demons must be supplicated. If the pebble placed in the fifth sector is white the mother's luck element will not be harmed by demons, but if it is black it will, and ritual daggers should be employed to secure the lifespan and vitality. If the pebble placed in the sixth sector is white, the seal of the trigrams will not be damaged, but if it is black the reverse will be the case and the ritual charms pertaining to the trigrams should be undertaken. If the pebble placed in the seventh sector is white, the tomb-sign will not be present, but if it is black it will be and the recitations which counteract the tomb-sign (*dur-mig*) should be undertaken. Lastly, if the pebble placed in the eighth sector is white it will be auspicious because there will be no ill-health; but if it is black the multiples of nine will have an impact, and the appropriate rituals should be undertaken, corresponding to the year. Lo-chen Dharmaśrī summarises this chart as follows (*Moonbeams*, f. 19a/b):

In the twelfth [Tibetan computational chart named] 'crossed vajra',
Which is utilised for the divination concerning good fortune
Associated with the vitality element of males,
The calculation starts from the fire dragon and fire snake years,
[When the subject has the element wood].⁴¹

Plate 14, fig. 27

Plate 14, fig. 27 (Ms I. 2): Golden crossed-vajra (*gser-gyi rdo-rje*), utilised for divinations concerning the vitality element of males; *White Beryl*, ff. 311b–312a)

whether the paternal ancestors will be ambushed by ghosts or not (<i>pha-mes shi-'dres 'jab mi-'jab</i>)	whether the mother's luck element will penetrate the demon's mouth or not (<i>ma- klungs 'dre-yi khar chud ma-chud</i>)	whether the seal of the trigrams will be damaged or not (<i>spar-kha'i phyag-rgya ral ma-ral</i>)
whether the life-spirit and lifespan will be carried off by evil spirits or not (<i>bla-tshe 'dre-yis khyer ma-khyer</i>)	GOLDEN-CROSSED-VAJRA	whether a tomb-sign will be present or not in the year of the subject's vitality element (<i>nang-srog lo dur- du tshud ma-tshud</i>)
whether the lifespan and vitality will be deceived by malevolent forces or not (<i>tshe-srog bdud- kyis bslus ma-bslus</i>)	whether the tree of vitality will be broken or not (<i>srog-gi ljon- shing chag ma-chag</i>)	whether the secret multiple of nine will coincide or not (<i>gsang-ba dgu- mig babs ma-babs</i>)

28. Eight-spoked wheel ('khor-lo rtsibs-brgyad; White Beryl, f. 312a/b)

In the twenty-eighth chart, utilised for divinations concerning the body element of young children, the following eight calculations are sequentially made: whether the body of a young child will rest within a tomb or not (*lus-de dur-du zhugs ma-zhugs*); whether the mountain of the body will crumble or not (*lus-kyi ri-bo nyil ma-nyil*); whether the body will be isolated from the gods or not (*lus-rten lha-dang bral ma-bral*); whether the body of a young child will be enticed within the net of malevolent forces or not (*lus-ni bdud-rgyar tshud ma-tshud*); whether the hat of the malevolent forces will fall upon the young child's head or not (*mgo-la bdud-zhu babs ma-babs*); whether evil spirits will rise up against the body or not (*lus-la 'dre-ngan langs ma-langs*); whether a young child will be oppressed by misfortunes and disputations (*byur-dang gyod-kyis mnon ma-mnon*); and whether a young child will be caught by the noose of the malevolent forces or not (*bdud-kyi zhags-pas thebs ma-thebs*). Exemplary chart 10.30 has been prepared in respect of a subject born in the fire dragon year.

10.30 Exemplary chart

wood v. water = $\frac{0}{00}$	earth v. fire = $\frac{0}{00}$	earth v. water = $\frac{0}{00}$
wood v. wood = X	Water monkey	earth v. fire = $\frac{0}{00}$
	Water bird	
fire v. water = XX	fire v. water = XX	earth v. earth = 0

Now, if the pebble placed in the first of these sectors is white, the child's body will be healthy and free from disease; but if it is black, the body will come to rest within a tomb and it will be inauspicious. If the pebble placed in the second sector is white it will be auspicious and the child's body will be free from diseases, but if it is black the body will succumb to diseases. If the pebble placed in the third sector is white the mountain of the body will flourish, but if it is black it will be inauspicious. If the pebble placed in the fourth sector is white all will be well, but if it is black the body will be enticed within the net of the malevolent forces and it will be inauspicious. If the pebble placed in the fifth sector is white it will be auspicious because the parents will see their children grow up, but if it is black, the demonic hat will descend upon the child's head and it will be inauspicious. If the pebble placed in the sixth sector is white the child will be of good health and not isolated from the gods, but if it is black recitations of the *Dhārārī of Amitāyus* (*tshe-gzungs*) must be made. If the pebble placed in the seventh sector is white all will be well, but if it is black a child will survive if a girl dies first, otherwise it will only be partially raised. Lastly, if the pebble placed in the eighth sector is white, children and wealth will increase, but if it is black it will be inauspicious. In all such negative cases, the appropriate counteracting rites and recitations are specified. Lo-chen Dharmasrī summarises this chart as follows (*Moonbeams*, f. 19b):

In the thirteenth [Tibetan computational chart named] 'eight-spoked wheel',
Which is utilised for divinations concerning the body element of young children,
The calculation starts from the iron bird and monkey years,
[When the subject has the element wood].¹²

Plate 14, fig. 28



Plate 14, fig. 28 (Ms I, f. 2): Eight-spoked wheel ('khor-lo rtsibs-brgyad, utilised for divinations concerning the body element of young children, White Beryl, f. 312a/b)

whether the body of a young child will be enticed within the net of malevolent forces or not (<i>lus-ni bdud-rgyar tshud ma-tshud</i>)	whether the hat of the malevolent forces will fall upon the young child's head or not (<i>mgo-la bdud-zhu babs ma-babs</i>)	whether evil spirits will rise up against the body or not (<i>lus-la 'dre-ngan langs ma-langs</i>)
whether the body will be isolated from the gods or not (<i>lus-rten lha-dang bral ma-bral</i>)	EIGHT-SPOKED WHEEL	whether a young child will be oppressed by misfortunes and disputations (<i>byur-dang gyod-kyis mnon ma-mnon</i>)
whether the mountain of the body will crumble or not (<i>lus-kyi ri-bo nyil ma-nyil</i>)	whether the body of a young child will rest within a tomb or not (<i>lus-de dur-du zhugs ma-zhugs</i>)	whether a young child will be caught by the noose of the malevolent forces or not (<i>bdud-kyi zhags-pas thebs ma-thebs</i>)

29. Spiralling svāstika (gYung-drung 'khyil-ba; White Beryl, f. 312b)

In the twenty-ninth chart, utilised for divinations concerning the destiny element of women, the following eight calculations are sequentially made: whether the sea of destiny will evaporate or not (*dbang-thang mtsho-mo bskams ma-bskams*); whether the mountain of destiny will be incinerated or not (*dbang-ri me-la shor ma-shor*); whether children will fall from their mother's lap or not (*ma pang-bu-ni shor ma-shor*); whether women will be enticed within the net of malevolent forces or not (*dbang-thang bdud-rgyar tshud ma-tshud*); whether the

treasury of destiny will be emptied or not (*dbang-thang bang-mdzod stongs ma-stongs*); whether the woman's destiny will enter upon the pathway of demons or not (*dbang-thang 'dre-lam tshud ma-tshud*); whether the castle of destiny will be destroyed or not (*dbang-thang mkhar-po zhig ma-zhig*); and whether destiny will be auspicious in the household sector or not (*dbang-thang khyim-du bzang mi-bzang*). Exemplary chart 10.31 has been prepared in respect of a subject born in the fire dragon year.

10.31 Exemplary chart

wood v. fire = 0 X	earth v. wood = X X	earth v. iron = 0 X
wood v. iron = X X	iron horse	earth v. iron = 0 X
	iron sheep	
fire v. iron = 0 0	fire v. iron = 0 0	earth v. water = 0 0

Now, if the pebble placed in the first of these sectors is white, it indicates that food, property and resources will be amassed; but if it is black, the sea of destiny will evaporate and rites must be performed to promote the destiny element. If the pebble placed in the second sector is white all will be well, but if it is black the mountain of destiny will be incinerated and fire or water elements will afflict the mother's luck aspect, for which reason certain ritual charms should be made to promote the destiny element. If the pebble placed in the third sector is white children will thrive on their mother's lap, and there will be six siblings; but if it is black it will be inauspicious for the woman, the child and wealth. This may be remedied if thread-crosses are made to promote good auspices and prosperity. If the pebble placed in the fourth sector is white all will be well, but if it is black the fields will have no crops, there will be no curd, the household members will be few, and so forth. If the pebble placed in the fifth sector is white it will be auspicious, but if it is black the treasury of destiny will be empty and it will be inauspicious for the father's brother. If the pebble placed in the sixth sector is white it will be auspicious, but if it is black the reverse will be the case. If the pebble placed in the seventh sector is white there will be an abundance of food and resources, but if it is black it will be inauspicious for resources. Lastly, if the pebble placed in the eighth sector is white, grains, wealth and resources will increase, and it is said that 'one father may have a hundred children'; but if it is black the woman will be caught in the noose of the demons and there will be long-term ill omens, even if the current situation is positive. In all such negative cases, the appropriate counteracting rites and recitations are mentioned. Lo-chen Dharmaśrī summarises this chart as follows (*Moonbeams*, f. 19b):

In the fourteenth [Tibetan computational chart named] 'spiralling svāstika',
Which is utilised for the divination concerning the destiny element of women,
The calculation starts from the earth horse and sheep years,
[When the subject has the element wood].⁴³

Plate 14, fig. 29

Plate 14, fig. 29 (Ms. I. 1. 2): Spiralling svāstika (gyüṅ-drung 'khyil-ba; utilised for divinations concerning the destiny element of women; *White Beryl*, I. 312b)

whether women will be enticed within the net of malevolent forces or not (<i>dbang-thang bdud-rgyar tshud ma-tshud</i>)	whether the treasury of destiny will be emptied or not (<i>dbang-thang bang-mdzod stongs ma-stongs</i>)	whether the women's destiny will enter upon the pathway of demons or not (<i>dbang-thang 'dre-lam tshud ma-tshud</i>)
whether children will fall from their mother's lap or not (<i>ma pang-bu-ni shor ma-shor</i>)	whether the sea of destiny will evaporate or not (<i>dbang-thang mtsho-mo bskams ma-bskams</i>)	whether the castle of destiny will be destroyed or not (<i>dbang-thang mkhar-po zhig ma-zhig</i>)
whether the mountain of destiny will be incinerated or not (<i>dbang-ri me-la shor ma-shor</i>)		whether destiny will be auspicious in the household sector or not (<i>dbang-thang khyim-du bzang mi-bzang</i>)

30. Eight-petalled lotus (*padma 'dab-brgyad*; *White Beryl*, ff. 312b–313a)

In the thirtieth chart, utilised for divinations concerning the luck element of important or educated persons and artisans, the following eight calculations are sequentially made: whether the flagpoles of luck will break or not (*lung-rta'i dar-shing chag ma-chag*); whether the defamation of one's fellow countrymen will be rife or not (*yul-mi'i mi-kha phog ma-phog*); whether one's pleasant reputation will fade or not (*snyan-pa'i gtam-snyan yal ma-yal*); whether one's luck will be enticed within the net of malevolent forces or not (*klung-rta bdud-rgyar tshud ma-tshud*); whether the prosperous motion of the wind-horse of luck will abate or not (*klung-rta'i dmu-yab bskams ma-bskams*); whether the food of luck will be carried off by demons or not (*klung-zas 'dre-yis khyer mi-khyer*); whether the line of communication between gods and mankind will be severed or not (*lha-mi'i bar-thag chad mi-chad*); and whether one will be loved by the high and despised by the lowly or not (*mitho-byams dma'-sdang 'ong mi-'ong*). Exemplary chart 10.32 has been prepared in respect of a subject born in the fire dragon year.

10.32 Exemplary chart

wood v. fire = 0 X	earth v. earth = 0	earth v. earth = 0
wood v. iron = XX	Wood dog	earth v. wood = XX
	Wood pig	
fire v. wood = $\frac{0}{00}$	fire v. wood = $\frac{0}{00}$	earth v. iron = 0 X

Now, if the pebble placed in the first of these sectors is white, the father will be like a king and the children like ministers; but if it is black, the flagpoles of luck will break, while enemies and thieves cause affliction and the paternal ancestors will emigrate, for which reasons rites promoting luck should be undertaken. If the pebble placed in the second sector is white all will be well, but if it is black there will be unwarranted bad reputation and no one will show respect. If the pebble placed in the third sector is white the banners of luck will be secure, and there will be good auspices in the long term even if one is presently in a state of decline; but if it is black the banner of luck will fade, one will be ridiculed by one's countrymen, and there will be obstacles to vitality. If the pebble placed in the fourth sector is white one will be able to accomplish all that one wishes, but if it is black, the luck aspect will be ensnared in the net of malevolent forces and there will be accusations. If the pebble placed in the fifth sector is white, the prosperous motion of the wind-horse of luck will not abate and it will be auspicious; but if it is black, the reverse will be the case, there will be no prosperity and food will be squandered. If the pebble placed in the sixth sector is white all will be well, but if it is black, food and property will be carried off by demons. If the pebble placed in the seventh sector is white it will be auspicious, but if it is black, the line of communication between gods and mankind will be severed, the protectors will descend as demons and it will be inauspicious for the paternal ancestors. Lastly, if the pebble placed in the eighth sector is white, the banner of good repute will be hoisted, men and women will be happy in old age, and the aged will warm themselves in the sun. If it is black, however, there will be ups and downs in the first part of one's life, and these may recur in later life. In most negative cases, the suitable counteracting rites are specified. Lo-chen Dharmaśrī summarises this chart as follows (*Moonbeams*, f. 19b):

In the fifteenth [Tibetan computational chart named] 'eight-petalled lotus',
Which is utilised for divinations concerning the luck element
Of important or educated persons,
The calculation starts from the water mouse and pig years,
[When the subject has the element wood]. **

Plate 14, fig. 30



Plate 14, fig. 30 (Ms. I. f. 2): Eight-petalled lotus (*padma 'dab-brgyad*), utilised for divinations concerning the luck element of important and educated persons, and artisans; (*White Beryl*, ff. 312b–313a)

whether one's luck will be enticed within the net of malevolent forces or not (<i>klung-rta bdud-rgyar tshud ma-tshud</i>)	whether the prosperous motion of the wind-horse of luck will abate or not (<i>klung-rta'i dmu-yab tskams ma-bskams</i>)	whether the food of luck will be carried off by demons or not (<i>klung-zas 'dre-yis khyer mi-khyer</i>)
whether one's pleasant reputation will fade or not (<i>snyan-pa'i gtam-snyan yal ma-yal</i>)	EIGHT-PETALLED LOTUS	whether the line of communication between gods and mankind will be severed or not (<i>lha-mi'i bar-thag chad mi-chad</i>)
whether the defamation of one's fellow countrymen will be rife or not (<i>yuul-mi'i mi-kha phog ma-phog</i>)	whether the flagpoles of luck will break or not (<i>lung-rta'i dar-shing chag ma-chag</i>)	whether one will be loved by the high and despised by the lowly or not (<i>mtho-byams dma'-sdang 'ong mi-'ong</i>)

General observations (*White Beryl*, f. 313b)

If all the three pebbles placed in the bottom row of a given chart are white, there will be good auspices in the latter part of the subject's life; but if they are black, it will be inauspicious. If the two pebbles of the middle row are white, demons will not cause affliction, while food and property will be abundant; but if they are black, the reverse will be the case. If the pebbles of the top row are white and those of the bottom row black, the paternal ancestors will flourish but the subject will decline, and there will be bad auspices in the latter part of the subject's life. Conversely, if the pebbles of the top row are black and those of the bottom row are white, the subject will flourish and the paternal ancestors will decline. Furthermore, if the pebbles of the top and bottom rows are black and those of the middle row white there will be no demons present, while food and property will be abundant, and all wishes accomplished. However, if the pebbles of the top and bottom rows are white and those of the middle row black, the reverse will be the case. If all the pebbles are white there are various ill omens, and if they are all black, the predictions are far worse! In such cases there are suitable counteracting rites which must be undertaken. The outcome is most auspicious when all the pebbles are a mixture of black and white.

XI

The thirteen charts of Bal-mo lding-skor





The simplified 'thirteen charts of Bal-mo lding-skor' are derived from a very elaborate divination system, which originally is said to have employed 2,920 pebbles, and a more abridged system utilising 872 pebbles (371 basic pebbles and 501 symbolic pebbles).

In each of the thirteen charts of Bal-mo lding-skor, five pebbles are employed to represent respectively the various contrasts between five designated aspects and the subject's vitality element, body element, destiny element, luck element and numeric square. White pebbles are placed to represent mother- or friend-relationships, or identity-relationships of earth and water; and black ones to represent son- and enemy-relationships, as well as identity-relationships of wood, iron and fire. Among them, enemy-relationships are considered to be the most dangerous.

The thirteen charts (*White Beryl*, ff. 314b–322a)

1. White garuḍa (*bya-khyung dkar-po*; *White Beryl*, ff. 314b–315a)



Plate 15, fig. 1

In the first chart, utilised for divinations concerning kings, the following five calculations are sequentially made, counting backwards from the bird year in an enemy-relationship with the subject's constitutional type: whether the royal residence will be deserted or not (*rgyal-rabs gdan-sa stongs ma-stongs*); whether the pile of royal tiger- and leopard-skin rugs will be worn down or not (*stag-gzig gra-'dzum yal ma-yal*); whether the silken knot of government will be undone or not (*chab-srid dar-mdud grol ma-grol*); whether the palace will fall into the hands of another or not (*pho-brang mi-la shor ma-shor*); and whether the royal felt hat will fall down into the dust or not (*zhva-phying rdul-'og song ma-song*).

Now, if the pebble indicative of the vitality element, which is placed in the first of these sectors, is white, it will be most auspicious for the royal dynasty, suggesting an uninterrupted reign and long life; but if it is black, there is a danger that the royal line will be interrupted, that there will be conflagrations, and that the ancestral treacherous spirits of the tombs (*dur-sri*) will be aggravated, for which reasons various prescribed rites must be undertaken. If the pebble indicative of the body element, placed in the second sector, is white, the pile of the royal tiger- and leopard-skin rugs will be thick, and the queen will give birth to a charismatic prince, while the entire kingdom will be established in peace, and the king's body will enjoy good health; but if it is black, the pile will be worn down, there will be disharmony between the king and his queens, and quarrels between the king and his sons. The kingdom will disintegrate and there will be mutually harmful recriminations and ill-health. Therefore, unbounded acts of generosity and other ritual means of protecting the body should be undertaken. If the pebble indicative of the destiny element, which is placed in the third sector, is white, the knot of firm government will not be released, resources will be extensive, and royal fortune will be wide-ranging; but if it is black, the palace will become dilapidated, there will be loss of cattle, the knot of firm government will be released, and resources will be scant, for which reasons rites should be undertaken to attract prosperity, and the *bKa'-'dus* should be recited. If the pebble indicative of the luck element, which is placed in the fourth sector, is white, there will be good reputation, but if it is black the government will become unstable, and there will be disputations, which may be resolved by performing rites which restore luck and oppose hostile forces. If the pebble indicative of the numeric square, which is placed in the fifth sector, is white, the king's lineage will flourish, but if it is black the royal hat will be tainted with dust, the government will be brought down by wars, and there will be bad times, ill-health and famine, for which reasons wrathful mantras and rites of aversion should be undertaken, along with the *ma-mo'i spyi-mdos* thread-cross.

Plate 15, fig. 1 (Ms I: f. 59): White garuḍa (*bya-khyung dkar-po*), utilised for divinations concerning kings; *White Beryl*, ff. 314b–315a)

whether the royal residence will be deserted or not (<i>rgyal-rabs gdan-sa stongs ma-stongs</i>)		whether the royal felt hat will fall down into the dust or not (<i>zhva-phying rdul-'og song ma-song</i>)
whether the pile of royal tiger- and leopard-skin rugs will be worn down or not (<i>stag-gzig gra-'dzum yal ma-yal</i>)	WHITE GARUḌA	whether the palace will fall into the hands of another or not (<i>pho-brang mi-la shor ma-shor</i>)
whether the silken knot of government will be undone or not (<i>chab-srid dar-mdud grol ma-grol</i>)		

2. White snowlion (*gangs-seng dkar-mo*; *White Beryl*, f. 315a/b)

In the second chart, utilised for divinations concerning spiritual friends, the following five calculations are sequentially made, counting backwards from the hare year in an enemy-relationship with the subject's constitutional type: whether the golden vajra will vanish into space or not (*gser-rdor gnam-du yar ma-yar*); whether the variegated vase will slip from the hand or not (*phra-men bum-pa phyag-nas shor-ram ma-shor*); whether the crystal rosary will fall into an ash-pit or not (*shel-dkar-gvi 'phreng-ba thal-khung lungus ma-lungus*); whether the turquoise maṇḍala of offerings will be chipped or not (*gYu-yi mandal dkyil grums-sam ma-grums*); and whether the lion-throne will collapse from its foundation or not (*seng-gdan khri rmang-nas 'gyel-lam ma-'gyel*).

Now, if the pebble indicative of the vitality element, which is placed in the first of these sectors, is white, there will be an uninterrupted lifespan and the body of deathless indestructible reality¹ will be attained, so that all phenomenal appearances will be controlled and the blessings of the spiritual teachers will be present; but if it is black, the golden vajra will fade into space, the lifespan will be cut short, and potency will decline, for which reasons the subject should persevere with ritual service and means for attainment, great acts of renunciation, the recitation of the *Prajñāpāramitā*, and so forth. If the pebble indicative of the body element, which is placed in the second sector, is white, the victory banner of the saffron robe will stand erect and there will be extensive blessings and long life; but if it is black, the variegated vase will slip from the hands, the course of life will be short, the body will succumb to ill-health and there will be no worthy disciples, for which reasons mantras of retention should be recited, demons opposed, and so forth. If the pebble indicative of the destiny element, which is placed in the third sector, is white, the profound truth will be manifested through the dance of magical illusion, disciples will flourish and there will be extensive resources; but if it is black, the crystal rosary will break, there will be no increase in enlightened activity or resources, altruistic efforts will be thwarted, and one will live from hand to mouth, for which reasons various prescribed rites, offerings and empowerments should be undertaken, along with triple acts of renunciation. If the pebble indicative of the



Plate 15, fig. 2

luck element, which is placed in the fourth sector, is white, the flowers of good reputation and attributes will bloom, and the disciples will prosper, but if it is black the turquoise *maṇḍala* of offerings will be chipped, and there will be fear of malign gossip and ill repute, for which reasons offerings should be made to images, scriptures and stūpas, which are respectively the receptacles of buddha-body, speech and mind, along with donations of robes, supplicatory prayers, and the undertaking of virtuous acts. If the pebble indicative of the numeric square, which is placed in the fifth sector, is white, there will be long life, the blessings will flow as a stream of nectar, and enlightened activities will flourish throughout the ten directions; but if it is black, the throne will collapse, the lifespan will be interrupted, and there will be the risk of emigration, for which reasons prayers to secure long life should be undertaken, along with the thread-crosses pertaining to the *sGrub-chen bka'-brgyad*.

Plate 15, fig. 2 (Ms I: f. 59): White snowlion (gangs-seng dkar-mo), utilised for divinations concerning spiritual friends; White Beryl, f. 315a/b)

whether the crystal rosary will fall into an ash-pit or not (<i>shel-dkar-gyi 'phreng-ba thal-khung thungs ma-thungs</i>)		
whether the variegated vase will slip from the hand or not (<i>phra-men bum-pa phyag-nas shor-ram ma-shor</i>)	WHITE SNOWLION	whether the turquoise maṇḍala of offerings will be chipped or not (<i>gyu-yi maṇḍal dkyil gruns sam ma-gruns</i>)
whether the golden vajra will vanish into space or not (<i>gser-rdor gnam-du yar ma-ya</i>)		whether the lion-throne will collapse from its foundation or not (<i>seng-gdan khri mang-nas 'gyel-lam ma-'gyel</i>)

3. Gold snake of existence (*srid-pa'i sbrul-gser*; White Beryl, ff. 315b–316b)

In the third chart, utilised for divinations concerning mantrins, the following five calculations are sequentially made, counting backwards from the snake year in a friend-relationship with the subject's constitutional type: whether the golden vajra will fade into space or not (*gser-rdor nam-mkhar yar-ram ma-ya*); whether the bell of pleasant sound will slip from the hand or not (*gsung-snyan dril-bu shor ma-shor*); whether the radiance of the maṇḍala will vanish or not (*dkyil-'khor bkrag-mdangs yal ma-ya*); whether the splendid point of the ritual dagger will be shattered or not (*phur-pa'i dpal-rtse brdugs ma-brdugs*), and whether the injunctions of the dākinis will be infringed or not (*mkha'-gro'i bka'-chad yong mi-yong*).

Now, if the pebble indicative of the vitality element, which is placed in the first of these sectors, is white, the lifespan will be secure, it will be auspicious for lineage-holders, and blessings will accrue even though one has made no efforts in ritual service (*seva*) and means of attainment (*sādhana*);⁸ but if it is black, the golden vajra will fade, and even if the lineage of a mantrin is fine at the outset, later there is the risk that it will be broken, commitments will degenerate, and there will be life-threatening obstacles. For these reasons the mantrin should perform ablutions and specific rites, including the means for attainment of Vajrakīla, the rites of reparation and confession pertaining to the protectors of the Buddhist doctrine, and the elimination of transgressions of the commitments (*samaya*).⁹ If the pebble indicative of the body element, which is placed in the second sector, is white, there will be no ill-health, it will be auspicious for lineage-holders, and phenomenal appearances will be controlled; but if it is black the sound of the bell will be damaged, so that ill-health will ensue, the lineage of mantrins will be confused and all one's present efforts in respect of ritual service and rites of attainment will be ineffectual, for which reasons images of meditational deities should be drawn, feast-offerings (*tshogs*) and *gtor-ma* offerings should be made, while degeneration of the commitments should be rectified. If the pebble indicative of the destiny element, which is placed in the third sector, is white, the father will be able to summon the gods and demons of the eight classes by the power of mantra to serve his son, and all obstacles will be liberated within the expanse of actual reality (*dharmadhātu*); but if it is black, the radiance of the maṇḍala will fade, there will be grave obstacles for the son even if a ritual dagger (*kīla*) can be driven into solid rock, while food and wealth will be depleted, and the hermitage may be deserted, for which reasons one should move to another retreat centre, and engage in meditation, persevering in the recitation of wrathful mantras, as well as offering the ritual charms (*gto*) which restore fortune. If the pebble indicative of the luck element, which is placed in the fourth sector, is white, all obstacles will be swiftly liberated by the power of wrathful sorcery (*abhicāra*) and the mantrin's reputation will be unscathed; but if it is black, the tip of the ritual dagger will be cracked, and one will acquire a bad reputation even if one's lineage was formerly auspicious, and one will be the object of others' imprecations, for which reasons one should perform the requisite rites and ablutions, offer hundreds or thousands of butter lamps, and so forth. If the pebble indicative of the numeric square, which is placed in the fifth sector, is white, the lineage will prosper like the sun rising in an unclouded sky and all imprecations can be reversed, but if it is black the injunctions of the dākinis will be infringed, lineage-holders will be cursed, and the sound of mantra will be obscured, for which reasons timely offerings should be made to the Three Precious Jewels (*triratna*), the meditational deities and protectors of the Buddhist doctrine, while one should persevere in the practice of the most profound esoteric instructions, and earnestly perform rites of reparation and confession.



Plate 15, fig. 3

Plate 15, fig. 3 (Ms I: f. 59): Gold snake of existence (*srid-pa'i sbrul-gser*), utilised for divinations concerning mantrins; White Beryl, ff. 315b–316b)

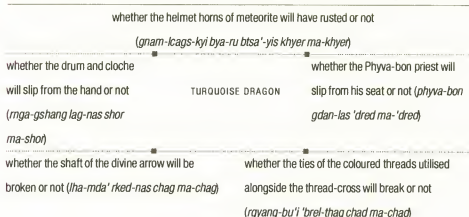
whether the radiance of the maṇḍala will vanish or not (<i>dkyil-'khor bkrag-mdangs yal ma-ya</i>) ⁸		
whether the bell of pleasant sound will slip from the hand or not (<i>gsung-snyan dril-bu shor ma-shor</i>)	GOLD SNAKE OF EXISTENCE	whether the splendid point of the ritual dagger will be shattered or not (<i>phur-pa'i dpal-rtse brdugs ma-brdugs</i>) ⁹
whether the golden vajra will fade into space or not (<i>gser-rdor nam-mkhar yar-ram ma-ya</i>)		whether the injunctions of the dākinis will be infringed or not (<i>mkha'-gro'i bka'-chad yong mi-yong</i>)

4. Turquoise dragon (*gyu-'brug*, *White Beryl*, ff. 316b–317a)

Plate 15, fig. 4

In the fourth chart, utilised for divinations concerning Bon priests, the following five calculations are sequentially made, counting backwards from the dragon year in a mother-relationship with the subject's constitutional type: whether the helmet horns of meteorite will have rusted or not (*gnam-icags-kyi bya-ru btsa'-yis khyer ma-khyer*); whether the shaft of the divine arrow will be broken or not (*lha-mdar' rked-nas chag ma-chag*); whether the drum and cloche will slip from the hand or not (*rnga-gshang lag-nas shor ma-shor*); whether the Phyva-bon priest will slip from his seat or not (*phyva-bon gdan-las 'dred ma-'dred*); and whether the ties of the coloured threads utilised alongside the thread-cross will break or not (*rgyang-bu'i 'brel-thag chad ma-chad*).⁶

Now, if the pebble indicative of the vitality element, which is placed in the first of these sectors, is white, it will be auspicious for the Bon lineage; but if it is black, the helmet horns of meteorite will rust, the lineage will decline even if currently flourishing, and there is the risk of a young child dying and of the lineage being interrupted, for which reasons rites to restore prosperity and rites of reparation and confession should be undertaken, along with offerings to the protectors. If the pebble indicative of the body element, which is placed in the second sector, is white, life and lineage will prosper without interruptions; but if it is black, the shaft or quill of the arrow will be broken, the lineage will be diminished, there will be no good luck, and obstacles to life and succession will occur, for which reasons Bon temples should be restored and appropriate rites should be undertaken. If the pebble indicative of the destiny element, which is placed in the third sector, is white, there will be prosperity and the destiny will flourish, but if it is black, the drum and cloche will slip from the hands and there will be bad tidings, while the basic and ancillary commitments will be neglected, so that one is deprived of children and property and the livestock die, for which reasons appropriate rites and recitations – including the longevity rite and the recitation of the *Sūtra of Amitāyus* – should be undertaken. If the pebble indicative of the luck element, which is placed in the fourth sector, is white, the reputation of a Bon teacher will flourish, his students will multiply, and his activities will be limitless; but if it is black, he will slip from his throne, good luck will diminish even if rites are performed to attract good luck, while the gods and demons will become enraged, causing great harm and false accusations, for which reasons appropriate counteracting rites must be undertaken. If the pebble indicative of the numeric square, which is placed in the fifth sector, is white, it will be most auspicious, the flag of long life will be untainted, and the lineage will flourish; but if it is black, the ties of the coloured threads utilised alongside the thread-cross will break, occult power will be dissipated, and there will be imprecations, for which reasons rites of aversion should be undertaken in the four directions, and specified Bon sūtras should be recited.

Plate 15, fig. 4 (Ms I: f. 59); Turquoise dragon (*gyu-'brug*, utilised for divinations concerning Bon-pos; *White Beryl*, ff. 316b–317a)⁷5. Steadfast elephant (*glang-chen rab-brtan*, *White Beryl*, f. 317a/b)

In the fifth chart, utilised for divinations concerning ministers, the following five calculations are sequentially made, counting backwards from the ox year in a friend-relationship with the subject's constitutional type: whether a lord will be isolated from his most intimate advisor or not (*rje'i thugs-gtsigs bral ma-bral*); whether the injunctions of the gods will be infringed or not (*lha-yi bka'-chad byung ma-byung*); whether good reputation, gold and turquoise will be lost or not (*vid-tshang gser-gYu shor ma-shor*); whether the magical arrow and spear will be broken or not (*'phrul-gyi mda'-mdung chag ma-chag*); and whether the ministerial chair will be left empty or not (*blon-po'i 'dun-sa stongs ma-stongs*).

Now, if the pebble indicative of the vitality element, which is placed in the first of these sectors, is white, the lord's activities will be successful, the dominion and subjects will be contented, and there will be no obstacles, but if it is black the lord will be isolated from his foremost advisor, there will be obstacles to the lifespan even if the ancestors flourished, and there is the risk that the family line of a minister will be interrupted, for which reasons specific rites of exorcism and aversion of enemies should be undertaken. If the pebble indicative of the body element, which is placed in the second sector, is white, there will be divine protection, the lineage of a minister will flourish, and the hostile gods (*dgra-lha*) will offer support, but if it is black the injunctions of the protector deities will be infringed, there will be serious diseases, unbearable fevers, wounds and so forth, for which reasons appropriate rites and charms (*gto*) should be undertaken or made. If the pebble indicative of the destiny element, which is placed in the third sector, is white, food, wealth and resources will increase; but if it is black, reputation, gold and turquoise will be lost, and growth will be short-lived even if obviously present now. There will also be severe punishments or loss of food and wealth, and instability among the citizens, for which reasons prescribed rites and recitations must not be neglected. If the pebble indicative of the luck element, which is placed in the fourth sector, is white, there will be long life with few diseases and the subject's purpose will be fulfilled; but if it is black, the arrow and spear will break or be damaged, while paternal relatives and the subject will be deranged. For these reasons rites that rescue the life-spirit, attract good luck, and ransom the vitality from death should be undertaken. If the pebble indicative of the numeric square, which is placed in the fifth sector, is white, there will be great fame, and the minister will protect the kingdom, since he will never leave his seat; but if it is black, the ministerial seat will be deserted, bad reputation will arise, and there will be unfortunate policy decisions, resulting in the loss of good reputation, gold and turquoise, and the risk of death to grandsons or daughters, for which reasons rites of exorcism should be applied, and the *Five Great Retentive Mantras* (*gZungs-chen gra-lnga*) should be recited.

Plate 15, fig. 5



Plate 15, fig. 5 (Ms I: f. 59): Steadfast elephant (*giang-chen rab-brtan*), utilised for divinations concerning ministers; *White Beryl*, f. 317a/b)

whether the ministerial chair will be left empty or not (<i>blon-po</i>)	whether the ministerial chair will be left empty or not (<i>blon-po</i>)
whether a lord will be isolated from his most intimate advisor or not (<i>je'i</i>)	whether the magical arrow and spear will be broken or not (<i>phru-gyi mda'-mdung chag ma-chag</i>)
whether the injunctions of the gods will be infringed or not (<i>lha-yi bka'-chad byung ma-byung</i>)	whether good reputation, gold and turquoise will be lost or not (<i>kyid-tshang gser-gyü shor ma-shor</i>)

6. Striped tiger (*lcags-kyi stag khra-bo*; *White Beryl*, ff. 317b–318a)

In the sixth chart, utilised for divinations concerning adult males, the following five calculations are sequentially made, counting backwards from the tiger year in an enemy-relationship with the subject's constitutional type: whether the arrow of vitality will be broken or not (*srog-mda' tshigs-su chag ma-chag*); whether the tiger-skin quiver, the arrow, sword and spear will be misplaced or not (*stag-ral 'khor-gsum shor ma-shor*); whether the flag-bedecked spear and bow will be broken or not (*dar-mdung gzhu-mo chag ma-chag*); whether one will be separated from one's thoroughbred steed (*gyi-ling*) or not (*gyi-ling rta-dang bral ma-bral*); and whether the heroic wrestling ring will be deserted or not (*dpa'-bo'i 'thab-ra stongs ma-stongs*).

Now, if the pebble indicative of the vitality element, which is placed in the first of these sectors, is white, it will be auspicious in that the lifespan will be lived to the full; but if it is black the arrow of vitality will break, the treacherous spirits of the tombs (*dur-sri*) will arise, and there will be life-threatening wounds inflicted on oneself, one's paternal relatives, or siblings, for which reasons rites to ransom the vitality from death should be undertaken, along with long-life empowerments and exorcism of the spirits of treachery (*sri*). If the pebble indicative of the body element, which is placed in the second sector, is white all will be well, but if it is black the tiger-skin and leopard-skin quivers will be misplaced, while obstacles and infectious diseases will subsequently emerge, for which reason protective amulets should be worn, and votive reliquaries equalling the subject's own age in number should be made. If the pebble indicative of the destiny element, which is placed in the third sector, is white, food and wealth will be massed, the paternal relatives will flourish, all necessities will be obtained and the spear will have a white flag attached to it indicating good auspices; but if it is black, the flag-bedecked spear and bow will break, there will be dangers to gold, turquoise, food, property, livestock and residence. For this reason the amulet promoting fortune should be worn, while *gtor-ma* offerings should be presented to the hostile gods (*dgra-lha*) and male gods (*pho-lha*). If the pebble indicative of the luck element, which is placed in the fourth sector, is white, rumours will be quelled, there will be no quarrels or wars, and whatever one considers will be accomplished; but if it is black, one will be separated from one's *gyi-ling* steed, there will be rumours, quarrels will flare among sons or daughters, and the family will die in exile, for which reasons particular rites should be undertaken to restore luck and exorcise hostile forces. If the pebble indicative of the numeric square, which is placed in the fifth sector, is white, there will be great heroism, the lineage will flourish, and one will be respected among the ranks of the heroic; but if it is black, the wrestling ring of valour will be deserted, heroism will diminish and there will be hardships, for which reasons rites should be undertaken to rescue the life-spirit, and wrathful empowerments should be requested.



Plate 15, fig. 6

Plate 15, fig. 6 (Ms I: f. 59): Striped tiger (*lcags-kyi stag khra-bo*), utilised for divinations concerning adult males; *White Beryl*, ff. 317b–318a)

whether the flag-bedecked spear and bow will be broken or not (<i>dar-mdung gzhu-mo chag ma-chag</i>) ⁸	whether the flag-bedecked spear and bow will be broken or not (<i>dar-mdung gzhu-mo chag ma-chag</i>) ⁸
whether the tiger-skin quiver, the arrow, sword and spear will be misplaced or not (<i>stag-ral 'khor-gsum shor ma-shor</i>) ⁹	whether one will be separated from one's thoroughbred steed or not (<i>gyi-ling rta-dang bral ma-bral</i>)
whether the arrow of vitality will be broken or not (<i>srog-mda' tshigs-su chag ma-chag</i>)	whether the wrestling ring of valour will be deserted or not (<i>dpa'-bo'i 'thab-ra stongs ma-stongs</i>)

7. Red owl (*sribs-bya dmar*; *White Beryl*, f. 318a/b)

In the seventh chart, utilised for divinations concerning women and nuns (*mo-btsun*), the following five calculations are sequentially made, counting backwards from the mouse year in a mother-relationship with the subject's constitutional type: whether the white silk pelmet will hang down or not (*dar-dkar sham-bu mtha'-nas zags-sam ma-zags*); whether the cord of the subject's turquoise will break or not (*gyü-yi lung-thag chad ma-chad*); whether the glorious sun will set or not (*dpal-gyi nyi-ma nub ma-nub*); whether

the spring of existence will become dry or not (*srid-kyi chu-mig bskams ma-bskams*); and whether a child will slip from the mother's lap or not (*pang-nas bu-shor byung ma-byung*).

Now, if the pebble indicative of the vitality element, which is placed in the first of these sectors, is white, there will be long life, great advantages and whatever one wishes to do may be achieved; but if it is black, the white silk pelmet will hang down, the spirits of treachery (*sri*) will arise, and there will be obstacles to the lifespan, for which reasons appropriate rites of restoration and amulets should be prepared, along with *tshe-phur* rites,¹⁰ and ritual charms promoting vitality. If the pebble indicative of the body element, which is placed in the second sector, is white, resources will be amassed, the woman will have five or six sons, and there will be no diseases; but if it is black, the turquoise, which is the woman's life-supporting talisman, will have a broken thread, which will be inauspicious for the sons, husband, maternal aunts and siblings, and the body, prone to ill-health, will be ineffectual, for which reasons an amulet promoting the body element should be worn, the *gTsug-tor dkar-mo* should be recited many times, and so forth. If the pebble indicative of the destiny element, which is placed in the third sector, is white, the father's brother will flourish, the sea of glory will be intact, and there will be great fortune and resources, but if it is black the glorious sun will set, the father's brother, husband and maternal uncle will experience great ups and downs, one will be handicapped by plague-causing spirits, and there will be great loss of wealth in the sector of the maternal aunt, for which reasons the treacherous spirits of loss (*god-sri*)¹¹ should be exorcised, amulets promoting the destiny element should be worn, charitable donations should be made, and rites averting misfortune and promoting good fortune should be applied. If the pebble indicative of the luck element, which is placed in the fourth sector, is white there will be good reputation, and whatever one wishes will be accomplished, but if it is black the spring of existence will become dry, there will be plagues, fevers, moving of the household, bad reputation, and false accusations, for which reasons amulets promoting the luck element should be worn and appropriate ritual charms should be made. If the pebble indicative of the numeric square, which is placed in the fifth sector, is white, the family line will flourish and new-born children will emerge swiftly, but if it is black a child will slip from its mother's lap, it will be hard to raise children, the couple will endure many sorrows, and there is the risk of a child being carried off by demons, for which reasons the retentive mantra chart which secures existence should be made, and the rites that rescue the life-spirit should be applied by a potent mantrin or Buddhist monk.



Plate 15, fig. 7

Plate 15, fig. 7 (Ms f. 1. 59). Red owl (*sribs-bya dmar*, utilised for divinations concerning women and nuns; White Beryl, f. 318a/b)

whether the glorious sun will set or not (<i>dgal-gyi nyi-ma nub ma-nub</i>)		whether the spring of existence will become dry or not (<i>srid-kyi chu-mig bskams ma-bskams</i>)
whether the cord of the subject's turquoise will break or not (<i>gyu-yi lung-thag chad ma-chad</i>)	RED OWL	whether a child will slip from its mother's lap or not (<i>pang-nas bu-shor byung ma-byung</i>)
whether the white silk pelmet will hang down or not (<i>dar-dkar sham-bu mtha'-nas zags-sam ma-zags</i>)		

8. Fiery gemstone (*nor-bu 'od-'bar*; White Beryl, ff. 318b–319a)

In the eighth chart, utilised for divinations concerning children, the following five calculations are sequentially made, counting backwards from the tiger year in an enemy-relationship with the subject's constitutional type: whether the arms of the *svastika* will break or not (*gYung-drung rva-ba rked-nas chag-gam ma-chag*); whether the golden fish will emerge onto dry land or not (*gser-nya skam-du thon ma-thon*); whether the brocade clothing will be carried off by a river or not (*gos-chung chu-yis khyer ma-khyer*); whether the children's playground will be left empty or not (*byis-pa'i rtsed-sa stongs ma-stongs*); and whether the rosewood bow and arrow will be broken or not (*se-mda' se-gzhu chag ma-chag*).

Now, if the pebble indicative of the vitality element, which is placed in the first of these sectors, is white, it augurs well for children, girls will prosper, and there will be no obstacles to the vitality of children; but if it is black, the arms of the *svastika* will break and there will be ill-health and sorrows, for which reasons the empowerment of long life should be received, the *Sūtra of Amitāyus* should be recited, and appropriate ritual charms made. If the pebble indicative of the body element, which is placed in the second sector, is white there will be no ill-health or demonic possession, but if it is black the golden fish will emerge onto dry land, there will be oppression, and harm will be inflicted by the demons associated with the mother and the maternal aunt, for which reasons the treacherous spirits (*sri*) should be exorcised, amulets promoting the body element should be worn, a stūpa should be built and offerings made to the serpentine spirits. If the pebble indicative of the destiny element, which is placed in the third sector, is white, food and wealth will increase and the child will be associated with kind persons; but if it is black, brocade clothes will be carried off by a river, and the child will face death and be oppressed by treacherous spirits of childhood (*chung-sri*). If the pebble indicative of the luck element, which is placed in the fourth sector, is white, there will be no demonic afflictions and the child will be beloved by its parents, but if it is black the playground will be deserted, the child will be smitten by stroke, there will be sorrows and potential fatalities, for which reasons prayers that restore luck should be undertaken, along with ablutions. If the pebble indicative of the numeric square, which is placed in the fifth sector, is white, the life-spirit of a child will be secure, and there will be no obstacles, but if it is black the rosewood arrow and bow will be broken, the life-spirit will decline, and there is the danger of the lifespan being diminished, for which reasons virtuous actions should be performed, and a talismanic turquoise should be worn.



Plate 15, fig. 8

Plate 15, fig. 8 (Ms f. 1. 59). Fiery gem (*nor-bu 'od-'bar*, utilised for divinations concerning children; White Beryl, ff. 318b–319a)

whether the children's playground will be left empty or not (<i>byis-pa'i rtsed-sa stongs ma-stongs</i>)		whether the brocade clothing will be carried off by a river or not (<i>gos-chung chu-yis khyer ma-khyer</i>) ¹²
whether the rosewood bow and arrow will be broken or not (<i>se-mda' se-gzhu chag ma-chag</i>)	FIERY GEMSTONE	whether the golden fish will emerge onto dry land or not (<i>gser-nya skam-du thon ma-thon</i>)
whether the arms of the <i>svastika</i> will break or not (<i>gYung-drung rva-ba rked-nas chag-gam ma-chag</i>)		

9. Blue peacock (*mthing-gi rma-byas*; *White Beryl*, f. 319a/b)

Plate 15, fig. 9

In the ninth chart, utilised for divinations concerning young wives (*chung gzhon-nu*), the following five calculations are sequentially made, counting backwards from the dog year in a mother-relationship with the subject's constitutional type: whether the dark green water weeds will dry or not (*mthing-gi lu-ma bskams ma-bskams*); whether the hollyhock will be blighted by frost or not (*ha-lo sad-kyis khyer ma-khyer*); whether the arms of the *svastika* will break or not (*gYung-drung ra-ba ral ma-ral*); whether the silver-white mirror will be cracked or not (*dingul-dkar me-long rdol ma-rdol*); and whether the spindling yard will be emptied of woollen threads or not (*bal-skud phongs-ra stongs ma-stongs*).

Now, if the pebble indicative of the vitality element, which is placed in the first of these sectors, is white, there will be long life free from diseases and demonic possession; but if it is black, the water weeds will wither, and the lifespan will be harmed, for which reasons the *Sūtra of Amitāyus* should be recited and the longevity empowerment received. If the pebble indicative of the body element, which is placed in the second sector, is white, there will be no diseases and a beneficial existence, but if it is black the hollyhock will be blighted by frost, existence will not flourish, ill-health will ensue, and sons or daughters will endure ups and downs, for which reasons an amulet promoting the body element should be worn and ritual charms should be made to eliminate misfortune. If the pebble indicative of the destiny element, which is placed in the third sector, is white the young wife will be a pleasant girl, and there will be an abundance of ornaments, clothes, food and wealth, but if it is black the arms of the *svastika* will break, and it will be inauspicious for the girl and for neighbours, requiring the performance of exorcism, the recitation of a retentive mantra that promotes precious things, and the ritual attraction of good luck. If the pebble indicative of the luck element, which is placed in the fourth sector, is white, the wife will have a fine household and be loved by all even if she is ineffectual, but if it is black, the mirror will corrode, bad reputation will arise and it will be inauspicious for the mother and later generations, for which reasons an amulet promoting the luck element should be worn, and hundreds of butter lamps should be offered. If the pebble indicative of the numeric square, which is placed in the fifth sector, is white, the lifespan will be secure and the vase of longevity will be full; but if it is black, the spindling yard will be emptied, its contents slipping from the hands, and relatives and servants will endure sorrows. The vase of longevity will therefore be emptied and the lineage will be afflicted by ill-health, requiring long-life empowerments to be received and necessitating the performance of other appropriate rites.

Plate 15, fig. 9 (Ms. I. 1. 59): Blue peacock (*mthing-gi rma-byas*), utilised for divinations concerning young wives; *White Beryl*, f. 319a/b)¹³

whether the hollyhock will be blighted by frost or not (<i>ha-lo sad-kyis khyer ma-khyer</i>)	
whether the arms of the <i>svastika</i>	whether the silver-white mirror will be cracked or not
will break or not (<i>gYung-drung ra-ba ral ma-ral</i>)	(<i>dingul-dkar me-long rdol ma-rdol</i>)
BLUE PEACOCK	
whether the spindling yard will be emptied of woollen threads or not (<i>bal-skud phongs-ra stongs ma-stongs</i>)	whether the dark green water weeds will dry or not (<i>mthing-gi lu-ma bskams ma-bskams</i>) ¹⁴

10. Gold dragon, bird, turtle and tiger (*gser-gyi rgyi-seng*; *White Beryl*, ff. 319b–320a)

In the tenth chart, utilised for divinations concerning servants, the following five calculations are sequentially made, counting backwards from the bird year in a mother-relationship with the subject's constitutional type:¹⁵ whether the bow and its five arrows will be lost or not (*mda'-lnga gzhug-gcig shor ma-shor*); whether there will be royal or ministerial punishment or not (*rje-blon bka'-chad byung ma-byung*); whether the household of a male servant will be obliterated or not (*pho-khyim things-kyi bkag ma-bkag*); whether the yoke of misfortune will have to be borne or not (*byur-gyi gnya'-shing 'khor mi-'khor*); and whether the food allocation, like a mountainous valley, will be impeded or not, or whether the purpose of a subject will transgress the law or not (*ri-klungs za-thang 'gags-min-nam 'bangs-kyi yul-don 'gal mi-'gal*).

Now, if the pebble indicative of the vitality element, which is placed in the first of these sectors, is white, servants will be most useful, they will have long life and will bring good luck, but if it is black the five arrows and bow will slip from the hands, the servants will be useless even if they wish to help, there will be the risk of royal punishment, luck will diminish, and the lifespan will be interrupted, for which reasons an amulet securing the vitality should be worn, and the treacherous spirits (*sr̥*) that provoke loss should be exorcised. If the pebble indicative of the body element, which is placed in the second sector, is white, the servants will carry out all that is demanded of them and they will be free from ill-health or demonic possession and other obstacles; but if it is black, they will incur royal or ministerial punishment, there will be accusations, and they will be prone to many diseases and sufferings, for which reasons an amulet promoting the body element should be worn and offerings made to the protector deities. If the pebble indicative of the destiny element, which is placed in the third sector, is white, the servants will be of great use to their master, even if they are disabled, while food, wealth and resources will be amassed; but if it is black, the house of a male servant will be obliterated, indicating that the servants and wealth will be exhausted, and there will be losses to livestock and property, while food and wealth will be diminished, for which reasons rites restoring prosperity should be performed, along with ablutions and many recitations of the *Dhāraṇī of Vasudharā*. If the pebble indicative of the luck element, which is placed in the fourth sector, is white, the lord will not fall into the clutches of demons, and the servants will have a good reputation, while sons, wealth and resources will be glorious; but if it is black, the yoke of misfortune will have to be borne, there will be unbearable burdens, punishments administered by superiors, and false accusations, for which reasons appropriate counteracting rites must be performed. If the pebble indicative of the numeric square, which is placed in the fifth sector, is white, the servants will thrive within the house of paternal relatives, and the subject's own life will be secure, but if it is black their purpose will transgress the law, the life-spirit of the servants will diminish, there will be great loss of wealth and the allocation of food will be restricted, for which reasons resources should be charitably offered, along with supplicatory prayers and rites promoting prosperity.



Plate 15, fig. 10

11. Golden estate (*lha-lug ser-pa*; *White Beryl*, f. 320a/b)

Plate 15, fig. 11

12. Golden vase (*gser-gyi bum-pa*; *White Beryl*, ff. 320b–321b)Plate 15, fig. 10 (Ms I: f. 59): Gold tiger, dragon, turtle and bird (*gser-gyi rgyi-seng*), utilised for divinations concerning servants; *White Beryl*, ff. 319b–320a)¹⁶

whether the bow and its five arrows will be lost or not (<i>mda'-lga gzu-gol shor ma-shor</i>)		whether the yoke of misfortune will have to be borne or not (<i>byur-gyi gnye'-shing 'khor mi-'khor</i>)
whether there will be royal or ministerial punishment or not (<i>rje-blon bka'-chad byung ma-byung</i>)	GOLD TIGER, DRAGON, TURTLE AND BIRD	
whether the household of a male servant will be obliterated or not (<i>pho-khyim thibs-kyi bkag ma-bkag</i>) ¹⁷		whether the food allocation, like a mountainous valley, will be impeded or not; or whether the purpose of a subject will transgress the law or not (<i>ri-klungs za-thang 'gags-min-nam 'bangs-kyi yul-don 'gal mi-'gal</i>)

In the eleventh chart, utilised for divinations concerning land, estates and treasure, the following five calculations are sequentially made, counting backwards from the pig year in an enemy-relationship with the subject's constitutional type: whether there will be a mistaken emigration or not (*yul-la 'pho-'phyugs byas ma-byas*); whether the gods of the roof-top prayer-flags will fade or not (*rtse-lha yar-ram ma-yar-ba*); whether the stove will be placed to the side or not (*sgyed-bu glo-'dogs byas ma-byas*); whether the gold pillars and turquoise beams will be broken or not (*gser-ka gYu-gdung chag ma-chag*); and whether others will place a marker on the father's fields or not (*pha-zhing mis tho btsugs ma-gtsugs*).

Now, if the pebble indicative of the vitality element, which is placed in the first of these sectors, is white, the estates will be excellent and they will be maintained by a son; but if it is black, the subject will emigrate while the estate will face east and be afflicted by serpentine spirits and plague-causing spirits, for which reasons one should perform rites pertaining to the spirit lords of the soil, and make *gtor-ma* offerings to the eight great serpentine spirits (*klu-chen brgyad*), along with thread-crosses dedicated to the spirit lords of the soil. If the pebble indicative of the body element, which is placed in the second sector, is white, the prayer-flags dedicated to the male gods (*pho-lha*) will stand erect on the roof of the house, and the master will never be separated from the house, but if it is black the prayer-flags dedicated to these roof-top deities will fade, the ownership of the estate and the family lineage will be interrupted, and there will be afflictions due to strokes and losses inauspicious to the household, for which reasons appropriate rites should be undertaken in praise of the hostile gods (*dgra-lha*). If the pebble indicative of the destiny element, which is placed in the third sector, is white, the wife will provide satisfying food to guests even if she is very miserly; but if it is black, the stove will be pushed to the side and meagre food will be provided, for which reason a specific amulet known as *bsris-rme'i 'khor-lo* should be concealed under the stove and an amulet promoting the destiny element of the cook should be worn. If the pebble indicative of the luck element, which is placed in the fourth sector, is white, the native land will be secure, and there will be no scandals in the sector of the grandparents; but if it is black, the pillars of gold and beams of turquoise will be broken, scandals will emerge, and there is the risk of the house being damaged, for which reasons appropriate counteracting rites must be undertaken. If the pebble indicative of the numeric square, which is placed in the fifth sector, is white, the ownership of the estate will not be disputed by others, the workers will have long health free from disease, and the harvest will flourish, but if it is black others will place a marker on the paternal estate and prosperity will diminish, for which reasons offerings should be made to the countryside deities (*yul-lha*), and one should persevere in rites that attract prosperity.

Plate 15, fig. 11 (Ms I: f. 59): Golden estate (*lha-lug ser-pa*), utilised for divinations concerning land, estates, and treasure; *White Beryl*, f. 320a/b)¹⁸

whether the stove will be placed to the side or not (<i>sgyed-bu glo-'dogs byas ma-byas</i>)		whether others will place a marker on the father's fields or not (<i>pha-zhing mis tho btsugs ma-gtsugs</i>)
whether the gods of the roof-top prayer-flags will fade or not (<i>rtse-lha yar-ram ma-yar-ba</i>)	GOLDEN ESTATE	
whether there will be a mistaken emigration or not (<i>yul-la 'pho-'phyugs byas ma-byas</i>)		whether the gold pillars and turquoise beams will be broken or not (<i>gser-ka gYu-gdung chag ma-chag</i>)

In the twelfth chart, utilised for divinations concerning gold, silver, copper, iron, turquoise and so forth, the following five calculations are sequentially made, counting backwards from the pig year in a friend-relationship with the subject's constitutional type: whether grease will stick to the king of golden mountains or not, or whether a mirror will be corroded or not (*gser-gyi ri-rgyal-la mkhris-zhag chags-sam ma-chags-sam me-long gYā-'dris gos ma-gos*); whether the great luminosity of a turquoise lake will be damaged or not (*gYū-mtsho 'od-chen rdol ma-rdol*); whether the shape-shifting *phra-men-ma*¹⁹ can newly ingress within a precious bowl or not (*phra-men rin-cen yol-go-la gsar zhugs ma-zhugs-pa*); whether the cuckoo that cares for a hundred or a hundred thousand chicks will be blinded or not, or whether the thread of an auspicious turquoise will be broken or not (*brgya-yi bye'u 'bum bye'u zangs-mig long-ngam ma-long-ngam phyva-gYū'i mig-thag chad ma-chad*); and whether copper cooking pots will be heaped together or not (*gel-zangs rdab-tu 'gril ma-'gril*).

Now, if the pebble indicative of the vitality element, which is placed in the first of these sectors, is white, former wealth, food and resources will never be exhausted, but if it is black the golden mirror will corrode, wealth will be diminished, or else demons or bewitchers will come in pursuit, for which reasons the treacherous spirits (*srī*) that provoke loss should be exorcised, and recitations of the *Dhāraṇī of Vasudharā* should be made. If the pebble indicative of the body element, which is placed in the second sector, is white, the body will be bedecked with turquoise, while ornaments, food and resources will increase; but if it is black, there will be a film of oil on a turquoise lake, prosperity will be damaged, and the great luminosity of the lake will fade, for which reasons rites to restore prosperity and propitiate Vasudharā (*nor-lha*) should be performed. If the pebble indicative of the destiny element, which is placed in the third



Plate 15, fig. 12

Plate 15, fig. 12 (Ms I: f. 59): Golden vase (*gser-gyi bum-pa*), utilised for divinations concerning precious metals and gems; White Beryl, ff. 320b–321b)

whether the <i>phra-men-ma</i> will newly ingress within a precious bowl or not (<i>phra-men rin-cen yot-go-la gsar zhugs ma-zhugs pa</i>)	
whether the great luminosity of a turquoise lake will be impaired or not (<i>gyu-mtsho 'ad-chen rdol ma-rdol</i>)	whether the cuckoo that cares for a hundred or a hundred thousand chicks will be blinded or not; or whether the thread of an auspicious turquoise will be broken or not (<i>brgya-yi bye'u 'bum bye'u zangs-mig long-ngam ma-long-ngam phyva-g'u'i mig-thag chad ma-chad</i>) ²⁰
whether grease will stick to the king of golden mountains or not; or whether a mirror will be corroded or not (<i>gser-gyi ri-rgyal-la mkhris-zhag chags-sam ma-chags sam me-long g'fa'-dris gos ma-gos</i>)	whether copper cooking pots will be heaped together or not (<i>'gel-zangs rtab-tu 'gril ma-'gril</i>)

13. Adult wild yak (*'brong-chen dar-ma*; White Beryl, ff. 321b–322a)

In the thirteenth chart, utilised for divinations concerning horses, sheep and cattle, the following five calculations are sequentially made, counting from the fire ox year in the case of a subject with a wood element:²¹ whether the saddle and bridle of a thoroughbred steed will be left unused or not (*gyi-ling sga-srab stongs ma-stongs*); whether the legs of a riding horse will be broken or not (*yo-ma lag-pa chad ma-chad*); whether a stud yak will be castrated or not (*zhol-chen rtsid-pa byid ma-byid*); whether the divine 'bri will roll down a ravine or not (*lha-'bri gad-la 'gril ma-'gril*); and whether the line of ewes will be interrupted or not (*gyang-mo star-thag chad ma-chad*).

Now, if the pebble indicative of the vitality element, which is placed in the first of these sectors, is white, horses and donkeys will be of great use, they will be good station animals even if physically weak, and they will make excellent riding horses; but if it is black, the *gyi-ling* steed will be bereft of its saddle and bridle, there will be a great loss of horses and a lion-like stallion will be weaker than a donkey, for which reasons rites should be undertaken to maintain the prosperity of horses and appease the eight malign mountain spirits (*gnod-sbyin brgyad*). If the pebble indicative of the body element, which is placed in the second sector, is white, horses and livestock will thrive, as an inexhaustible treasure, but if it is black the legs of a riding horse will be broken and the herds will not increase, for which reason the treacherous spirits afflicting horses (*rtā-srī*) should be exorcised and an effigy of the livestock animals made. If the pebble indicative of the destiny element, which is placed in the third sector, is white, yaks will be produced, there will be no loss of livestock, a male will have excellent offspring, and the variegated herds will be most auspicious; but if it is black, the stud yak will be castrated and it will be inauspicious for the herds of livestock, for which reasons *gtor-ma* offerings and specified rites should be undertaken to protect the herds and restore prosperity. If the pebble indicative of the luck element, which is placed in the fourth sector, is white, the cattle herds will thrive, and there will be no losses; but if it is black, the divine 'bri will roll down a ravine, the herds of female cattle will not thrive, there will be misfortunes, no advantage, bad reputation and losses in the sector of fertility, for which reasons specified recitations and ritual charms should be applied. If the pebble indicative of the numeric square, which is placed in the fifth sector, is white, all will be well for the flocks of smaller livestock and sheep in particular will thrive, without falling into ravines, while prosperity will prevail among such flocks of smaller livestock; but if it is black, the line of sheep will be interrupted, and it will be particularly inauspicious for ewes, for which reasons precipices should be fenced off, and the treacherous spirits that provoke such losses (*god-srī*) should be exorcised, and an appropriate effigy of a sheep or goat should be made. In these ways, negative prognostications can be made positive.



Plate 15, fig. 13

Plate 15, fig. 13 (Ms I: f. 59): Adult wild yak (*'brong-chen dar-ma*), utilised for divinations concerning horses, sheep and cattle; White Beryl, ff. 321b–322a)²²

whether the divine 'bri will roll down a ravine or not (<i>lha-'bri gad-la 'gril ma-'gril</i>)	
whether the legs of a riding horse will be broken or not (<i>yo-ma lag-pa chad ma-chad</i>)	whether a stud yak will be castrated or not (<i>zhol-chen rtsid-pa byid ma-byid</i>)
whether the saddle and bridle of a thoroughbred steed will be left unused or not (<i>gyi-ling sga-srab stongs ma-stongs</i>) ²³	whether the line of ewes will be interrupted or not (<i>gyang-mo star-thag chad ma-chad</i>)

Conclusion



The manuscript that forms the illustrative basis of the present work is the most comprehensive, elaborate and aesthetically refined exemplar that is known to exist within the sphere of Tibetan astrology and divination, and demonstrates the principal themes of elemental divination as outlined in the *White Beryl*. It is important to reiterate that the practical application of elemental divination, as illustrated in these ninety-four folios, continues (alongside traditional medicine) to have a significant role in Tibetan society whenever yearly almanacs are prepared and when detailed readings are requested concerning natal horoscope, marriage prospects, obstacle years, ill-health and death. It would be virtually impossible to implement the complex calculations presented in the schematic charts, or to comprehend the contemporary relevance of the prognostications outlined in *White Beryl*, without access to the living oral transmission of elemental divination and its learned practitioners who are based at the various sMan-rtsis-khang institutes. The methodology of elemental divination seeks to clarify the ostensible obscurities of the cycle of birth and death with reference to the relative world. In its proper context it does not contradict the higher understandings of Buddhism, which seek to terminate the cycle of birth and death through the realisation of selflessness and emptiness, but rather complements spiritual development by providing a systematic approach to the exigencies of conventional life. It is not therefore surprising that the most renowned exponents of elemental divination in Tibetan society have been renunciate monks or laymen motivated by the compassionate aspiration of the bodhisattva vows. Imbued with such ideals, Lo-chen Dharmasri in his conclusion to *Moonbeams* (ff. 39a–40a) declines to elaborate on destructive and hostile divinatory techniques:

Moreover, although there are explained to be [other techniques],
Of importance to both the living and the dead,
Including geomancy,¹ and ancillary investigations [pertaining to
natal horoscope],²
Along with peaceful and harsh rites,³ or destructive means,⁴
Through which one brings about the destruction of inimical foes,
Or the transference of one's own obstacles to others,
Those who wish to know them should inspect more detailed texts.

At this [juncture], encouraged by certain intelligent persons,
And despite the failings of my recollection,
This synopsis of the mere basics [required] for deploying the pebbles
according to the computational charts,
Was written by the little monk Dharmasri
To pass the time over a period of some days,
When he was unable to [properly] engage in Buddhist practice.
May learned persons forgive the errors it contains!

By virtue of any eloquence present [in this text],
May all beings excellently realise the two modes of selflessness⁵
Through which all doctrines are secured,
And by relying on this science [of relative truth]
Which highlights the self⁶
May they find total liberation!

This instruction on elemental divination entitled *Moonbeams* ('byung-rtsis man-ngag zla-ba'i 'od-zer) was hand-written at the beginning of a twelve-year cycle within the sexagenary cycle, by the mad little monk [Lo-chen Dharmasri]. It is a rough memorandum of a few points, which he had ascertained through the kindness of his learned masters. Let virtue prevail!

Maṅgalaṃ!

Benediction

All the hidden joys and sorrows of living beings
Are entirely distinct ostensible phenomena,
Similar to the pattern of a silken garment.
This excellent text which manifestly reveals them
Was composed by Dharmasri.⁷



Opposite and Above Details from Plate 11, fig. 10



Notes

Full bibliographic references are given in the Bibliography, p. 422. Abbreviations are listed on p. 412.

Introduction

- 1 In Tibetan translation a work attributed to Garga and entitled *Thub-pa chen-po drang-srong gar-gas ltas-kyi rnam-pa bstan-pa zhes-bya-ba'i gtsug-lag* (r. 4321) is extant.
- 2 According to tradition, it was Sucandra, the first great king of Śambhala, who requested and redacted the *Tantra of the Wheel of Time* after receiving its transmission from Śakyamuni Buddha. The extant *Abridged Tantra of the Wheel of Time* was subsequently redacted by Mañjuśrīkīrti, the first in the line of the Kulika kings of Śambhala; and the latter's son Kulika Puṇḍarika wrote the most important commentary, entitled *Taintless Light (Vimalaprabhā)*. This hidden land of Śambhala is said to be presently ruled by the twenty-first Kulika king (1927–2027), and there is a messianic prediction to the effect that during the reign of Rudra, the twenty-fifth Kulika (circa 2425), the Buddhist traditions of Śambhala will emerge triumphant after a military campaign which overwhelms the opposing forces of barbarism.
- 3 The introduction of the *Tantra of the Wheel of Time* to India is considered to have been the work of Chilupa and his disciple Nādapāda, circa 966. Later, the tantra was introduced into Tibet by Somanātha of Kashmir and Atiśa of Bengal circa 1024. The first Tibetan sexagenary cycle dates from 1027.
- 4 The Islamic calendrical era is dated from 16 July 622. However it was in 624 that Muḥammad's forces inflicted their first defeat upon the troops of Mecca.
- 5 On the calculations employed in Indian-based astrology (*dkar-rtsis*), see P. Cornu, *Tibetan Astrology*, pp. 127–152 and 198–212, and D. Schuh, *Untersuchungen zur Geschichte der tibetischen Kalenderrechnung*, pp. 47–130. A more detailed analysis is offered by the contemporary Tibetan scholars Mi-'gyur rDo-rje and Mig-dmar Tshé-ring in *Bod-kyi rtsis-rig kun-'dus chen-mo*, Vol. 2, pp. 25–73.
- 6 The 'outer' Wheel of Time is concerned with the macrocosm of space and time; the 'inner' Wheel of Time with the microcosm of the energy channels, currents and seminal points within the subtle body of the meditator; and the 'extraneous' Wheel of Time with the generation stage (*utpattikrama*) and perfection stage (*sampannakrama*) of meditation, through which impurities are transformed into the fully-fledged realisation of the Wheel of Time. See P. Cornu, *Tibetan Astrology*, pp. 25–27.
- 7 The lineage transmitted by Bu-ston derives from the translations of Rva Lo-tsā-ba, in contrast to Dol-po-pa's transmission which derives from the earlier translations of 'Gro Lo-tsā-ba. The Karma bKa'-brgyud lineage transmitted by Karmapa III Rang-byung rDo-rje is distinct from these two. On the astrological treatises of Bu-ston and Rang-byung rDo-rje in particular, see also D. Schuh, *Untersuchungen zur Geschichte der tibetischen Kalenderrechnung*, pp. 32–36. 'Jam-mgon Kong-sprul's account does not, however, mention the earlier Sa-skya-pa commentaries on the *Tantra of the Wheel of Time*, which were composed by Grags-pa rGyal-mtshan and Chos-rgyal 'phags-pa. See D. Schuh, *op. cit.*, pp. 30–32. For a more detailed account differentiating nine distinct Tibetan lineages of this tantra, see the article by Dr Tshul-khriṃs rGyal-mtshan in *Bod-kyi rtsis-rig kun-'dus chen-mo*, Vol. 1, pp. 69–282.
- 8 This text has recently been republished in Beijing by Krung-go'i bod-kyi shes-rig dpe-skrun-khang.
- 9 *White Beryl (Paḍdūrya dKar-po)* is the major source for the present work. The content of Dharmasrī's 'Illuminating Sun (Nyin-byed snang-ba) is discussed in D. Schuh, *op. cit.*, pp. 40–41.
- 10 On these texts of the mTshur-phu school, see D. Schuh, *op. cit.*, pp. 81–83.
- 11 For a brief analysis of the works of Karma Nges-legs bsTan-'dzin, see D. Schuh, *op. cit.*, p. 42. 'Among them, the *Nyer-mkho'i bum-bzang* expounds elemental divination (*nag-rtsis*/'byung-rtsis) rather than astrology (*skar-rtsis*), which is the subject of his *Mun-sel nyi-ma nyer-mkho'i 'dod-pa 'jo-ba'i bum-bzang* and his *gSer-gyi thur-ma*.
- 12 This is a reference to the mythological conflicts between the devas and asuras, which are the subject of the Purāṇic literature of ancient India. For a Tibetan account, see Patrul Rinpoche, *The Words of My Perfect Teacher*, pp. 92–99.
- 13 Research scholars at the sMan-rtsis-khang in Lhasa have recently republished this essential Tibetan commentary of the Phug-pa school, in Chengdu at the Sichuan Nationalities Publishing House. See *Bod-kyi rtsis-rig kun-'dus chen-mo*, Vol. 3, pp. 1–485.
- 14 For a detailed account of the lineage-holders who transmitted the *Svarodaya Tantra* in India and Tibet, see Dr Tsul-khriṃs rGyal-mtshan's article in *Bod-kyi rtsis-rigs kun-'dus chen-mo*, Vol. 1, pp. 429–472.

- 15 The *Collected Works of Mi-pham Rin-po-che (Mi-pham gsung-'bum)*, in twenty-six volumes, are available in a xylographic edition, published at the sDe-dge Printing Press in Khams, East Tibet.
- 16 An abridged version of my unpublished monograph on this Svarodaya Scroll is included in R. Thurman and D. Walden, *Sacred Symbols: The Ritual Art of Tibet*, pp. 162–165.
- 17 The first legendary emperor, reputedly Fuxi, devised the eight trigrams and the Ho Tu symbol of cosmic order, in which the four directions, four seasons and five elements are symbolically represented by rows of white and black figures. Arithmetic and astronomy were subsequently codified in the reign of Huang Di, the 'Yellow Emperor'; while the lunar calendar and its intercalary months are attributed to the third legendary emperor Yao (2357–2286 bc), and the nine numeric squares to the Emperor Yu (2206–2197 bc) who reputedly saw their marks on the shell of a turtle emerging from the River Lo. The restructuring of the eight trigrams in their present formation and the composition of the foremost Chinese divinatory text on the trigrams, known as the *Book of Changes (I Ching)*, are attributed to King Wan (circa 1152 bc) and his son, the Duke of Zhou. See also W. K. Chu and W. A. Sherril, *The Astrology of I Ching*, p. 715, and P. Cornu, *Tibetan Astrology*, pp. 21–23. An interesting article on the evolution of the various calendrical systems utilised by successive Chinese dynasties, written by Dr Yumpa of the Lhasa sMan-rtsis-khang, is included in *Bod-kyi rtsis-rig kun-'dus chen-mo*, Vol. 1, pp. 548–574.
- 18 None of the many texts which were reputedly translated from Chinese into Tibetan appears to be known to contemporary sinologists – such as Marc Kalinowski, Carole Morgan and Françoise Wang-Toutain – who have researched the diverse Chinese mantic traditions. The Chinese lineage-holders of the Tang and Song periods to whom these texts are attributed and whose names and icons appear in the uppermost cartouche of our manuscript folios (Ms I, ff. 6–55) are equally unknown at the present day. This gives rise to speculation that many of these texts are actually indigenous Tibetan compositions or that they were redacted from an oral tradition which is no longer extant.
- 19 Dr Yumpa in his article entitled 'rGya-rtsis bod-du dar-tshul cung-zad bshad-pa shel-dkar me-long', contained in *Bod-kyi rtsis-rig kun-'dus chen-mo*, Vol. 1, pp. 548–574, contrasts the traditional systems of divination which were highly regulated by Chinese emperors until the end of the Ming dynasty (mid-seventeenth century) with the innovative techniques that emerged consequent on the deregulation introduced during the Qing dynasty.
- 20 On the travels of Si-tu Chos-kyi 'Byung-gnas in Yunnan, see also Si-tu Chos-kyi rGya-mtsho, *Pilgrimage to mDo-khams and Yunnan*, republished in *gNas-yig phyogs-'grig*, pp. 566–607, Sichuan Nationalities Publishing House, 1998.
- 21 See D. Snellgrove, *The Nine Ways of Bon*, pp. 24–41.
- 22 On 'ju-thig cord divination, see Namkha'i Norbu, *Drung, Dreu and Bon*, pp. 189–198.
- 23 For the traditional chronology attributed to Bon astrology, see Namkha'i Norbu, *op. cit.*, pp. 147–158.
- 24 *White Beryl*, f. 144b. See also Namkha'i Norbu, *op. cit.*, pp. 158–161 for other interpretations of this term.
- 25 For an appraisal of the astrological treatises of Dalai Lama v and Lu-'go Bla-mkhyen Ngag-gi dBang-po, see D. Schuh, *op. cit.*, p. 37 and pp. 39–40.
- 26 'Blue beryl', or aquamarine, is regarded as a metaphor for the Buddha of Medicine; 'white beryl' as a metaphor for the crystal clarity of predictions based on astrology and divination; and 'yellow beryl' a metaphor for the dGe-lugs-pa school of Tibetan Buddhism. (A brief summary of the astrological writings of Sangs-rgyas rGya-mtsho is given in D. Schuh, *op. cit.*, pp. 37–39.)
- 27 As indicated and illustrated in P. Cornu, *Tibetan Astrology*, pp. 253–257, this widely used protective talisman, known as the seal of sentient existence (*srid-pa-ho'i phyag-rgya*), symbolically depicts the divination turtle, marked with the twelve animals, the eight trigrams, and the nine numeric squares, along with the planets and constellations.
- 28 The best colour illustrations of the Svarodaya Charts are to be found in the extant 4-metre fifteenth-century scroll, on which see above, note 16.
- 29 Dr Tshul-khriṃs rGyal-mtshan adds that although the formal transmission has been broken, the meanings and understandings conveyed by the *White Beryl* treatise remain intact, and continue to be applied. For a brief appraisal of the astrological writings of Dharmasrī, see D. Schuh, *op. cit.*, pp. 40–41.

- 30 The hierarch of Sa-skya may be known as the 'king of nāgas' (*klu-dbang*), after 'Khon klu'i dbang po (fl. eighth century), the first Buddhist master and translator of the 'Khon family, which subsequently founded the monastery of Sa-skya during the eleventh century. In this verse the learning of Sangs-rgyas rGya-mtsho, the author of the *White Beryl*, is compared to the sacred waters of Lake Anavatapta/Manasarovar in far-west Tibet, while his transmission of elemental divination is compared to the Glang-chen kha-bab source of the Brahmaputra, which flows from Mount Kailash in the direction of Sa-skya. On these and other geographical locations in Tibet, see G. Dorje, *Tibet Handbook*.
- 31 An annotation adds that '*lhor-med* ('uninterrupted') is an example of a partial metaphor (Tib. *cha-shas gzugs-can*; Skt. *avyavirāpaka*) according to the science of poetics.
- 32 The fact that ff. 37–58 were originally numbered ff. 35–56 may suggest that the Thirty Chinese and Tibetan Computational Charts (ff. 1–2) were originally inserted after the divination of death (ff. 48–58) and before the Thirteen Charts of Bal-mo lding-skor (ff. 59), forming a logical sequence. If this were the case then the title page and the folio immediately following it are no longer extant.
- 33 See below, p. 68.
- 34 The sDedg edition has recently been republished in modern format by Krung-go'i bod-kyi shes-rig dpe-skrun-khang (2 vols), 1997.
- 35 See the biography of Dalai Lama v in NSTB, Vol. 1, pp. 821–824.
- 36 See also Y. Parfianovich et al., *Tibetan Medical Paintings*, pp. 165–168 and pp. 321–324, where a distinction is made between ostensible diseases which suddenly arise (*ltar-snang 'phral*), imaginary diseases associated with demons (*kun-btags gdon*), absolute diseases which harm the lifespan (*yongs-grub tshe*), and dependent diseases of past karma (*gzhan-dbang las*).
- 37 *Tibetan Astrology*, p. 246.
- 38 For an account of Padmasambhava's activities in bringing demons under an oath of allegiance, see NSTB, Vol. 1, pp. 512–521.
- 39 See *Tibetan Medical Paintings*, *op. cit.*, pp. 107–108 and 265–264.
- 40 The spirit lords of the soil are discussed in detail below. For general information on the other classes of spirit, see Nebesky-Wojkowitz, *Oracles and Demons of Tibet*; also P. Cornu, *Tibetan Astrology*, pp. 245–253.
- 41 See e.g. P. Cornu, *Tibetan Astrology*, pp. 40–46, and for a detailed philosophical presentation, E. Napper, *Dependent Arising and Emptiness*.
- 42 On the talismanic seal known as srid-pa-ho (*srid-pa-ho'i phyag-rgya*), see above, note 27.
- 43 On such rites in general, see Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 343–397; also P. Cornu, *Tibetan Astrology*, pp. 94–101; and Glossary, below.
- 7 From the Chinese perspective, the eight trigrams are said to be combinations of Yin (the shady side of a hill), representing feminine passivity, and Yang (the sunny side of a hill), representing masculine activity. These are respectively symbolised by a broken line (–) and an unbroken line (—). The distinctions between the Chinese system, attributed to King Wan, and the Tibetan system, are discussed in P. Cornu, *Tibetan Astrology*, pp. 107–111.
- 8 The history of the development of the twelve animals in China suggests that there were originally only four: the dragon, the bird, the tiger and the turtle corresponding respectively to spring, summer, autumn and winter, or to east, south, west and north. Later the number was gradually increased to six, eight and eventually twelve. See Lois de Saussure, 'Le Cycle des douze animaux', in *Journal Asiatique*, Jan/March 1920. It also appears that the twelve-year cycle was originally represented as a system of twelve branches, before the assimilation of the twelve animal signs (see P. Cornu, *Tibetan Astrology*, p. 63).
- 9 The six emanational sages (*sprul-sku thub-drug*) are the most important aspects of the Buddha-body of Emanation (*nirmāṇakāya*), in contrast to Samantabhadra and Samantabhadri, who embody the Buddha-body of Reality (*dharmakāya*), and the thirty-six peaceful buddhas and bodhisattvas, who embody the Buddha-body of Perfect Resource (*sambhogakāya*). On the six emanational sages, see Glossary.
- 10 Ch. *Shi qin* or *Tian qin*. Unidentified.
- 11 These are traditional Indian measurements. The *yojana*, each of which contains 4 *krośa* (earshot ranges), corresponds approximately to 9 miles.
- 12 From the perspective of pure vision or sacred outlook (*dag-snang*), each of the five peaks of Wu Tai Shan is viewed as the pure abode of one of the five principal peaceful buddhas of the Buddha-body of Perfect Resource (*sambhogakāya*), which comprises the luminous, immaterial and unimpeded reflection-like forms of the pure energy of enlightened mind, exemplified by the assemblage of the Peaceful and Wrathful Deities. Among these five buddhas, Vairocana represents the natural purity of the aggregate of consciousness, Akṣobhya represents the natural purity of the aggregate of form, Ratnasambhava represents the natural purity of the aggregate of sensation, Amitābha represents the natural purity of the aggregate of perception, and Amoghasiddhi represents the natural purity of the aggregate of motivational factors or tendencies. See G. Dorje and G. Coleman, *The Complete Tibetan Book of the Dead*, Ch. 5, where the symbolism and iconography of these buddhas are presented.
- 13 The *li* is a traditional Chinese measurement, equivalent to approximately one-third of a mile (0.5 km).
- 14 'Past action' (*karma*; Tib. *las*) refers to the doctrine of evolutionary actions and their consequences. It includes in its causal aspect both the actual actions (physical, verbal and mental) and the psychological imprints and tendencies created within the mind by such actions. See Glossary.
- 15 Presumably *a-khro* is the transliteration of an archaic Chinese name for a yellow gemstone, similar to amber.
- 16 According to Dr Tshul-khriims rGyal-mtshan, this grass is identified with the medicinal herb *rtsa kun-bzang*, which is said to have some importance for the treatment of cancer.
- 17 These eight qualities of pure water are identified as: coolness, sweetness, lightness, softness, clearness, soothingness, pleasantness and wholesomeness.
- 18 A hybrid creature with the torso of a human and the wings and legs of a bird.
- 19 For a modern account of this sacred site of Chinese Buddhism, see Zhong Xin and Wei Lingwen, *Wutaishan*, Cultural Relics Publishing House, 1984; and for a detailed account in Tibetan language which combines both classical and contemporary sources, see ICang-kya rol-pa'i rdo-rje, *Zhing-mchog ri-bo rtse-nga'i gnas-bshad*, Qinghai Nationalities Publishing House (1993). Vol. 1, pp. 575 ff. The traditional Tibetan description is also presented by Nor-brang O-rgyan in *Bod-kyi rtsis-rig kun-'dus chen-mo*, Vol. 1, pp. 575–647.
- 20 On these five types of stūpa, which are included among the eight stūpas representative of the deeds of the Buddha, see for instance K. Dowman, *The Sacred Life of Tibet*, pp. 228–233. Among them, the stūpa symbolising the Buddha's enlightenment (*byang-chub mchod-rten*) has simple steps indicative of the ten bodhisattva levels, the five bodhisattva paths, and the eighteen distinct attributes of the buddhas. The *bkra-shis sgo-mang* stūpa, symbolising the first teaching of Buddhism, has terraced steps with gates or niches on each side, representing the four truths, the eight aspects of liberation, and the three approaches to the doctrine. The *cho-'phrul* stūpa, symbolising the Buddha's performance of miracles at Śrāvastī, has four simple terraced steps, one on each of its four sides. The nirvāṇa stūpa (*myang-'das mchod-rten*), symbolising the death of the Buddha, has a bell-shaped dome, without steps, on a base representing the ten virtuous actions. Lastly, the *lha-babs mchod-rten* stūpa, which symbolises the descent of the Buddha from Tuṣṭā where he had gone to instruct his late mother, has a staircase running down each of its four sides. For information on the development of the stūpa in general, refer to A. Snodgrass, *The Symbolism of the Stūpa*.
- 21 These are explained below in detail, pp. 112–114.
- 22 The Cittamātra school propounds a phenomenalist view of the world, claiming descent from Aśāṅga, the fourth-century Indian master. Its main tenet is that all phenomena are either actual mental events or extensions of the mind since objects are not directly perceived, their substance being covert. In addition, the school propounds that there exists no atomically composed material world external to, or independent of, our perceptions, while consciousness itself is considered to be eightfold, in that the six types of sensory and mental consciousness which give rise to the perceptions of cyclic existence are grounded in the defiled mental consciousness (*kliṣṭamanovijñāna*) and in the substratum consciousness (*ālayavijñāna*), which acts as a fundamental repository of past propensities (*vāsanā*). On Cittamātra in general, see P. Williams, *Mahāyāna Buddhism*, pp. 77–95; and for the Nyingma perspective, NSTB, Vol. 1, pp. 160–162. On the basic purity of the eight aggregates of consciousness, see G. Dorje and G. Coleman, *The Complete Tibetan Book of the Dead*, Ch. 5.
- 23 From the Chinese perspective, the legendary emperor Yu (2206–2197 BC) is said to have had a vision of the patterns of the nine numeric or magic squares (Ch. *lo-shu*) on the shell of a turtle, emerging from the River Lo, in consequence of which he composed the treatise entitled *Great Rule*. See W.K. Chu and W.A. Sherrill, *The Astrology of China*, pp. 7–15. The Chinese and Tibetan pictorial representations are compared in P. Cornu, *Tibetan Astrology*, p. 103.
- 24 On the contrasting Indian mythological origin of the planets and their symbolic representations, see P. Cornu, *Tibetan Astrology*, pp. 143–145.
- 25 The twenty-eight lunar constellations are prominent in both the Indian system, where they are known as *nakṣatra*, and in the Chinese system, where they are known as *xiu*. A common historical origin has been posited. See P. Cornu, *Tibetan Astrology*, p. 24.
- 26 Abhidharma sources identify eighteen sensory or psychophysical constituents (*aṣṭadaśadhātu*; Tib. *kham bco-brgyad*): those of the eye, form and visual consciousness; those of the ear, sound and auditory consciousness; those of the nose, smell and olfactory consciousness; those of the tongue, taste and gustatory consciousness; those of the body, touch and tactile consciousness; and those of the intellect, phenomena and mental consciousness. For a detailed analysis see L. Pruden (trans.), *Abhidharmakośabhāṣyaṃ*, Ch. 1, 'The Dhātus', pp. 55–131. Similarly, there is an enumeration of twelve sensory activity fields (*dvādaśāyatana*; Tib. *skye-mched bcu-gnyis*), six of which are external and the remainder internal, divided into pairs as follows: the activity field of the eye (*cakṣurāyatana*) and the activity field of form (*rūpāyatana*), the activity field of the ear (*śrotrāyatana*) and of sound (*śabdāyatana*), the activity field of the nose (*ghrāṇāyatana*) and of smell (*gandhāyatana*), the activity field of the tongue (*jihvāyatana*) and of taste (*rasāyatana*), the activity field of the body (*kāyāyatana*) and of touch (*spraśṭāyatana*), and, lastly, the activity field of the intellect (*manāyatana*) and of mental objects (*dharmāyatana*). See L. Pruden (trans.), *Abhidharmakośabhāṣyaṃ*, Ch. 1, 'The Dhātus', 72 ff.
- 27 The distinctions between these elemental aspects are explained below in detail, pp. 68–70. On the eight aggregates of consciousness, see note 22.
- 28 For a synopsis of these attributes of the five elements, see below, Part II, pp. 62–63.
- 29 The father of Confucius is known by the name of Shu Liang-ho.

Part I

- 1 These elements of the Chinese tradition are considered to be dynamic interactive energies, in contrast to the five elements of Indian cosmology (earth, water, fire, air and space), which are regarded as the building blocks of the material world. See P. Cornu, *Tibetan Astrology*, pp. 52–53.
- 2 With reference to the three world-systems (*tridhātu*), it is said that the world-system of desire (*kāmadhātu*) is specifically inhabited by beings of all six classes, i.e. the three lower types subject to inferior birth (the inhabitants of the hells [*naraka*], the tormented spirits [*preta*] and animals [*tiryak*], who are respectively under the sway of hatred, miserliness and delusion); and the three higher types (namely: humans [*manuṣya*], antigods [*asura*] and gods [*deva*], who are respectively under the sway of attachment, envy and pride). See Glossary.
- 3 The term *dharmadhātu* refers to the emptiness (*śūnyatā*), free from conceptual elaborations, which is the dimension of the Buddha-body of Reality (*dharmakāya*; Tib. *chos-sku*), iconographically represented by the primordial or atemporal buddha Samantabhadra. See Glossary.
- 4 These god realms are all held to be incorporated within the world system of desire. See Glossary, under Three World System.
- 5 For an enumeration of the *snang-srid lha-srin sde-brgyad*, see Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 254–256. The ogres (*srin-po*) are a well-known class of carnivorous antigods or demons, epitomised by the ten-headed Rāvaṇa in ancient Indian literature.
- 6 Beings who suffer within cyclic existence (*samsāra*) are held to be obscured by the obscuration caused by dissonant mental states (*klesāvarāṇa*) and the obscuration of knowledge (*jñeyāvarāṇa*). See Glossary.

- 30 The final *nirvāṇa* or demise of the historical Buddha is generally dated to 483 bc. Traditionally there have been over fifty diverse dates given for the Buddha's final *nirvāṇa*, ranging from 2100 bc to 265 bc. See A. Bareau, 'La Date du Nirvāṇa', *Journal Asiatique*, 1953, pp. 27–52. Confucius is generally dated 551–479 bc.
- 31 See above, Introduction, note 18. The literary background to the Chinese system of divination is discussed in W.A. Sherill and W.K. Chu, *An Anthology of I Ching*. For a detailed Tibetan account of the historical development of Chinese divinatory traditions and literature, see Dr Yumpa's article in *Bod-kyi rtsis-rig kun-'dus chen-mo*, Vol. 1, pp. 548–574.
- 32 For an account of the distinction between these modes of transmission within the rNying-ma school, see *nsTB*, Vol. 1, Pts 5–6. The revelations or treasures (*gter-ma*) are generally those texts hidden physically or mentally by Padmasambhava in Tibet, which would be revealed, discovered or unearthed by their prophesied discoverers in future generations, in contrast to the long continuous historical transmission from master to student, which is known as the oral transmission (*bka'-ma*).
- 33 For an account of the transmission of *gter-ma*, see *nsTB*, Vol. 1, pp. 741–880, and Tulku Thondup Rinpoche, *Hidden Teachings of Tibet*.
- 34 On the activities of this treasure-finder (*gter-ston*), see also *nsTB*, Vol. 1, pp. 713, 765.
- 35 On these last two figures who authored the *Pad-dkar Zhal-lung*, see above, pp. 13–14.
- 36 See above, p. 14; also D. Schuh, *op. cit.*, p. 85, who states that this figure is also known as dPal-'byor Phun-tshogs.
- 37 According to the description in *White Beryl*, it was Dalai Lama v who imparted the Zur lineage of Chos-dbyings Rang-grol to its author Sangs-rgyas rGya-mtsho. *White Beryl* specifically mentions Dalai Lama v under the epithets *srid-zhi'i gtsug-rgyan dam-pa* and *lha-gcig skyabs-mgon chen-po*. However, our manuscript appears once again to depict Zur Chos-dbyings rang-grol, already depicted above (84), here under the epithet *bstan-pa'i bdag-po thams-cad mkhyen-pa*.
- 38 See above, p. 14.
- 39 See above, p. 15.
- 40 The introductory verses of the manuscript refer directly to the resources and wealth of its Sa-skyapa patrons.
- 41 Information on these Sa-skyapa hierarchs has kindly been provided by Dr David Jackson.
- 42 This refers to gTer-bdag gling-pa, the founder of sMin-grol-gling, on whom see *nsTB*, Vol. 1, pp. 825–834.
- 43 The attributes of knowledge, love and power (*mkhyen-brtse-nus gsum*) are illustrated in this verse. Mañjuśrīkūmarabhūta is iconographically depicted as a bodhisattva prince of the eighth level.
- 44 The attributes of buddha-mind, buddha-speech and buddha-body (*thugs, gsung and sku'i yon-tan*) are all illustrated by this verse.
- 45 On the sixteen saints who requested, emanated, received and maintained the teaching of elemental divination in China, see above, pp. 54–55. There are, however, variant listings of the last four who maintained the teaching, on which see Zhus-chen Tshul-khrims Rin-chen's *bsTan-'gyur dKar-chag*.
- 46 This refers to the lineage holders of the Phug-pa school maintained by Lo-chen Dharmasri and Sangs-rgyas rGya-mtsho.
- 47 The elder brother of Lo-chen Dharmasri.
- 48 He was an aristocrat and teacher of Dalai Lama v.
- 49 Lo-chen Dharmasri's Tibetan teacher of 'byung-rtsis.
- 50 The five principal tantras of divination science (*gtsug-lag-gi rgyud lnga*) are enumerated as follows: *sDong-po dgu-'dus shing-gi rgyud*, *sNang-srid sgron-me me'i rgyud*, *Rin-chen kun-'das sa'i rgyud*, *Ba-la patra lcags-kyi rgyud* and *bDud-rtsi'i bum-pa chu'i rgyud*. See the list given above, p. 51.
- 51 Tib. *rang-bzhin gnas-pa'i rus-sbal*, identified with emptiness (*stong-pa-nyid*).
- 52 Tib. *chags-pa'i rus-sbal*, identified with the container world or physical environment (*snod*).
- 53 Tib. *srid-pa'i rus-sbal*, identified with the sentient contents (*bcud*) of the container world.
- 54 Tib. *sprul-pa'i rus-sbal*, which is the symbolic divination chart emanated by Mañjughoṣa.
- 55 Tib. *bshad-pa'i rus-sba*. This refers to the appropriate textual exegeses (in the view of Lo-chen), or it may be rendered as *bshas-pa'i rus-sbal*, referring to the turtle of incision (in the view of Sangs-rgyas rGya-mtsho). The latter refers to the horizontal penetration of the turtle-shell by a sword or arrow, the hilt lying to the east (wood) and the point to the west (iron), the top emitting fire (south) and the bottom excreting urine/water (north). See above, p. 51.

Part II

- 1 P. Cornu, *Tibetan Astrology*, p. 55, additionally points out that wood predominates in spring, fire in summer, iron in autumn, and water in winter, while earth does so in the transitional or intermediate phases between these four seasons.
- 2 The subjects or individuals, who are the object of divination (*rtsi-bya*), are considered in terms of the five elements, and the application (*rtsi-thabs*) comprises the analyses of the four 'mother-son enemy-friend' (*ma-bu dgra-grog*) relationships.
- 3 See also P. Cornu, *Tibetan Astrology*, pp. 56–59, for a clear presentation of the five elements and their characteristics.
- 4 P. Cornu, *Tibetan Astrology*, p. 61, presents these relationships in tabular form.
- 5 There are different sequences for calculating the mother-son, enemy-friend, and identity-relationships between the elements. These are known as the backward numeric sequence for calculating mother-relationships (*yar-'ded ma*); the forward numeric sequence for calculating son-relationships (*mar-'ded bu*); the alternating or leapfrogging backward numeric sequence for calculating enemy-relationships, also known as the 'grandmother counting method' (*yar-'ded dgra*); and the alternating or leapfrogging forward numeric sequence for calculating friend-relationships, also known as the 'grandchild counting method' (*mar-'ded grog*). When the fingers of the hand are used to make these calculations, the thumb represents wood, the little finger represents water, the fourth finger represents iron, the middle finger represents earth, and the index finger represents fire.
- 6 i.e. in divinations based on the twelve animal signs, the eight trigrams, the nine numeric squares, the eight planets and twenty-eight constellations.
- 7 Space and air may also be subsumed within wood, and mountain within earth.
- 8 There are 360 primordial bewitchers (*ye-'brog*), corresponding to the 360 days of the lunar year. These 'deities of the lunar days' (*tshes-kyi lha sum-brgya drug-cu*) are said to be naturally supported on the seed-syllables of the meditational deities within the body, fully manifest in the case of pure beings but, in the case of obscured beings, assuming the guise of the 360 primordial bewitchers. See Y. Parfianovich et al., *Tibetan Medical Paintings*, Vol. 1, p. 89.
- 9 These four adversaries (*gshed-bzhi*) refer to the four adversarial tomb-signs (*dur-mig bzhi*) on which see below, p. 117.
- 10 Tib. *nam-rtog*; Skt. *vikalpa*.
- 11 i.e. as conditions (*rkyen*) rather than primary causes (*rgyu*).
- 12 In *White Beryl*, both the forms *gab-rtse* and *gab-tshe* are given. 'Gab' is defined as 'obscure topics comprising past actions, merits, vitality and body elements (*las-dang bsod-nams srog-lus gab*); and 'rtse' as the 'sharpness of their point of realisation' (*de-dag rtogs-pa'i rtse-yi nongs*). Alternatively, 'gab' is defined as 'an example of the esoteric instructions' (*man-ngag dpe-la gab-pa*), or 'an example of sharp vision' (*rno-mthong dpe-la gab-pa*), and 'tshe' as 'the lifespan measured on the basis of the natal horoscope' (*tshes-rabs las-kyi rtsis-byas-nas*) [*tshes-yi ring-thung brtsi-bas tshe*].
- 13 On this distinction between the natural basis (*rang-bzhin gzhi*) or emptiness (*stong-pa-nyid*), and the bewildering appearances (*'khrul-snang*) of phenomenal existence, see Dudjom Rinpoche, *nsTB*, Vol. 1, pp. 53–55.
- 14 *White Beryl*, f. 155b, adds that for this reason, the objects and practices of this divination are naturally present and inexpressible, being of the nature of space.
- 15 Tib. *ma-rig-pa*; Skt. *avidyā*. On the nature of fundamental ignorance and the arising of bewildering appearances from it, see Glossary.
- 16 Tib. *rtsis-gzhi* and *rtsis-thabs*.
- 17 These classifications of the discrete elements are delineated in tabular format on Plate 1. *White Beryl* states (f. 155b) that space permeates all the five external elements (*phyi 'byung lnga*), and that upon it in succession emerge wood/air, water, earth and fire. As to the correspondence between the external, internal and secret elements, at the time of conception in the womb: wood internally forms the nerves and blood vessels, water forms the blood and serum, iron forms the bones, earth forms the flesh, and fire forms the metabolism. Secretly, the external elements are also inherent in the channels of the solid viscera. Thus, wood is inherent in the channels of the liver, water in those of the kidneys, iron in those of the lungs, earth in those of the spleen, and fire in those of the heart. The hollow viscera are also related to these in the following manner: the gall bladder to the liver, the small intestine to the heart, the large intestine to the lungs, the stomach to the spleen, and the urinary bladder to the kidneys.
- 18 Tib. *shes-bya*. Note that *Moonbeams* here reads *shes-pa*, but see *White Beryl*, f. 156. These apparent objects are the objects of the divination, including number, colour, form, state of health and so forth.
- 19 i.e. in terms of mother-son and enemy-friend relationships.
- 20 See above, p. 62.
- 21 The last two rows, not actually depicted on the Plate, have been added in accordance with the authoritative model charts illustrated in *White Beryl*.
- 22 The year of greater penalty (*chad-chen*) is equivalent to the tomb-sign year (*dur*).
- 23 The year of lesser penalty (*chad-chung*) is equivalent to the *bdun-zur* year.
- 24 For a description of all these aspects formed by their relationship with the cycle of years, see the chart on Plate 1 opposite.
- 25 For an analysis of this twelve-year cycle from the standpoint of natal horoscope, see below, pp. 145–147.
- 26 On the geomantic calculations pertaining to the spirit lord of the soil, *The-se*, see below, Part III, p. 122. On the time of Mañjughoṣa's emanation, see above, pp. 48–49.
- 27 For an analysis of this sexagenary cycle from the standpoint of natal horoscope, see below, pp. 147–154; and for a illustrated summary of the attributes or aspects of each of the sixty years, see Plates 3–8 and 16–22.
- 28 See P. Cornu, *Tibetan Astrology*, p. 23.
- 29 For a complete list of the names of the sixty years according to the *Tantra of the Wheel of Time*, see also D. Schuh, *Untersuchungen zur Geschichte der tibetischen Kalenderrechnung*, pp. 144–145; and P. Cornu, *Tibetan Astrology*, pp. 80–81.
- 30 It is important to remember that the Tibetan lunar year will usually commence in February or March of the corresponding Western year, according to the calculations of the Phug-pa school, so that there is invariably an overlap of two or three months.
- 31 Male years are considered harsh, and female years gentle.
- 32 The animal signs are depicted in these sectors on Plate 2. See above, p. 66.
- 33 The latter series includes three successive sexagenary cycles making a total of 180 years, since each cycle is differentiated according to the vitality numeric square (*srog-sme*), the destiny numeric square (*dbang-sme*) and body numeric square (*lus-sme*) corresponding to each year. On Plates 3–8 all three numeric squares are combined within a single cycle.
- 34 P. Cornu in *Tibetan Astrology*, pp. 90–91, offers a useful chart of these four elemental aspects for each year of the sexagenary cycle in tabular form.
- 35 The life-spirit (*bla*) moves up and down through the left side of a male's body and the right side of a female's according to a monthly cycle. This motion commences from the soles of the feet at the new moon, and reaches the crown of the head at full moon. On this cycle and the roaming of the life-spirit, see *Tibetan Medical Paintings*, *op. cit.*, pp. 39–40, 195–196. The rituals for summoning or recalling the life-spirit (*bla-gugs*) in order to restore health or capture the life-supporting talisman (*bla-gnas*) of another are frequently mentioned among the recommended courses of action in treatises such as the *White Beryl*. On the concept of the 'life-supporting talisman', see *nsTB*, pp. 605, 790.
- 36 The second row of this chart has been added to facilitate comprehension.
- 37 For the technique of counting in trigrams, see below, pp. 106–108.

- 38 There is a mnemonic verse, taught by Dr Tshul-khrims rGyal-mtshan, which facilitates this identification of the element of the body (*lus-kyi khams*):
- Iron is [the body element] for the wood mouse, ox, horse and sheep (*shing-gi byi-glang-rta-lug lcags*),
- Iron is [the body element] for the water tiger, hare, bird and monkey (*chu-yi stag-yos-bya-spre lcags*),
- Iron is [the body element] for iron dog, pig, dragon and snake (*lcags-kyi khyi-phag-'brug-sbrul lcags*),
- Iron is the body element for these twelve (*bcu-gnyis-po-yi lus de lcags*).
- Then, starting from the destiny [element] (*de-nas dbang-thang ni brtsams-te*),
- The body element with which it has a mother-relationship is wood, and the one with which it has a son-relationship is water (*ma-lus shing-la bu-lus chu*),
- The body element with which it has an enemy-relationship is earth, and the one with which it has a friend-relationship is fire (*dgra-lus sa-la 'grogus-lus me*).
- For example, since water is the mother of wood (*dper-na shing-ma chu yin-bas*),
- Wood is the body element for those of the water mouse, water ox, water horse and water sheep (*chu-byi chu-glang chu-rta chu-lug rnam-s-kyi lus shing yin*).
- Since fire is the son of wood (*shing-bu me yin-bas*),
- Water is the body element for those of the fire mouse, fire ox, fire horse and fire sheep (*me-byi me-glang me-rta me-lug rnam-s-kyi lus chu yin*).
- Since iron is the enemy of wood (*shing-gi dgra lcags yin-bas*),
- Earth is the body element for those of the iron mouse, iron ox, iron horse and iron sheep (*lcags-byi lcags-glang lcags-rta lcags-lug rnam-s-kyi lus sa yin*).
- Since earth is the friend of wood (*shing-gi 'grogus sa yin-bas*),
- Fire is the body element for those of the earth mouse, earth ox, earth horse and earth sheep (*sa-byi sa-glang sa-rta sa-lug rnam-s-kyi lus me yin*).
- This [sequence] should be applied to the other [years] (*des gzhan-la dgre dgros-kyi red*).
- 39 For a complete listing of the correspondences between the elemental aspects of the sexagenary cycle in tabular format, see *White Beryl*, ff. 71a–74b, also below, pp. 70–85 and Plates 3–8 and 16–22. The body element is determined by the sector in which the destiny element is found, though the method of calculation, as indicated in the previous note, is distinct and highly complicated.
- 40 *kha-srog* is an archaic Chinese expression in Tibetan transliteration. On these pairings of the body elements, and their pictorial representations, see below, Plates 3–8 and 16–22; also *White Beryl*, f. 156a/b.
- 41 Age one here includes 1, 11, 21, 31, 41, 51, 61, 71, 81, 91 etc.; while age ten includes 10, 20, 30, 40, 50, 60, 70, 80, 90 etc.
- 42 Age two here includes 2, 22, 32, 42, 52, 62, 72, 82, 92 etc.; while age three includes 3, 13, 23, 33, 43, 53, 63, 73, 83, 93 etc.
- 43 Age four here includes 4, 14, 24, 34, 44, 54, 64, 74, 84, 94 etc.; while age five includes 5, 15, 25, 35, 45, 55, 65, 75, 85, 95 etc.
- 44 Age six here includes 6, 16, 26, 36, 46, 56, 66, 76, 86, 96 etc.; while age seven includes 7, 17, 27, 37, 47, 57, 67, 77, 87, 97, etc.
- 45 Age eight here includes 8, 18, 28, 38, 48, 58, 68, 78, 88, 98 etc.; while age nine includes 9, 19, 29, 39, 49, 59, 69, 79, 89, 99 etc.
- 46 Tib. *bu-'ded sum-cu*. The destiny elements corresponding to the sixty years or thirty pairs of consecutive numbers are computed in the sequence: wood, fire, earth, iron, water, starting from the wood mouse and ending with the water pig.
- 47 The authentic spelling *klung-rta*, which is found in *White Beryl*, derives from Chinese sources, according to Mi-pham Rin-po-che, but has often been rendered as *rlung-rta* ('wind-horse') in Tibetan. Luck is ritually sustained by the hoisting of an inscribed prayer-flag, for a description of which see P. Cornu, *Tibetan Astrology*, pp. 97–101.
- 48 For a complete listing of these numbers indicative of vitality, see below, Plates 3–8.
- 49 Some sources read *me* for *med*, suggesting that the luck-aspect of the earth element is fire.
- 50 These natal numeric squares are enumerated according to the sexagenary cycle on Plates 3–8 and 16–18.
- 51 Generally, the body element should be symbolised by the colour of the turban worn by the sixty animals.
- 52 On Plates 3–8, fig. 2, and 16–22, fig. 1, the colour of the animal's belt, which is indicative of the luck element, has sometimes been mistakenly depicted by the artists or their apprentices. Hence, in the case of the wood mouse year, the plate mistakenly depicts the belt as white instead of green.
- 53 The plate mistakenly depicts this belt as red instead of white.
- 54 The plate mistakenly depicts this belt as yellow instead of white.
- 55 The plate mistakenly depicts this belt as yellow instead of red.
- 56 The plate mistakenly depicts this belt as yellow instead of white.
- 57 The painting depicts this belt as yellow instead of green.
- 58 The plate mistakenly depicts White 8 instead of White 6.
- 59 On these terms, see notes. 96–97 below.
- 60 An alternative reading, *ru-chod lnga*, suggests the equally inauspicious appearance of a deer with its antlers sheared off.
- 61 In the case of one born in the iron tiger year (1950), this coincided in 1997 with the wood monkey year, counting five backwards from the present *log-men*, i.e. earth ox.
- 62 Tib. *bu-'ded*.
- 63 Tib. *bu-tsha ma-mad*.
- 64 Tib. *gnyan-lam mtha'-bzhi*. This term includes elder brothers (*gcen-po*), elder sisters (*gcen-mo*), younger brothers (*gcung-po*) and younger sisters (*gcung-mo*).
- 65 Some sources read *nang-dgra*.
- 66 On the origin of the *bdun-zur* aspect, in particular, see *White Beryl*, f. 142b.
- 67 See below, Plate 6, where this missing line is supplied.
- 68 Tib. *'byung-ba lnga-ldan*. This suggests that each of the five elements is fully present in the five aspects of vitality, body, destiny, luck and constitutional type. It is an important consideration for divination concerning marriage (*bag-rtsis*). See below, Part v. On the significance of the three rows of numeric squares, see below, pp. 96–101.
- 69 Tib. *'byung-ba gnyis-ldan*. In this case only two of the five elements are distinctly present in the aforementioned five aspects.
- 70 The term *'zla-ba*, rendered in translation as 'month', is said to imply the 'completion of the cycle of sixty auspicious coincidences' (*rtan-'brel 'khor-lo drug-cur rdzogs*) within each of the twelve lunar mansions of the year. See *White Beryl*, f. 142b. The twelve months are also said to be derived from the divination turtle's twelve sectors of growth and decline (*dar-gad bcu-gnyis*), starting from the tiger month and ending with the ox month. See *White Beryl*, f. 157a.
- 71 Tables coordinating these different systems are also provided in D. Schuh, *Untersuchungen zur Geschichte der tibetischen Kalenderrechnung*, p. 146; and P. Cornu, *Tibetan Astrology*, p. 171.
- 72 This follows the *phug-lugs* system of calendrical reckoning established by Phug-pa Lhub-grub rGya-mtsho. *White Beryl*, f. 157a, adds that the tiger is placed first because the element of its constitutional type (wood) is in a son-relationship with the constitutional type (water) of the first year sign (mouse). On the correspondences between the Indian-based enumerations of the lunar months and the animals-signs, see also D. Schuh, *Untersuchungen zur Geschichte der tibetischen Kalenderrechnung*, p. 146.
- 73 On the Sanskrit names of the constellations and months, see below, p. 114.
- 74 On the application of these categories of odd, even and irregular numbers, particularly in the context of natal horoscope, see also below, pp. 172–174.
- 75 For a chart indicating these mid-periods of the months of the year, see R.H. Matthews, *Chinese-English Dictionary*, Appendix.
- 76 An intercalary month (*'zla-bshol*) is inserted on average once every thirty months to compensate for the short-fall between the duration of the lunar year (354 solar days) as opposed to the solar year (365.25 solar days).
- 77 These phases correspond to the solar calendar and are known in succession as: Advent of Spring, Rain Water, Excited Insects, Vernal Equinox, Clear and Bright, Grain Rains, Advent of Summer, Filling of Grain, Ears of Grain, Summer Solstice, Slight Heat, Great Heat, Advent of Autumn, Limit of Heat, White Dew, Autumn Equinox, Cold Dew, Descent of Hoar Frost, Advent of Winter, Little Snow, Heavy Snow, Winter Solstice, Little Cold and Severe Cold. See the chart in W.K. Chu and W.A. Sherrill, *The Astrology of I Ching*, pp. 21–25. For the Tibetan equivalents, see the chart indicating the correspondences between the twenty-four seasonal phases in *brDa'-yig gsar-khrid*, p. 887.
- 78 Tib. *'zla-bshol med*. This term indicates that there is no intercalary month or residue present. *White Beryl* adds (f. 157a) that the date of the winter solstice ends with Saturn and that of the summer solstice with Mars.
- 79 *White Beryl*, f. 157a, remarks that the calendar dates of the lunar month derive from the 180 outer and inner conceptual thoughts of the divination turtle (*rus-sbal phyi-nang rtog-pa brgya-dang brgyad-cu*). Elsewhere, f. 143a, the term *zhag*, also meaning day or twenty-four hour period, is said to be etymologically derived by phonetic association with the term *chags* ('attachment'), indicating that the male daytime phases are 'attached' to the female night-time phases, and vice versa.
- 80 Full moon occurs on the fifteenth day of the lunar month, and no-moon on the thirtieth. A table indicating the animals and elements corresponding to the calendar dates is given in P. Cornu, *Tibetan Astrology*, pp. 188–189. Also, for detailed tables which enable the reader to determine a precise Western date in terms of four different Tibetan calendrical systems, see D. Schuh, *Untersuchungen zur Geschichte der tibetischen Kalenderrechnung*, Part Two; and for a more simplified version, covering the period 1880–1997, see P. Cornu, *Tibetan Astrology*, pp. 157–170.
- 81 On these two-hour periods (*dus-tshod*), see below.
- 82 According to *White Beryl*, f. 143a, the term *dus-tshod* ('two-hour period') is etymologically derived from the expressions '*dus-gcod*' (temporal division), and '*tshod-'dzin*' (measurement). Elsewhere, the hours are said to derive from the divination turtle's 720 cultivations of enlightened attitude (*sems-bkyed bdun-brgya nyi-shu*).
- 83 See also P. Cornu, *Tibetan Astrology*, p. 213.
- 84 *White Beryl*, f. 157a, provides the example of the fire hare year and the first and middle spring months, which have the destiny element earth, since 'earth is the son of fire'; followed by the last spring and first summer months, which have the destiny element iron, and so on, counting consecutively.
- 85 *White Beryl*, f. 157a/b, gives the example of the first spring or tiger month with a destiny element earth, and the first calendar or tiger day, which has the destiny element iron, since 'iron is the son of earth', and the second calendar day being the water hare, and so on, counting consecutively. Thus, 'the first and the sixth have an identity-relationship, the second and the seventh have a son-relationship, the third and the eighth have a friend-relationship, the fourth and the ninth have an enemy-relationship, while the fifth and the tenth have a mother-relationship'.
- 86 *White Beryl*, f. 157b, gives the example of the first calendar date, that of the tiger, with an iron destiny element, and the daybreak hour being that of the water hare, since 'water is the son of iron', and the sunrise hour being that of the wood dragon, and so on, counting consecutively.
- 87 See P. Cornu, *Tibetan Astrology*, pp. 171–173; and especially the table of monthly destiny elements on p. 173.
- 88 See also the table of daily destiny elements in P. Cornu, *Tibetan Astrology*, pp. 188–189.
- 89 See also P. Cornu, *Tibetan Astrology*, pp. 214–215.
- 90 See above, pp. 68–69.
- 91 The term *sme-ba* is etymologically derived from the expressions 'dirt excreted from the nine orifices' (*bu-ga-dgu-las dme byas-pa'i dme-ba*); 'mottled moles on the body' (*lus-la khra-mo sme-ba*); and 'indelible mark' (*mi-zad rme-ba*), for which reason three different spellings are found. The nine numeric squares (*sme-ba dgu*) are said to have emerged from the nine orifices of the divination turtle. See *White Beryl*, f. 157b. The Chinese origins of this technique have already been mentioned; see above, Part 1, note 23.
- 92 Or *lha-sma*.
- 93 On all these classes of spirits, see Glossary.
- 94 Like the trigram charts, each of these also contains peripheral illustrations suggestive of the diverse results of the divinations.
- 95 *White Beryl*, f. 157b, adds that Black Two is held to be 'blackest of all' and Blue Three to be 'slightly black'.
- 96 Tib. *gnam-sgo*, through which beings are exposed to avalanches, lightning bolts, stroke and epilepsy and which can be remedied by ritual thread-crosses such as the *nam-mkha'*. See Nebesky-Wojtkowitz, *Oracles and Demons of Tibet*, pp. 369–397.
- 97 Tib. *sa-sgo*, through which beings are susceptible to the demonic influence of *nāgas* and spirit lords of the soil (*bhūmipati*), as well as lameness, etc. These can be remedied by the application of the *lug-mgo cho-ga*. See Nebesky-Wojtkowitz, *Oracles and Demons of Tibet*, pp. 285–298.
- 98 See Namkhai Norbu, *Drung, Dreu and Bon*; and P. Cornu, *Tibetan Astrology*, pp. 128–129 (chart). On the origins of this system, see W.K. Chu and W.A. Sherrill, *The Astrology of I Ching*, pp. 16–20.
- 99 This is the natal or body numeric square of the wood pig year (*shing dbyi-lo*), in which the texts of elemental divination were first expounded. See Plate 16.

- 100 This is the natal or body numeric square of the water pig year. See Plate 18; also *White Beryl*, f. 74b.
- 101 This is the vitality numeric square of the wood mouse year. See Plate 19; also *White Beryl*, f. 74b.
- 102 This is the vitality numeric square of the water pig year. See Plate 21; also *White Beryl*, f. 74b.
- 103 This is the destiny numeric square of the wood mouse year. See Plate 21; also *White Beryl*, f. 74b.
- 104 This is the destiny numeric square of the water pig year. See Plate 22; also *White Beryl*, f. 74b.
- 105 See above, p. 69, where the luck aspects are shown to be identical for the first group comprising horse, tiger and dog years; the second group comprising pig, sheep and hare years; the third group comprising bird, ox and snake years; and the fourth group comprising mouse, dragon and monkey years.
- 106 i.e. the year in which Lo-chen composed *Moonbeams*.
- 107 The wood tiger is the luck aspect for those born in a mouse year. See above, p. 69. The vitality number of the wood tiger sign is White Eight. See Plate 7; also the chart in *White Beryl*, f. 74b.
- 108 The belt in this image should be green but is depicted as white.
- 109 The belt in this image should be white but is depicted as red.
- 110 The belt in this image should be red but is depicted as white.
- 111 The belt in this image should be red but is depicted as white.
- 112 The belt in this image should be red but is depicted as white.
- 113 The belt in this image should be red but is depicted as white.
- 114 The belt in this image should be green but is depicted as blue.
- 115 The painting depicts a wood pig rather than the earth pig.
- 116 The belt in this image is depicted as blue instead of green.
- 117 The belt in this image is depicted as blue instead of red.
- 118 The belt in this image is depicted as white instead of red.
- 119 The belt in this image is depicted as white instead of green.
- 120 The belt in this image is depicted as white instead of red.
- 121 The painting depicts an earth dog instead of a wood dog.
- 122 The belt in this image is depicted as white instead of green.
- 123 The belt in this image is depicted as white instead of red.
- 124 The belt in this image is depicted as white instead of green.
- 125 The belt in this image is depicted as white instead of red.
- 126 The belt in this image is depicted as white instead of blue.
- 127 The belt in this image is depicted as white instead of green.
- 128 The belt in this image is depicted as white instead of red.
- 129 The painting depicts a wood pig instead of an earth pig.
- 130 The painting depicts a wood tiger instead of an earth tiger, and the belt is depicted as white instead of green.
- 131 The belt in this image is depicted as blue instead of green.
- 132 The belt in this image is depicted as white instead of blue.
- 133 The belt in this image is depicted as white instead of red.
- 134 The belt in this image is depicted as white instead of blue.
- 135 The painting depicts an iron monkey instead of a fire monkey.
- 136 The belt in this image is depicted as white instead of red.
- 137 The belt in this image is depicted as white instead of green.
- 138 The belt in this image is depicted as white instead of blue.
- 139 The belt in this image is depicted as white instead of green.
- 140 The belt in this image is depicted as white instead of red.
- 141 The painting depicts an iron bird instead of a water bird.
- 142 The belt in this image is depicted as white instead of green.
- 143 The belt in this image is depicted as white instead of blue.
- 144 The belt in this image is depicted as white instead of green.
- 145 The painting depicts an iron snake instead of an earth snake.
- 146 The belt in this image is depicted as white instead of green.
- 147 The belt in this image is depicted as white instead of blue.
- 148 The belt in this image is depicted as white instead of red.
- 149 The belt in this image is depicted as white instead of green.
- 150 The belt in this image is depicted as white instead of blue.
- 151 The painting depicts an iron tiger instead of a fire tiger.
- 152 The belt in this image is depicted as white instead of blue.
- 153 The belt in this image is depicted as white instead of red.
- 154 The belt in this image is depicted as white instead of green.
- 155 The belt in this image is depicted as white instead of blue.
- 156 The belt in this image is depicted as white instead of red.
- 157 The painting depicts a wood pig rather than an earth pig.
- 158 The belt in this image has faded and appears white instead of red.
- 159 The painting depicts a wood tiger rather than an earth tiger, and the belt is depicted as white instead of green.
- 160 The belt in this image is depicted as white instead of blue.
- 161 The belt in this image is depicted as white instead of red.
- 162 The belt in this image is depicted as blue instead of green.
- 163 The painting depicts an iron dog rather than a fire dog.
- 164 The belt in this image is depicted as white instead of red.
- 165 The belt in this image is depicted as white instead of red.
- 166 The belt in this image is depicted as white instead of red.
- 167 See the layout of these nine charts on Plate 2.
- 168 *White Beryl*, f. 158a, refers to this method of calculation in which the number of the present year is fixed at the centre as the *rgya-skor*.
- 169 See above, pp. 70–85.
- 170 See the helpful diagrams in P. Cornu, *Tibetan Astrology*, p. 119 and the chart on p. 122.
- 171 *White Beryl*, f. 158a, remarks that this mode of calculation is known as *lte-skor*, in which the natal numeric square is placed in the centre.
- 172 See the chart above, Plate 1, p. 88. *White Beryl*, f. 158a, adds that Black Two, Yellow Five and White Eight are the natal numeric squares (*skyes-sme*) corresponding to the four first seasonal months; White One, Green Four and Red Seven to the four middle seasonal months; and Blue Three, White Six and Red Nine to the four last seasonal months.
- 173 See also P. Cornu, *Tibetan Astrology*, p. 193.
- 174 Tib. *ra-ru* ('goat-horns') indicates even numbers, pairs, or plurality; while *bse-ru* ('rhino-horns') indicates odd numbers and paucity. For the application of these terms in natal horoscope, see below, pp. 172–174.
- 175 See the above chart, p. 103, which illustrates the correspondence between the nine numeric squares and the nine age categories, to one of which the subject will belong.
- 176 i.e. the row representing the natal or body numeric square (*skye-sme*).
- 177 The term *spar-kha* ('trigram') is defined in *White Beryl*, f. 141a, as 'blazing in the heavens and divided into eight sectors' (*gnam-du sbar-ba-dang kha-brgyad-du gyes spar-kha zhes*). Accordingly, the trigrams are said to have 'blazed' with anger following the birth of the two incestuous offspring, Kham (water) and Zin (wood), and to have separated into their eight distinct sectors in order to restore social harmony. In terms of the divination turtle, the eight trigrams are derived from its eight aggregates or classes of consciousness (*rnams-shes tshogs-brgyad*). See *White Beryl*, f. 158b. On the Chinese origins of the trigrams, see Introduction, note 17.
- 178 Tib. *gnam-smān*, which is symbolised in the *spar-kha* by a circle or circular mirror. *White Beryl*, f. 158b, comments that these are auspicious and the best of the best relationships because space looks down on earth, iron digs earth, air shakes wood, and fire boils water.
- 179 Tib. *srog-'tsho gnas-pa*, which is symbolised in the *spar-kha* by a vajra. *White Beryl*, f. 158b, comments that these are auspicious and the mediocre class of best relationships because wood sustains the vitality of fire, mountain that of earth, air that of water, and iron is obtained from space (i.e. meteorites).
- 180 Tib. *dpal-bskyed*, which is symbolised in the *spar-kha* by a heart-orb (*sr̥tvaṣa*). *White Beryl*, f. 158b, comments that these are auspicious and the worst class of best relationships because air grows through the glory of fire, earth through the glory of iron, mountains through the glory of space, and water through the glory of wood.
- 181 Tib. *phyra-lon*, identified with *gYang-gug*, which is symbolised in the *spar-kha* by a *svāstika*. *White Beryl*, f. 158b, comments that these are auspicious and the best class of mediocre relationships because iron attracts fire, and mountains attract space.
- 182 Tib. *phyra-gYang*, which is symbolised in the *spar-kha* by another *svāstika*. *White Beryl*, f. 158b, comments that these are auspicious and the mediocre class of mediocre relationships because earth and water, and wood and air, have a mutually balanced or neutral luck.
- 183 Tib. *gnod-pa*, which is symbolised in the *spar-kha* by a black triangle. *White Beryl*, f. 158b, comments that these are inauspicious and the worst class of mediocre relationships because mountain harms fire, space harms air, water harms iron, and earth harms wood.
- 184 Tib. *'dre-lnga*, which is symbolised in the *spar-kha* by five points. *White Beryl*, ff. 158b–159a, comments that these are inauspicious and the best class of worst relationships because fire burns iron, air disturbs earth, wood grows into space, and water descends through mountains.
- 185 Tib. *bdud-gcod*, which is symbolised in the *spar-kha* by a ritual dagger (*phur-bu*). *White Beryl*, f. 159a, comments that these are inauspicious and the mediocre class of worst relationships because space hates fire, wood hates iron, water hates earth, and air hates mountains.
- 186 Tib. *lus-chad-pa*, identified with *bla-gnas 'gug-sa*, which is symbolised in the *spar-kha* by a body part or penis. *White Beryl*, f. 159a, comments that these are inauspicious and the worst class of worst relationships because they resemble a mad woman releasing stored water with a pick-axe.
- 187 On these diverse relationships between the trigrams, see Part II, pp. 106–107; also P. Cornu, *Tibetan Astrology*, pp. 123–125. Favourable and unfavourable prognoses may also be made on the basis of the subject's current trigram alone, in which case the directions relative to the trigram in question indicate the favourable and unfavourable directions for undertaking diverse activities in a given year.
- 188 *White Beryl*, f. 158b, mentions three modes of computation, an outer one (*phyi-skor*) based on the cycle of the discrete elements themselves in which females count anti-clockwise from Li to Khen and males clockwise from Khon to Dva; an inner one (*nang-skor*) (also given here) in which males count from Li and females from Kham; and an intermediate one (*bar-skor*) based on the trigram of one's own year, in which males count clockwise and females anti-clockwise.
- 189 On the 'heavenly gate' (*gnam-sgo*) and earthly gate (*sa-sgo*), see above, notes 96–97; and on the adversarial signs and their calculation, see below, p. 117.
- 190 On the terms, *ra-ru* ('goat-horns') and *bse-ru* ('rhino-horns'), see above, note 176.
- 191 On all these identifications, see *White Beryl*, f. 141a.
- 192 See the chart of daily trigrams in P. Cornu, *Tibetan Astrology*, p. 196.
- 193 *Moonbeams*, f. 12a, reads *ma-rlung* for *ma-klung*.
- 194 The planets (Tib. *gza'*; Skt. *graha*) are said to have been derived from the divination turtle's eight limbs. Rahu, the ecliptic or descending node of the moon, is all-pervasive, and not confined to one spatial direction. For the mythological origins of the planets in the Indian tradition, see P. Cornu, *Tibetan Astrology*, pp. 143–145; and for an interpretation of the significance of the weekdays, *ibid.*, pp. 175–178.
- 195 On the sectors of growth and decline (*dar-gud*), see below, pp. 112–114.
- 196 i.e. that Jupiter represents earth, and Saturn wood.
- 197 As stated above, these twenty-eight constellations (*skar-ma nyi-shu brgyad*) are said to have derived from the twenty-eight vertebrae of the divination turtle. See the chart in P. Cornu, *Tibetan Astrology*, pp. 186–143.
- 198 Thus, the Sanskrit names for the corresponding twelve months are derivative: Mārgaśīrṣa, Pausa, Māgha, Phālguna, Caitra, Vaiśākha, Jyāiṣṭha, Āśāḍha, Śrāvaṇa, Bhādrapada, Āśvina and Kārtika.
- 199 Of these three, only the first is examined in *White Beryl*, Ch. 21. See f. 159b; while the others are examined in the context of the Divination of Obstacle Years. See also below, Part vi.
- 200 See Glossary.
- 201 Tib. *dbugs-len*, literally meaning 'taking breath'.
- 202 The four earth years, also known as the 'four adversaries' (*gshed-bzhi*), are those of ox, sheep, dog and dragon; while the two water years are those of mouse and pig.
- 203 These illustrations are inserted below, p. 179.
- 204 See below, pp. 182–183, for further details.
- 205 There are different methods of calculation for the divination of natal horoscope (*tshes-rabs las-rtsis*) and divination of obstacle years (*skag-rtsis*). In the former case, the vitality aspect coincides with the year calculation (*srog lo-la 'babs*), the body aspect with the month calculation (*lus zla-ba-la 'babs*), the destiny aspect with the date calculation (*dbang-thang zhag-la 'babs*) and the luck aspect with the hour calculation (*klung-rta dus-la 'babs*). In the latter case, all four aspects fall on the present year (*tshang-ma gnam-lo-la 'babs*). In the case of one born in the iron tiger year, for example, the vitality aspect (*srog-gi dar-gud*) coincides with 'clothing' (*gos*) during the ox year (*gnam-lo glang*).
- 206 As stated above, note 70, the twelve seasonal months are said to be derived from the divination turtle's twelve sectors of growth and decline.
- 207 Note that these calculations may concern the element wood itself, or its corresponding vitality, body, destiny, luck, constitutional type, trigram, numeric square, and so forth.
- 208 By counting in rotational sequence, one can arrive at the 'growth and decline sector' for a given year, month, day or hour.
- 209 i.e. the years of the ox (*glang*), sheep (*lug*), dog (*khyi*) and dragon (*'brug*). In this connection, there is a mnemonic which reads:
The sheep and the trigram Khon form the tomb-sign for the wood element (*shing-gi dur lug dang spar-kha khon*).
The dog and the trigram Khen form the tomb-sign for the fire element (*me'i dur khyi dang spar-kha khen*).
The ox and the trigram Gin form the tomb-sign for the iron element (*lcags-kyi dur glang dang spar-kha gin*).
The dragon and the trigram Zon form the tomb-sign for the water and earth elements (*chu-dang sa'i dur 'brug dang spar-kha zon*).

- 210 See also the chart on Plate 9, fig. 3; also pp. 249–251.
- 211 On this conjunction of the multiple of nine with the tomb-sign, see also below, p. 251.
- 212 Tib. *mar-gyi lnga thun-lo-pa*. This calculation is made by consecutive numbering. In the case of one born in a tiger year, the ‘accursed year’ will be that of the horse.
- 213 Tib. *dur bzhi*, i.e. the tomb aspects of the four elements: iron (*lcags-dur*), water and earth (*chu-dang sa’i dur*), fire (*me’i dur*) and wood (*shing-gi dur*).
- 214 See below, pp. 250–251.
- 215 See below, pp. 254–255.
- 216 Tib. *rang-lnga’i byi-ba* suggests any one of the five mouse years within the sixty-year cycle, corresponding to the destiny element of the subject’s own natal year.
- 217 i.e. those of ox, dragon, sheep and dog; as well as those of mouse and pig.
- 218 See below, Part vi, p. 249, where the calculations pertaining to the tomb-sign are further discussed.
- 219 See the above chart, p. 89.
- 220 i.e. those whose vitality elements are earth or water are born in an ox, dragon, sheep, dog, mouse or pig year. The two sorts whose vitality element is wood are born in a tiger or hare year, those whose vitality element is fire are born in a horse or snake year, and those whose element is iron are born in a bird or monkey year.
- 221 See below, Part vi.

Part III

- 1 See above, Part II, note 96.
- 2 For an example of such a request, see G. Dorje, ‘The Guhyagarbhatantra and its xvth Century Commentary Phyogs-bcu mun-sel’, Vol. 2, pp. 756–764.
- 3 See above, pp. 58 and 92.
- 4 The drawings illustrating the locations of the geomantic spirit lords of the years and months comprise two distinct series, one with the names of the spirit lords traditionally inscribed in black and the other in red. Here, the latter are shown in grey/brown type.
- 5 See above, p. 87.
- 6 These include the ‘empty vase’ calculation (*bum-stong-gi rtsis*), and the calculation of the movement of the monthly aspects of the royal dog Hal-khyi (*White Beryl*, ff. 464a).
- 7 For a discussion and depiction of the subterranean lTo’-phye spirit lord, see G. Dorje, ‘The Guhyagarbhatantra and its xvth Century Commentary Phyogs-bcu mun-sel’, Vol. 2, p. 759, also note 7.
- 8 The centre is occupied by the spirit lords of the soil most closely associated with the month and its corresponding zodiacal sign. The inner grid indicates the relative position of the body parts of the subterranean lTo’-phye spirit, while the outer grid indicates the relative positions of the other spirit lords of the month, including the first fifty of the sixty-four of inauspicious nature, the *gNam-thig ser-nag drug* and the *Sribs-kyi nag-drug*. As above, the series inscribed in red is shown in a different colour type. Opportune passageways are suggested by double positive markers (oo) and inopportune passageways by double negative markers (+ +).
- 9 The other calculations in this group concern: the ‘lesser black days’ (*nyi-ma nag-chung*; 2); the movement of the spirit lords Pi-ling (3), ‘Phar-ma (4–13), Zin-phung (14), Phung-po zor-thogs (15), Ki-kung (16), Hal-khyi nag-po (17) and gNam-gyi nag-po (18), and the latter’s daily conjunctions or gNam-sbyor (19); planetary disturbances (*gza’-rgod ’byung-ba*; 20); the days associated with dNgul-po lag-stong (21), gZa’-bdun zas-tshol pho-nya ’gyed (22), Ngam-shing rgya-tshul (23), Bar-khyi (24), Ka-khyung ki-kang (25), Dra-chen (26) and Ra-hu (27); the eight classes of spirits (*sde-brgyad spyi*; 28); and the times for reversing their influences (*sa-bdag bzlog-pa’i dus bstan-pa*; 29–39), and so forth.
- 10 *White Beryl*, f. 88b, adds a note here concerning the positions of the spirit lord Sa’i ’phung-byed nag-mo during the course of the day: at daybreak on the 26th and 13th; at sunrise on the 14th; in the morning on the 5th; at noon on the 1st, 15th and 29th; in the afternoon on the 16th and 27th; at sunset on the 7th and 24th; at twilight on the 17th and 30th; in the late evening on the 2nd, 4th and 11th; at midnight on the 3rd, 10th, 12th, 18th, 19th, 20th and 25th; after midnight on the 22nd; and at dawn on the 6th, 8th, 9th, 21st, 23rd and 28th.
- 11 The schematic charts in *White Beryl* suggest that Dur-len appears in this sector instead of Tsang-kun, as well as in Yellow sw.

Part IV

- 1 Divination concerning marriage is actually completed on Plate 9.
- 2 Also called *mtsha’-rtsis*.
- 3 These are so named because they are fixed and unchanging markers.
- 4 These are so named because they indicate the contrasting relationships between the subject’s four aspects and the five luck aspects on which the divination is based.
- 5 These are the pebbles through which the final divination tally is determined.
- 6 Dr Tshul-khrims rGyal-mtshan adds that the mat should be white.
- 7 Alongside these schematic charts, models of which are now presented, the system of natal horoscope will often include two of the exemplary computational charts among the Thirty Chinese and Tibetan Computational Charts (*rGya-bad skor-go sum-cu*), which are described below, Part x. In the case of the present model, these are the charts of the Golden Crossed Vajra (*gser-gyi rdo-rje/ rdo-rje rgya-gram*), which concerns the vitality of a male subject, and the chart of the Eight-petalled Lotus (*padma ’dab-brgyad*), which concerns the luck of important or educated persons and artisans.
- 8 See above, pp. 64–65. *White Beryl*, f. 161b, explains that in the case of an earth constitutional type, the year of greater penalty (*chad-chen*) is the dragon and the year of lesser penalty (*chad-chung*) is the dog. The destiny years (*dbang-lo*) are the ox and sheep, while those in a mother-relationship (*ma-lo*) are the horse and snake, those in a son- (*bu-lo*) relationship are the bird and monkey, those in a friend-relationship (*grogs-lo*) are the mouse and pig, while those in an enemy-relationship (*dgra-lo*) are the tiger and hare. Similar calculations are made for the fire, wood, iron and water constitutional types.
- 9 Tib. *tsi-dus rkyang-rtsis dus-tshod*. *White Beryl* comments (f. 161b) that this is the view of the scholar Khyung-nag Sak-ya Dar-rgyas, in contrast to certain other views which hold this to be the hour of the subject’s birth.
- 10 On these five conjunctions, see above, p. 68.
- 11 The following pebbles are placed as markers to identify the five important sectors without error (*mi-nor-ba’i rde’u*), corresponding to the five luck aspects. See below, note 19.
- 12 According to Dr Tshul-khrims rGyal-mtshan, this calculation refers to the *log-men* of the father coinciding with the birth of the subject.
- 13 According to *White Beryl*, there is an alternative tradition, according to which the natal year-sign of the mother should be utilised.
- 14 See the charts that follow, indicating the methodology now employed at the Lhasa sMan-rtsis-khang for natal horoscope divination.
- 15 Regarding the actual number of white or black pebbles employed to represent these contrasting relationships, see above, p. 141.
- 16 The calculation of the enemy-relationship pebbles is inverse so that the enemy-relationship will not outweigh the subject’s own luck aspect, i.e. if it is black it will be beneficial for the subject and bad for the subject’s enemies.
- 17 See above, pp. 112–114. The pebble marking the year is associated with the subject’s vitality, the one marking the month with the subject’s body element, the one marking the day with the subject’s destiny element, and the one marking the hour with the subject’s luck element.
- 18 Tib. *rtsa-rdel bcu-gnyis*. These comprise the four precious pebbles, the one special pebble, the two indispensable pebbles, and the five pebbles of unchanging luck.
- 19 This is the view presented in *White Beryl*, f. 162a. The five luck aspects (*klung-lnga*), as stated above, p. 142, are those of the father’s *log-men*, the mother’s *log-men*, trigram and numeric square, and the subject’s natal month. On the expressions, ‘established forward luck’ and ‘backward void luck’, see below, p. 184.
- 20 According to *White Beryl*, f. 162a, the ancient Chinese divination tradition emphasises the destiny element, while the ‘new tradition’ (*rtsis-pa gsar-ma lugs*) emphasises the vitality element.
- 21 i.e. the Phug-pa school.
- 22 Tib. *gSal-sgron rtsa-ba*.
- 23 i.e. this view is not given much credence by Lo-chen.
- 24 For a more detailed profile derived from other sources see P. Cornu, *Tibetan Astrology*, pp. 65–72 and pp. 75–84.
- 25 See above, note 20.
- 26 The treacherous spirits of affliction (*phung-sri*) are camel-headed oath-violators who cause diverse sorts of disaster and afflictions when exorcised. At the time of exorcism, camel skulls filled with appropriate charms should be interred. See Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 300–302.

- 27 The *klu-sman* are described as the offspring of the union of a male serpentine spirit (*nāga*) and a female lake-dwelling spirit (*smān-mo*). See Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, p. 202.
- 28 The *klu-btsan* are the hybrid offspring of a serpentine spirit (*nāga*) and a haunting spirit (*btsan*).
- 29 The *bse-rags* are considered to be a sub-category of either the bewitchers (*gong-po*) or the oath-violators (*dam-sri*). See Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, p. 284.
- 30 Tib. *’khor-lo rab-stongs skar-ma*. See *White Beryl*, ff. 177b–178a.
- 31 Tib. *phe’u sha-ral skar-ma*. See *White Beryl*, f. 178a.
- 32 Tib. *bya-dmar me-len skar-ma*. See *White Beryl*, f. 178a.
- 33 Tib. *gshin-chu rab-bstung skar-ma* or *gshin-chu rab-brgal skar-ma*. See *White Beryl*, f. 178a.
- 34 Tib. *sbas-pa mdzub-tshugs*. This refers to the direct oral transmission.
- 35 See below, Part vii. For an interpretation of each of the thirty calendar days of the lunar month, as well as the general significance of the days governed by the animal signs, trigrams and numeric squares, see P. Cornu, *Tibetan Astrology*, pp. 179–198.
- 36 For an account of natal predictions based on the related sixty hexagrams of the I Ching, see W. K. Chu and W. A. Sherill, *The Astrology of I Ching*, pp. 75–451.
- 37 A lake-dwelling mermaid (*smān-mo*) who functions also as a lifelong companion (*’go-lha*).
- 38 Tib. *lha-dpal ’dre-bdad*.
- 39 Tib. *pha-ma lha*.
- 40 Tib. *bu-tsha dpal*.
- 41 Tib. *thub-pa ’dre*.
- 42 Tib. *mi-thub bdud*.
- 43 Tib. *mtshun-pa tshe*. *White Beryl*, f. 186b, initially provides the example of a child born in the horse or snake year. If birth coincides with the subject’s Zin (wood) trigram, the child will live more than seventy-three years, as if its parents were gods; if it coincides with one of the four intermediate (earth) trigrams, the child will live for sixty-one years and have ‘glorious offspring’; if it coincides with the Li (fire) trigram, the child will have an average lifespan of forty-nine years, i.e. a ‘harmonious life’; if it coincides with the Dva (iron) trigram, the child will live to the age of thirty-seven with a ‘potent spirit’; and if it coincides with the Kham (water) trigram, the child will die at birth like an ‘impotent demon’. See the chart on Plate 3 for a full comparison of these aspects to the twelve year-signs.
- 44 *White Beryl*, f. 186b, adds that, among the worst prognoses, if the birth of a child in the wood tiger or hare year coincides with the Dva (iron) trigram of the mother, it may die at the age of fifteen; if the birth of a child in the iron bird or monkey year coincides with the Li (fire) trigram of the mother, it may die at the age of twelve; if the birth of a child in the fire horse or snake year coincides with the Kham (water) trigram of the mother, it may die at the age of nine; if the birth of a child in the water mouse or pig year coincides with one of the four intermediate trigrams of the mother, it may die at the age of six; and if the birth of a child in the earth ox, sheep, dog or dragon year coincides with the Zin (wood) trigram of the mother, it may die at the age of three.
- 45 *White Beryl*, ff. 186b–187a, adds that, among the worst prognoses, when the body element is iron there will be chronic tuberculosis, when it is fire there will be fevers and heart-disease, when it is water there will be kidney diseases, dropsy and oedema, when it is earth there will be spleen diseases and haemorrhoids, and when it is wood there will be liver diseases and abdominal spasms.
- 46 *White Beryl*, f. 187a, adds that among the worst prognoses, when the destiny element is iron, children born in the tiger or hare year will end the family line, when it is fire those born in the bird or monkey year will do so, as will those born in the horse or snake year when the destiny element is water, those born in the mouse or pig year when the destiny element is earth, and those born in the ox, dragon, sheep or dog year when the destiny element is wood.
- 47 *White Beryl* (f. 187b), adds that among the worst prognoses, when the luck element is iron, weapons of war will be amassed, when it is fire, the countryside and houses will be burnt, when it is water, the land will be flooded, when it is earth the land will be blighted, and when it is wood there will be missiles and ruined houses.
- 48 See *White Beryl*, f. 187a.
- 49 Tib. *dpal-babs lnga*.
- 50 Tib. *byur-babs*.
- 51 Tib. *rang-rkang lnga*.
- 52 Tib. *mdangs-shor lnga*.
- 53 Tib. *tshe-len lnga*.
- 54 See above, pp. 112–114.
- 55 See above, p. 117.
- 56 See above, p. 117.

- 57 One would expect to see the sector of 'clothing' included among the twelve, rather than the 'adversarial tomb-sign'. Lo-chen, f. 25a, in order to differentiate *dur-sa* and *dur-gshed*, which are generally considered to be identical when the twelve sectors of growth and decline are enumerated, omits the sector of clothing (*gos*) from the calculation.
- 58 MS here reads *rgya-ma ldog* (sic).
- 59 Tib. *rgya-ma klung*.
- 60 Tib. *gyen-'phar*.
- 61 Tib. *gyen-'lta*.
- 62 Tib. *thur-babs*.
- 63 For an example of this calculation, see the chart above, p. 162.
- 64 NB. Lo-chen, f. 25a, reads *ltems* for *stongs*.
- 65 NB. Lo-chen, f. 25a, reads *sdod* for *sdong*.
- 66 Note that here Lo-chen, f. 25a, reverses the positions of *sdod* and *kha-ral*, and equates *sdod* with the *dur-gshed* aspect, following the 'profound system' of calculation (*zab-lugs*). See *White Beryl*, f. 188b.
- 67 Tib. *srid-kha bu-mo-la 'gro-ba yin*.
- 68 Tib. *spen-pa sum-'dom*. The term 'triple conjunction' indicates that the outer planetary aspect or destiny element, the intermediate planetary aspect or group of animal signs and the inner planetary aspect or trigram are all in conjunction, in this case with the planet Saturn.
- 69 Tib. *dmaz-sum'dom*.
- 70 Tib. *phur-bu sum-'dom*.
- 71 Tib. *lhag-pa sum-'dom*.
- 72 Tib. *lo-gros rkyang-pa pha-dang ma*.
- 73 Tib. *khyim-gcig tshog-pa*. See *White Beryl*, f. 205b, where these combined calculations are mentioned. The combination of trigrams Li and Kham with the mouse, dragon and monkey years is called the 'household of generals' (*dmag-dpon-dag-gi khyim*), the combination of trigram Dva and Zin with the tiger, horse and dog years is called the 'household of guests' (*mgro-n-po dag-gi khyim*), the combination of trigram Khen and Zon with the hare, sheep and pig years is called the 'household of kings' (*rgyal-po dag-gi khyim*), while the combination of trigrams Khon and Gin with the bird, ox and snake years is called the 'household of captains' (*sde-dpon dag-gi khyim*).
- 74 See above, p. 109.
- 75 See above, p. 69.
- 76 i.e. the destiny element among the five elements, the vitality element of the year-sign, and the constitutional type of the trigram.
- 77 Tib. *gcod-'bral rde-drug*.
- 78 Tib. *bskyed-dang gcod-pa*. This refers to friend- and enemy-relationships. See above, p. 156.
- 79 On the predictions pertaining to this divination, see *White Beryl*, f. 206a/b.
- 80 Tib. *shas-pa' mdzab-tshugs-skor*.
- 81 Tib. *'ching-'gags tshud-pa*. This term, also rendered as *rgya-ma 'ching-'gags*, refers to the inauspicious predictions of short lifespan.
- 82 Tib. *rgya-ma'i 'ur-rdo*. *White Beryl*, f. 210a, identifies this term with 'slingshot of the mother's luck aspect' (*ma-klungs 'ur-rdo*), and defines it as the slingshot afflicting human birth in the tomb sector during the first seasonal months, the slingshot afflicting wealth during the mid-seasonal months, and the slingshot afflicting cattle during the last seasonal months. Special thread-crosses (*'ur-rdo mdo*s) should be made to avert these circumstances.
- 83 The detailed divinations concerning marriage (*bag-rtsis*) are described below in Part v.
- 84 See above, pp. 88, 104 and 107.
- 85 *White Beryl*, f. 212a, comments that once the age has been counted into even- and odd-numbered numeric squares, trigrams or animal signs, ill-health and so forth may be determined by whichever category is greater, particularly if the accursed (*nag-'thus*) group of four iron and eight fire years is in preponderance. It is said that there is no advantage when the calculation is unclear, such as when odd numbers emerge from even pairs and even pairs from odd numbers. It is nowadays speculated that the indefinite age of uncertain numbers may include comatose persons. For further detail on the numbers which are compatible, inauspicious or provocative in terms of the even and odd trigrams, see *White Beryl*, f. 224b.
- 86 See above, p. 87.
- 87 Note that the last of the three 'soaring black son' years or iron monkey is illustrated on Plate 5, fig. 15, along with the four 'black fanged years' (*mche-ba-can bzhi*), for which reason the caption 'four black fanged years' has been omitted here.
- 88 Omitted on the Plate, but see above, p. 87.
- 89 Here, the Plate adds the wood monkey year, but as stated above, p. 87, the middle row should comprise only the water snake.

- 90 Omitted on the Plate, but see above, p. 87. Note that Lo-chen Dharmasri's enumeration of the twelve 'accursed years' given here differs from that outlined above.
- 91 Tib. *nag-'thus*. See above, p. 87.
- 92 Tib. *spaz-sme'i bsdoms-rtsis*. According to Dr Tshul-khriims rGyal-mtshan, this combined calculation determines the elements in a positive mother- or son-relationship with a child, thereby predicting the colour of clothing to be worn by the child, and so forth. See also P. Cornu, *Tibetan Astrology*, pp. 114–118.
- 93 Tib. *rTsa-ba'i grel-pa nyi-shu*.
- 94 On the methodology of these texts, see above, pp. 140–144. The *sGang-sgril* in particular is attributed to Khyung-nag Śāk-ya Dar-rgyas.
- 95 The manuscript has no entry in these four sections. It may be the case that the scull indicative of death, which is depicted in the first sector, applies to all the others.
- 96 This methodology accords with the general technique for deploying the pebbles in the 'fixed-system' of natal horoscope. See above, pp. 140–144.
- 97 *White Beryl*, f. 214a, contrasts this analysis with the previous analysis for the body element, in that the first suggests that the enemy-relationship is flourishing, while the second suggests that the friend-relationship is in decline.
- 98 See pp. 112–114.
- 99 On the placement of pebbles for this mode of divination, see above, p. 142.
- 100 Note that above, p. 112, these are referred to as *byur-ngan lhung-ba bzhi*.
- 101 One of the group of five lifelong companion gods (*'go-ba'i lha lnga*). For a description, see Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, p. 327.
- 102 *White Beryl*, f. 219b reads *rang-lus las-kyis rnyed*, suggesting that the child obtains its own body as the result of past actions.
- 103 The *zhang-lha* and *ma-lha* are also counted among the group of five lifelong companion gods (*'go-ba'i lha lnga*), the former assuming the form of a mature adult male, and the latter a female form, its function being to increase and guard the family. See Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 328 and 332.
- 104 See above, p. 133.
- 105 Tib. *lte-ba khar-za 'dud-pa*.
- 106 The term 'vital energy' (*rlung*) includes not only life-breath, but also the vital energies of excretion/reproduction, vocalisation, digestion and metabolism/muscular movement. See also Glossary.
- 107 See below, Part viii.

Part V

- 1 In addition to the detailed information given in this section, the reader might refer to W.K. Chu and W.A. Sherill, *The Astrology of I Ching*, pp. 452–457, and P. Cornu, *Tibetan Astrology*, pp. 12–14, for an account of incompatible and compatible animal signs.
- 2 Plate 7 depicts a bird rather than a mouse.
- 3 Tib. *sgab-kyang chad*.
- 4 *White Beryl*, at this juncture, includes the bird instead of the monkey as depicted here.
- 5 Tib. *mtshun-shyor gnyan-pa'i rtis*.
- 6 The contrast between the couple's vitality elements determines the length or duration of their relationship, the contrast between their body elements determines the prospects of their children, the contrast between their destiny elements determines their future wealth, and the contrast between their luck elements determines their reputation.
- 7 This means that the auspicious tally of the vitality and luck elements should be higher for men and those of body and destiny elements for women.
- 8 i.e. according to the accurate divination of the new Phug-pa school.
- 9 Tib. *'byang-ba'i spun-grangs rtis*.
- 10 This will determine whether the husband or wife is dominant.
- 11 Note that the painting depicts Khen for Zon.
- 12 The illustration depicts Khen instead of Zon.
- 13 The plate misreads *ngan-sdebs*.
- 14 The plate misreads *li-ngan*.
- 15 The plate misreads *khon-ngan*.
- 16 The plate wrongly depicts Zin for Gin.
- 17 *White Beryl*, f. 236b, omits Zin, which is clearly depicted on Plate 17, fig. 11.
- 18 Here the plate misreads *gnyis* for *lnga*.
- 19 Tib. *shyin-sreg*. On the various types of *homa* offering, those of pacification, enrichment, subjugation and wrath, see Glossary.

- 20 On the role of the protector deity Brahmā, in general, see Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 145–153. Lha-yi srung-ma is described as a white deity brandishing a white snare who stands as a protector before the main Brahmā deity.
- 21 The contrast between the vitality elements of the couple's natal months determines the steadiness of their future relationship, the contrast between their natal trigrams determines their offspring, the contrast between their constitutional types determines which partner will die first, and the contrast between their mothers' constitutional types determines whether they will engage in sexual misconduct.
- 22 Tib. *rTsa-ba'i rang-'grel nyi-shu-pa*.
- 23 Tib. *'byung-ba gso-bskyed dgra-grogs-kyis*.
- 24 See above, p. 107.
- 25 See also W.K. Chu and W.A. Sherill, *The Astrology of I Ching*, p. 452, where Yellow Five is substituted by Black Two and White Eight in the case of male and female subjects respectively.
- 26 See above, pp. 196–199.
- 27 i.e. *gi-gong khug-pa*, on which see above, pp. 205–207.
- 28 It is traditionally held that the marriage will be auspicious if the vitality element of the groom coincides with a sector of growth and that of the bride with a sector of decline.
- 29 Here, the Plate appears to bear the letter *Ta*. See however the identical chart in *Nag-rtsis rdel-'grem 'bras-bshad*, Appendix, which suggests that the *ri-rab* earth symbol should also be depicted here, as it is above Lha-mtshams.
- 30 See Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, p. 101, where the one-legged malign goblin (*the'u -rang rkang-gcig*) is identified as an aspect of Pehar.
- 31 i.e. a trigram in an enemy-relationship to the vitality element (*spaz-kha'i srog-dgra*).
- 32 According to Dr Tshul-khriims rGyal-mtshan, this refers to the vitality element of the trigram (*spaz-kha'i kham-kyi srog*).
- 33 *Moonbeams*, f. 27a, reads *zong-brdal bag-ma*.
- 34 These are enumerated above, p. 174.
- 35 *Moonbeams*, f. 27a, misreads *ldig-nag* for *lding-nag*.
- 36 *Moonbeams*, f. 27b, misreads *khram-shing* 'jug for *khram-shing mjug*.
- 37 Alternatively *zong-brdal bag-ma* or *zor-thal bag-ma*.
- 38 See above, pp. 115–117.
- 39 See above, Part ii, notes 96–97.
- 40 Note that the plate misreads 18 for 12.
- 41 On the relative positions of these spirit lords of the soil, see above, Part iii.
- 42 Note that while Lo-chen includes *dar-gud* in this list, *White Beryl* instead refers to the 'calculation of the nuptial numbers in combination with the bridal spirits' (*dom-sbrags*). See above, pp. 217–218.
- 43 See above, p. 128.
- 44 Tib. *mnye-bo mthun-sum lo-pa*. See above, p. 69.
- 45 Tib. *lus-mthun rta-khris srog-mas bya*.
- 46 Tib. *srog-mthun zla-mo*.
- 47 Tib. *grogs-sam dbang-lhang ma-yi zas-drangs*. *White Beryl* appears to suggest that the parents should perform this role if they are sound in body and prosperous.
- 48 Tib. *bdun-zur dgra-los sna-tshogs bya*. These duties are not specified, but are said to include the preparation of ornaments, hair-dressing, and the bridal dress. This person should not however escort the bride.
- 49 Unidentified sources. However, *White Beryl* does mention the *Rin-chen kun-'dus* of rGya-phrug dKon-rin, the *rGyud-lung kun-'dus* of sPug-ston, the *dPag-biam ljon-shing* of sNyan-grong-pa, and its commentary the *gSal-byed shun-lpags 'grel-pa ljon-shing mdzes-rgyan gsal-ba'i me-long rin-chen phreng-ba* as important sources on marriage divination. In particular, it states that the *kham-yu* section is derived from the *Rin-chen spungs-pa* and the twelve *khri-sgo* section from the *Rin-chen kun-'dus*. For a description of Tibetan marriage ceremonies in general, see So-sbrang-thar rgya-mtsho, *Gro-tshang sa-cha'i bag-ston-gyi cho-ga me-tog tshombu*.

Part Vi

- 1 *White Beryl*, f. 248b, also mentions other enumerations.
- 2 Another practical calculation of obstacle years is given in P. Cornu, *Tibetan Astrology*, pp. 229–232.
- 3 Tib. *phyi*. *Moonbeams*, f. 28a, erroneously reads *spyi*.
- 4 *White Beryl*, f. 248b, states that this last pebble represents the hour at which the divination is made (*rtsi-dus rdel*).
- 5 See p. 86.
- 6 Tib. *phung-gyod lnga*. See above, p. 86.
- 7 Tib. *bye-bral lnga*. See above, p. 86.

8 Tib. *rus-chod lnga*. See above, p. 86.
9 Tib. *byor-pa lnga*. See above, p. 86.
10 Tib. *'ju-thag rten-phur gnam-sa'i rgyang*. On these four aspects, see above, p. 86.
11 See above, Part IV, note 101.
12 See above, p. 87.
13 See above, p. 62.
14 Tib. *log-men le-lag*.
15 Tib. *bdud-gcod* and *bla-khyams*. On how these aspects are determined when the vitality and destiny aspects of a subject's own *log-men* enter into an enemy-relationship with the corresponding aspects of the subject's natal year, see above, p. 86.
16 This convergence, known as *rkya-mdā'* or *skyam-zla* (See *Moonbeams*, f. 29a), occurs when the calculation of the current male trigram, counted forwards, and the current female trigram, counted backwards, coincide on an identical trigram.
17 *Moonbeams*, f. 29a, misreads *bza'-shugs* for *gza'-shug*.
18 In *White Beryl*, f. 255a, this term is rendered as *rkyā-mdā'*.
19 Tib. *gang-keg rkun-bus rtsub-pa*. In *White Beryl*, f. 255b, reads *rkun-po* for *rkun-bus*.
20 These four trigram stacks correspond respectively to the I Ching hexagrams 64 (Wei Chi/Harmony), 28 (Da Guo/Great Injury), 25 (Wu Wang/Innocence), and 23 (Po/Finality of Death). Of these the first and third correspond in meaning, while the others do not.
21 On this class of spirits, see Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 300–302.
22 This last stack corresponds to the I Ching hexagram 12 (Pi/Separation).
23 This stack appears to correspond to the radically different hexagram 64 (Wei Chi/Harmony).
24 This stack corresponds closely in meaning to hexagram 28 (Da Guo/Great Injury).
25 This stack corresponds to hexagram 14 (Da You/Great Possessions).
26 This stack corresponds to hexagram 7 (Shi/Mass of Humanity).
27 Respectively these stacks appear to correspond to the hexagrams 38 (K'uei/Wrathful Eye of the Ancestors) and 7 (Shi/Mass of Humanity).
28 This stack corresponds to hexagram 27 (Yi/Food Eating Food).
29 This stack corresponds to hexagram 24 (Fu/Turning Back).
30 This stack corresponds to hexagram 26 (Da Chu/Great Involvement).
31 This stack corresponds to hexagram 24 (Fu/Turning Back).
32 This stack corresponds to hexagram 13 (Tongren/People Fitting Well Together).
33 i.e. the trigrams of the four intermediate directions, on which see above, p. 107.
34 This stack corresponds to I Ching hexagram 48 (Jing/Community Spirit).
35 This stack corresponds to I Ching hexagram 50 (Ding/Law of the Land).
36 This stack corresponds to I Ching hexagram 35 (Chin/Gathering).
37 This stack corresponds to I Ching hexagram 43 (Kuai/Decisive Moment).
38 This stack corresponds to I Ching hexagram 47 (Kun/Reaching the Limits).
39 This stack corresponds to I Ching hexagram 14 (Da You/Great Possession).
40 This stack corresponds to I Ching hexagram 28 (Da Guo/Great Injury).
41 This stack corresponds to I Ching hexagram 19 (Lin/Social Divisions).
42 The former stack corresponds to hexagram 44 (Kou/Intercourse) and the latter to hexagram 18 (Ku/Turmoil).
43 See above, Part IV, note 26.
44 Note that on the plate the rows of the four remaining animal signs and trigrams have been reversed.
45 On these charts, see above, pp. 106–107.
46 The offspring of a malevolent force (*bdud*) and a haunting spirit (*btsan*).
47 On the three lower destinies, see Glossary.
48 As frequently depicted in this work, the vitality element is represented by the vajra (*rdo-rje*) and the destiny element by the *svalatika* (*gt'ung-drung*).
49 The plate misreads White One for Black Two, but see *White Beryl*, f. 268a, where the context is clearly stated.
50 Note that the plate here excludes White 6 and 8, but see *White Beryl*, f. 268a, and Plate 9, fig. 12, where the entire group of white numbers is indicated.

51 The term 'bedding' (*mal*) includes by extension the dwelling place.
52 The identification of Plate 9, fig. 14, owes much to Dr Yumpa of the sMan-rtsis-khang in Lhasa. One wonders where the artist obtained the information given in some sections of this table, when the textual reference in *White Beryl* is so terse.
53 The plate misreads *ma-klungs dgu-log mang-ba*.
54 See above, p. 156.
55 See below, Part VII.
56 See also above, p. 117.
57 See above, pp. 250–251.
58 See above, p. 117.
59 The relationship between this calculation and the spirit lord of the soil known as rNga-zor dmar-po is unclearly defined. The latter is illustrated in *White Beryl* (Derge edition), Vol II, p. 206.
60 On the distinction between the celestial and lake-dwelling genus of *smān-mo*, see Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, p. 200.
61 A hard gemstone, similar to agate.
62 The illustration of the mouse at the head of the second column should appear in the second row of the second column.
63 Tib. *kha-dmar rdel-bzhi*.
64 Tib. *spar-sme dgu-mig gsum*. Note that in *Nag-rtsis rdel-'grem 'bras-bshad bzhus-so*, p. 24, the last three pebbles are said to represent the *spar-kha*, the *sme-ba* and the *log-men*.
65 Tib. *sbas-pa'i mdzsub-tshugs*.
66 Tib. *nyes-skyon bcos-pa*.
67 On the layout of this chart, see also *Nag-rtsis rdel-'grem 'bras-bshad*, Appendix, Chart 5.
68 This permutation entails either a horizontal shift, as expounded by the author of the *White Beryl*, or a vertical shift, according to the interpretation of Mi-pham Rin-po-che. The chart shown here accords with the latter method, which is more widely used at present.
69 The reader should note that in the system utilised by the author of the *White Beryl*, only the residual pebble of the second row is placed at the right margin, while those of the third and fourth rows are placed at the left margin.
70 The offspring of a serpentine spirit (*klu*) and attachment spirit (*bseñ-mo*).
71 On these terms, see above, pp. 205–208; but for their usage in this specific technique, see also *Nag-rtsis rdel-'grem 'bras-bshad*, Appendix, Chart 5.
72 Tib. *rgya-nag rdel-skor*.
73 Tib. *se-bdar ris*. Note that in *White Beryl*, f. 252a, the term is given as *gsegs-rdar ris*.
74 Tib. *rkyang-pa'i rdel-skor*.
75 Tib. *'gugs*.
76 Tib. *rgya-gsum kha-sprod*.
77 Tib. *spang-rgyan lo-ma'i skor-gsum*. On this technique, see also *Nag-rtsis rdel-'grem 'bras-bshad bzhus-so*, pp. 23–24.
78 On these terms, see above, p. 87.
79 Note the alternative spelling *mar-gyi drug-'gras*.
80 *Moonbeams*, f. 31a, misreads instrumental *bzhi-gshed bzhi* for *bzhi-gshed-bzhi*.
81 Tib. *kha-dmar spyi lnga*.
82 *Moonbeams*, f. 31b, misreads *'phel-'gribs chags-chen* for *'phel-'grib chag-chen*.

Part VII

1 On the term 'auspicious coincidence' (*rtēn-'brel*), see Glossary.
2 Note that the inscription wrongly reads: *zas-gos*.
3 See Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 6, 281–282.
4 See above, Part IV, note 28.
5 Tib. *dar rmad phyug klu gcong-can rabs grir-shi shes-can so-sor dgu*. In both the Lhasa edition (f. 434a.5) and the Derge edition (Vol. 2, p. 164), the attribute of Yellow Five appears to have been omitted.
6 Further predictions associated with the numeric squares of the days (*nyin-gyi sme-ba*) are given in P. Cornu, *Tibetan Astrology*, pp. 193–196.
7 Note that the Plate reads *sangs* ('pure') for *bzang* ('good') in this sector.
8 Note that the Plate reads *rgyud* for *klu*.
9 Here the Plate reads *klu-smān* for *klungs-mal*, suggesting that the subject's sisters, brothers and their children are harmed by *nāgas* and *smān-mo* spirits.
10 See above, pp. 140–141.
11 See the account of elective divinations given in P. Cornu, *Tibetan Astrology*, pp. 235–242.
12 Note that the inscription wrongly reads *dur gsum brtan-pa*.

13 See Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, p. 302.
14 The *klu-srin* are a cross between the serpentine spirits (*nāga*) and the cannibalistic ogres (*rākṣasa*). See Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, p. 310.
15 The *klu-smān* are a cross between the serpentine spirits (*nāga*) and the lake-dwelling mermaids (*smān-mo*). See Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, p. 302.
16 This inscription is omitted on the Plate.
17 The twenty-one 'lay protectors' (*dge-bsnyen*), named after their respective mountain abodes, are enumerated in Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 222–223.

Part VIII

1 Tib. *btsas ma-thag-gi byis-pa*. *Moonbeams*, f. 31b, misreads: *btsas ma-dag-gi byis-pa*.
2 Dr Tshul-khrims rGyal-mtshan adds that demonic influences (*gdon*) are recognised through the application of this divination concerning the planets, and retributational consequences (*lan-rhyen*) are recognised through the divination concerning the constellations. Hence, for example, the demonic influence of haunting spirits on Tuesdays can be determined.
3 For example, 'Od-bar arises on the 1st, 9th, 17th and 25th calendar days, while 'Od-ljang arises only on the 7th, 15th and 23rd calendar days.
4 It is important to note that this and all the following calculations indicating a specific tiger or hare year do so based on the example of a subject with a wood element (*shing kham-pa*).
5 Such afflictions are said to include epilepsy and stroke.
6 *White Beryl*, f. 275b, reads 'stellar mansions' (*skar-khyim*) for *sgo-khyim*.
7 A group of nine 'lower demons' (*ma-bdud*) is enumerated in Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, p. 315.
8 Tib. *thang-shing*.
9 Tib. *rtsis-'go bco lnga*.
10 Again, it is important to note that this and the following techniques which indicate a computational starting point in a tiger or hare year do so based on the example of a subject with a wood element.
11 Tib. *byang-thang rlung- lang-ma-langs*.
12 Tib. *sgo-khyim zhig ma-zhig*.
13 Tib. *gtan-rtsis*, i.e. the fixed system of divination employed in the natal horoscope (*tshe-rabs las-rtsis*), as outlined in Part IV, p. 140 ff.
14 I have so far been unable to identify these masters of elemental divination within the Chinese tradition.
15 This calculation is presented in the preceding chapter, on the impact of the hour of divination, pp. 282–284.
16 The central pebble should be black, but has wrongly been depicted as white.
17 The central pebble should be black, but has wrongly been depicted as white.
18 The central pebble should be white, but has wrongly been depicted as black.
19 The central pebble should be white, but has wrongly been depicted as black.
20 The central pebble should be white, but has wrongly been depicted as black.
21 Tib. *rtsis-mig*.
22 Tib. *rtsis-chen bdun*.
23 *Moonbeams*, f. 33b misreads *de-dag rde'u lnga tshan-lngar*.
24 Unidentified.
25 *Moonbeams*, f. 33b, misreads *gnad* for *gdon*.
26 In general, a reading with white pebbles suggests that no action need be taken; one with variegated pebbles suggests that longevity rites (*zhabs-rten*) should be undertaken; and one with black pebbles indicates that stronger ritual antidotes should be applied.

Part IX

1 Tib. *bla-sems-yid gsum*.
2 Tib. *gshed-ma*.
3 Tib. *dur-mdzod rtsis*.
4 Tib. *gson-gyi khog-nas gshin-dbyung*.
5 Tib. *gshin-gyi khog-nas gson 'don-pa*.
6 Tib. *gshin-gyi 'dur-shid brtag-pa*.
7 *White Beryl* indicates that fifty-six pebbles are to be deployed, thirty-nine of them representing the basic predictions and seventeen being pebbles of symbolic recognition.

- See also the elaborate chart in *Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bdsus*, f. 31b.

9 Tib. *bza'-skor phyebas bar-bcad-la*.

10 Tib. *keg-rtsis*. See above, Part vi.

11 As expounded in *White Beryl*, ff. 348b–349a, and illustrated on Plate 11, figs 3–4.

12 *Moonbeams*, f. 35a, misreads *chags* for *chag*.

13 Tib. 'go-gshid.

14 For a model diagram of the placement of the twelve pebbles of the life-spirits (*bla-rdel bu-gnyis*), see the chart in *Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bdsus*, f. 31b.

15 Tib. *gson-rtsis*.

16 Tib. *chad-chen*.

17 Tib. *chad-chung*.

18 Tib. *ma-lo che-ba*.

19 Tib. *ma-lo chung-ba*.

20 i.e. the destiny element year (*dbang-lo*).

21 Tib. *che-lo chung-lo*.

22 Tib. 'bras-rdel.

23 Tib. *mgo-bksang gnam-thig btat-pa*.

24 Tib. *rang-rgyud rde'u*.

25 Tib. *spyi-dang bye-brag khyad-par-gyi dur-sa*. These predictions are enumerated in *White Beryl*, ff. 349a–351b.

26 Tib. *kham*, here refers to the element of the subject's year-sign. See below, p. 313.

27 Tib. *dur-lnga*.

28 These final rites ensure that the deceased will have descendants to continue the family line.

29 Tib. *gshin-rdel*.

30 Tib. *rus-khams*. This calculation is generally considered to be synonymous with that of the luck element. Some sources, however, identify this calculation with the element of the deceased's year-sign.

31 See also *Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bdsus*, f. 33a.

32 Tib. *gson-rde*. See above, p. 308.

33 See above, pp. 246–247.

34 On this term, which includes the greater star (*lo-skar che-ba*) and the lesser star (*lo-skar chung-ba*), see above, p. 87 (*Moonbeams*, f. 7b).

35 See *Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bdsus*, f. 33a.

36 Tib. *snayd-dang le-lan*.

37 Tib. *nal-brgyad 'dre-brgyad-dang'i phyugs-brgyad zas-brgyad gos-brgyad-dang'i nor-brgyad mgon-brgyad 'grul-pa brgyad'i phyogs-brgyad gnad-brgyad gnad-pa'i sa brgyad-dang rbad-gtong brgyad*. Note that in *White Beryl*, ff. 353b–354a, where this topic is discussed, the exact details of these eightfold enumerations are not specified. The commentary, summarised here in English, does mention the types of demonic influence, directions, food, cattle and property or wealth associated with the eight distinct trigrams, but it does not indicate the associated types of disease, clothing, transport and so forth.

38 Tib. *za'-ug*. Scholars at the sMan-rtsis-khang Institute have tentatively suggested that this obscure term could mean 'an owl for eating'.

39 See above, Part viii, note 7.

40 See above, Part vi, note 69.

41 Unidentified.

42 See *Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bdsus*, f. 33a. According to *White Beryl*, there are more elaborate modes of calculation, employing an additional 116 pebbles of symbolic recognition, making 123 altogether.

43 Note that above, p. 92, Black Two is said to have an impact on adult males.

44 For a model of the sixteen divinatory pebbles indicative of the funeral status, see the chart in *Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bdsus*, f. 33a.

45 Tib. *bar-do*. See Glossary.

46 See *Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bdsus*, f. 33a, where a more detailed presentation is also given.

47 *Om ma ni padme hūm*, the mantra of the bodhisattva of compassion Avalokiteśvara, each syllable of which has the potency to purify the sufferings of a distinct class of sentient beings. See Glossary.

48 Tib. *yig-brgya*, the mantra of Vajrasattva; see Glossary.

49 This could well be a reference to the birth of Dalai Lama vi, Rig-'dzin Tshangs-dbyangs rgya-mtsho, in Mon-yul.

50 Unidentified.

51 See *Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bdsus*, f. 33b.

52 This explanation is given below, *White Beryl*, f. 370b.

53 See also *White Beryl*, ff. 372b–373a.

54 See *Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bdsus*, f. 33b.

55 Tib. *ro-rigs*. Note that whereas *White Beryl* and the manuscript both refer to the 'thirteen types of corpse', Lo-chen subsumes the categories of *yul-lha* and *mo-sman* under *zhan-pa*, and those of *ro-gog*, *sbre-shal* and *bzed* under *ngan-pa*.

56 Tib. *rabs-chad drug*. Note that *White Beryl* only refers at this juncture to three types of childless corpse.

57 Tib. *dme-pho rig-gsum*, on which see above, p. 335.

58 Tib. *skyon-can brgyad*. Note that *White Beryl* refers only to the *skyon-can bdun*, which are enumerated above, p. 335.

59 Tib. *bkra-rigs lnga*, on which see above, p. 335.

60 Tib. *sri'u rigs drug*, on which see above, p. 335.

61 Tib. *grir shi bzhi*, on which see above, p. 335.

62 Tib. *gshis-ngan gsum*, on which see above, p. 335.

63 Tib. *rgod-zhes mtshun*.

64 Tib. *zhan-pa*, i.e. corpses afflicted by *yul-lha* and *mo-sman* spirits.

65 Tib. *ngan-pa*, i.e. corpses of unmarried twenty-year-old men (*ro-gog*) or women (*sbre-shal*), which are believed to be inauspicious.

66 The Plate reads *mda'-bral* for *zla-bral* here and in the next caption.

67 The Plate reads *bzang-ngan*, but see the context described in *White Beryl*, f. 366a/b.

68 According to *White Beryl*, there are altogether 260 pebbles employed in the divination of distinct elemental funerals, including seventy basic pebbles, ten minor pebbles and 180 pebbles of symbolic recognition. For an illustration of the seventy basic divinatory pebbles, see the chart in *Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bdsus*, f. 33b, which analyses the five types of elemental funeral on the basis of thirteen different types of deceased person: kings, soldiers, spouses, countrymen, paternal and maternal relatives, widowers, and so forth. The chart presented here accords with the analysis of Lo-chen Dharmasri.

69 Tib. *ri-skyel shing*.

70 Tib. *bsreg-pa me*.

71 Tib. *sba-ba sa*.

72 Tib. *sgrub-pa lags*. According to Dr Tshul-khriims rGyal-mtshan, another tradition defines *sgrub-pa* as the 'cutting of a corpse with iron.'

73 Tib. *skur-ba chu*.

74 The *srang* is a traditional weight, nowadays considered equivalent to one tenth of a *jin*, approximately 50 grams.

75 See above, p. 335.

76 The six excellent medicinal substances (*rtsi-smān bzang-drug*) are enumerated as nutmeg, clove, bamboo pith, saffron, cardamom and cube. See Y. Parfianovich et al., *Tibetan Medical Paintings*, pp. 173–174.

77 For an illustration of the divinatory pebbles indicative of the accoutrements of the corpse, see the chart from *Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bdsus*, f. 33b.

78 See *Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bdsus*, f. 33b. According to *White Beryl*, these pebbles should number two thousand two hundred and fifty-six when the elaborate mode of divination is undertaken, but this enumeration includes the pebbles representing the particular modes of irritation, described in the following paragraphs.

79 Tib. *ra-bse'i ro-zlos*.

80 For an illustration of the layout of the most basic pebbles representing the eight categories of irritation, see *Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bdsus*, ff. 33b–34a.

81 See above, p. 117.

82 See *Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bdsus*, f. 34a.

83 *White Beryl*, f. 376b, reads *chad-ma* for *chang-ma*.

84 See above, p. 174.

85 The four initial constellations (*skar-'go bzhi*) are those heading each of the series of constellations associated with the four cardinal directions, viz. Kṛttikā (*smin-drug*; *Pleiades*) in the east, Maghā (*mcu*; *Regulus*) in the south, Anurādhā (*lha-mtshams*; *Iridis*) in the west, and Dhanastā (*mon-dre*; *Delphinium* β) in the north.

86 A table indicating the placement of the pebbles for each of these categories is depicted in *Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bdsus*, f. 34b.

87 For an illustration of the divinatory pebbles indicative of the eye of death, see the chart from *Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bdsus*, f. 34b.

88 See above, pp. 257–258.

89 See *Bai-dkar bu-yig gshin-rtsis khra-ma'i dper-brjod gnad-bdsus*, f. 34b.

90 Tib. *rde'u ro*. *White Beryl*, f. 347a, identifies this mode of calculation with the divination concerning the 'eye of death' (*shi-mig*).

91 Tib. *gshin-khong gson-dbyung-ba*. See above, p. 310.

92 Tib. *mag-pa tsha-yug*. See *White Beryl*, f. 347a. *Moonbeams*, f. 38b, has a lacuna, omitting the syllables *-pa tsha*.

93 Tib. *do-bdag*.

94 Tib. *rkang-bran*.

95 On the distinction between the cessation of outer and inner respiration at the time of death, see G. Dorje and G. Coleman, *The Complete Tibetan Book of the Dead*, Ch. 1.

96 These disparate views are discussed in the introduction to G. Dorje and G. Coleman, *The Complete Tibetan Book of the Dead*.

97 This period corresponds to the duration of the intermediate state of the time of death (*'chi-kha'i bar-do*), during which spiritually advanced individuals have the potential to realise the buddha-body of reality (*dharma-kāya*). See G. Dorje and G. Coleman, *The Complete Tibetan Book of the Dead*.

98 See above, pp. 122–126.

99 On all these spirit lords of the soil, see above, Part iii.

100 On this distinction, see above, pp. 106–107.

101 For a layout of the divinatory pebb

Part X

- 1 According to *White Beryl*, f. 300b, there is a more elaborate method employing 3,150 pebbles, and a concise method employing 630 pebbles.
- 2 Here the pebbles are used merely to differentiate the male and female year calculations, and not to indicate good and bad prognostications.
- 3 i.e. the year-sign which is found in the centre of each chart and which is the starting point for the calculations.
- 4 This text is mentioned as an important source in *White Beryl*, f. 313b.
- 5 i.e. on the basis of an identity-relationship.
- 6 i.e. on the basis of a son-relationship.
- 7 Female intermediaries or realised embodiments of emptiness, through whom insight and discriminative awareness are imparted.
- 8 A ritual of aversion associated with the protector deity Mahākāla.
- 9 i.e. on the basis of a friend-relationship.
- 10 i.e. on the basis of an enemy-relationship.
- 11 i.e. on the basis of a mother-relationship.
- 12 i.e. on the basis of an identity-relationship.
- 13 See Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, p. 303.
- 14 i.e. on the basis of a son-relationship.
- 15 i.e. on the basis of a friend-relationship.
- 16 i.e. on the basis of an enemy-relationship.
- 17 i.e. on the basis of a mother-relationship.
- 18 i.e. on the basis of an identity-relationship.
- 19 i.e. on the basis of a son-relationship.
- 20 i.e. on the basis of a friend-relationship.
- 21 i.e. on the basis of an enemy-relationship.
- 22 i.e. on the basis of a mother-relationship.
- 23 i.e. on the basis of an identity-relationship.
- 24 i.e. on the basis of a son-relationship.
- 25 Tib. *byis-pa'i bsdos-tshad-kyi rtsis*.
- 26 i.e. on the basis of a friend-relationship.
- 27 These *zhang-lha* are classed among the five lifelong companion gods (*go-lha gnga*). See Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 327–328.
- 28 See Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, p. 332. The shoulder-gods (*phrag-lha*) are included among the category of the hostile gods (*dgra-lha*). Specifically, they are said to assume the form of an armed man, riding a *garuḍa*, and act as a life-supporting guardian for the duration of an individual's life.

- 29 The spirits of vitality (*srog-lha*), also classed among the *dgra-lha* and the lifelong companion gods (*'go-lha*), are white in colour, holding a vase of longevity. See Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, p. 332.
- 30 i.e. on the basis of an enemy-relationship.
- 31 i.e. on the basis of a mother-relationship.
- 32 The expression *rgan-rgon kra* refers, for example, to the presence of four intact generations of a family.
- 33 i.e. on the basis of an identity-relationship.
- 34 i.e. on the basis of a son-relationship.
- 35 i.e. on the basis of a friend-relationship.
- 36 Tib. *ro-rtsis log-ma log*. These include prognostications concerning rebirth.
- 37 i.e. on the basis of an enemy-relationship.
- 38 i.e. on the basis of a mother-relationship.
- 39 On the 'liberation' of the archetypal *rudra*, symbol of rampant egohood, see G. Dorje, 'The Guhyagarbhatantra and its xivth Century Commentary Phyogs-bcu mun-sel', Ch. 15, pp. 1080–1095.
- 40 i.e. on the basis of an identity-relationship.
- 41 i.e. on the basis of a son-relationship.
- 42 i.e. on the basis of an enemy-relationship.
- 43 i.e. on the basis of a friend-relationship.
- 44 i.e. on the basis of a mother-relationship.

Part XI

- 1 Tib. *'chi-med rdo-rje'i sku*. See NSTB, pp. 139–140.
- 2 Ritual service (*sewā*) entails the recitation of mantras and one-pointed prayerful devotion to a visualised deity; whereas means for attainment (*sādhana*) refers to the accomplishments that are absorbed from the buddhas of the ten directions into the deity and thence into the subject – in actuality, meditation or dreams. See Glossary.
- 3 On the significance of 'commitment' (*samaya*) in Tibetan Buddhism, see G. Dorje, 'The Nyingma Interpretation of Commitment and Vow' in *The Buddhist Forum*, Vol. 11, pp. 71–95.
- 4 The plate appears to depict a throne instead of a *maṇḍala*.
- 5 The plate appears to depict a rosary instead of a *kīla*.
- 6 The five-coloured threads which are sequentially bound and cut in half (*rgyang-bu*) are utilised alongside the *nam-mkha'* to form the thread-cross implement of exorcism. See Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, pp. 369–397.
- 7 Note that the order of the five sectors differs here from the description given above.
- 8 It appears that this vignette and the one preceding it have been reversed on the painting.
- 9 It appears that this vignette and the one following it have been reversed on the painting.
- 10 Rites employing the ritual dagger in association with rites of longevity.
- 11 According to Nebesky-Wojkowitz, *Oracles and Demons of Tibet*, p. 302, the *god-sri* are azure-blue or black in colour, and pig-headed.
- 12 Here the plate appears to depict a different scene.
- 13 Note that here the five sectors are calculated in the following sequence: NW-S-SE-SW-NE.
- 14 Here, the water weeds are distinctly depicted as a robe.
- 15 According to *White Beryl*, f. 319b, the divination for subjects of the tiger, horse or dog signs should be made on the basis of the tiger symbol in the east (*mi-'gyur shar-gyi gzer*), starting from the tiger year in a friend-relationship with the subject; whereas for those of the mouse, dragon and monkey signs it should be made on the basis of the dragon symbol in the south (*lho-yi mi-'gyur gzer*), starting from the dragon year in a mother-relationship with the subject; and for those of the pig, sheep or hare sign, it should be made from the turtle in the north (*byang-gi mi-'gyur gzer*), starting from the pig year in an identity-relationship with the subject's destiny element. Lastly, for those of the bird, ox or snake signs the divination should be made on the basis of the red bird symbol in the west (*nub-kyi mi-'gyur gzer*), starting from the bird year in a son-relationship with the subject.
- 16 Note that here the five sectors are calculated in the following sequence: S-SE-NE-SW-NW.
- 17 The painting here appears to depict a case of severe corporal punishment.
- 18 Note that here the five sectors are calculated in the following sequence: NE-SE-S-SW-SW.
- 19 On this class of wrathful deity see G. Dorje and G. Coleman, *The Complete Tibetan Book of the Dead*, Chs 5–6, 11.
- 20 The painting seems to depict a very different scene.

- 21 Dr Tshul-khrims rGyal-mtshan adds that this count should be made in reverse for male subjects and forwards for female subjects, contrasting the vitality, body, destiny, luck and numeric square elements respectively to determine the appropriate outcomes for *gyi-ling* steeds, riding horses, yaks, 'bri and ewes.
- 22 Note that here the five sectors are calculated in the following sequence: NE-SE-SW-S-NW.
- 23 Here the painting appears to depict a man wearing a yak-skin coat.

Conclusion

- 1 Tib. *sa-dpyad*. See above, p. 120. *Moonbeams*, f. 39a, misreads *sa-bcad*.
- 2 Tib. *brtag-thabs*, here defined by Dr Tshul-khrims rGyal-mtshan as *gtan-rtsis*.
- 3 Ch. *gyim-shung*. *Moonbeams*, f. 39a, reads *gyim-shad*.
- 4 Tib. *'phung-bshig*. This term includes the wrathful rites of *abhicāra*.
- 5 Tib. *bdag-med gnyis-pa*, i.e. selflessness of the individual person (*puḍgalanairātmya*) and selflessness with respect to phenomena (*dharmanairātmya*). See Glossary.
- 6 Tib. *bdag-ston rig-pa*.
- 7 At this point the publisher's colophon to the Lhasa edition is given, which may be translated as follows:
- When agitation occurs of the outer and inner elements,
Which have materialised through the appearance
of dissonant mental states from atemporal ignorance,
Sufferings hard to bear are generated.
This being the case, how could any other compare with this essential
treatise
Which acts to dispel [such sufferings]!
So, after the damaged woodblocks had been repaired,
This [text] was reprinted by the sMan-rtsis-khang in 1981 (iron bird
year of rab-rgyal).
Through the light-rays of its assembled virtues,
May the lotus of divination science bloom!
Maṅgalam!*

Glossary and list of abbreviations

The following abbreviations have been used in the text, bibliography and notes.

Ch.	Chinese.
Disc.	Discoverer of revealed teachings (<i>gter-ston</i>).
GGFTC	G. Dorje, 'The Guhyagarbhatantra and its xivth Century Commentary Phyogs-bcu mun-sel.' Unpublished PhD thesis. London University, 1987.
Martin	D. Martin, <i>Tibetan Histories</i> . London: Serindia Publications, 1997.
Moonbeams	Lo-chen Dharmasri, ' <i>Byung-rtsis man-ngag zla-ba'i 'od-zer</i> (English title: <i>Moonbeams: An Esoteric Instruction on Elemental Divination</i>). Sman-rtsis Spendzod 82 (1976), Lhasa xylo edition, 1981.
MTTWL	P. Pfandt, <i>Mahāyāna Texts Translated into Western Languages</i> . Cologne: E.J. Brill, 1983.
NGB	<i>Rnying-ma'i rgyud-'bum. Collected Tantras of the rNying-ma-pa</i> . Thimpu: Jamyang Khyentse Rinpoche, 1973. 96 vols. Catalogue by E. Kaneko, Tokyo, 1982.
NL	Not located.
NSTB	Dudjom Rinpoche, <i>The Nyingma School of Tibetan Buddhism: Its Fundamentals and History</i> . Translated and edited by G. Dorje and M. Kapstein. Boston: Wisdom Publications, 1991. 2 vols.
P	<i>The Tibetan Tripiṭaka</i> , Peking edition. 168 vols. Tokyo/Kyoto: Suzuki Research Foundation, 1955–61.
RTD	<i>Rin-chen gter-mdzod. Store of Precious Treasure</i> . 111 vols. Paro: Ngodrup and Sherap Drimey, 1976.
Schuh	D. Schuh, <i>Untersuchungen zur Geschichte der Tibetischen Kalenderrechnung</i> . Wiesbaden: Franz Steiner Verlag, 1973.
Skt.	Sanskrit.
T.	H. Ui et al. (eds.), <i>A Complete Catalogue of the Tibetan Buddhist Canons</i> . Sendai: Tohoku University, 1934.
Tib.	Tibetan.
White Beryl	Sangs-rgyas rGya-mtsho, <i>Baidūrya dkar-po</i> (English title: <i>White Beryl Treatise</i>). Lhasa edition.
Xylo	Xylographic edition.

A	
Abiding nature of reality <i>gnas-lugs</i>	Synonym for the ultimate truth or emptiness of the expanse of actual reality (<i>dharmadhātu</i>). This 'abiding' mode (<i>gnas-tshul</i>) of emptiness is contrasted with the 'apparent' mode (<i>snang-tshul</i>) of relative appearances.
Accomplished master <i>grub-thob</i> ; Skt. <i>siddha</i>	One who has fully developed the supreme and common spiritual accomplishments
Accomplishment <i>dnagos-grub</i> ; Skt. <i>siddhi</i>	Spiritual accomplishments may be supramundane or common. The former (<i>mchog-gi dnagos-grub</i>) refers to the accomplishment of enlightenment or buddhahood, transcending cyclic existence. The latter (<i>thun-mong-gi dnagos-grub</i>) are a series of eight mystical powers gained through meditative practices which are based on mantra recitation in the context of specific rituals. They are 'mundane' in that the purposes they fulfil are ordinary and such feats can be acquired without any experience of emptiness (<i>śūnyatā</i>) or enlightened mind (<i>bodhicitta</i>).
Actual reality <i>chos-nyid</i> ; Skt. <i>dharmaṭā</i>	According to the Greater Vehicle or Mahāyāna Buddhism, actual reality is a synonym for emptiness (<i>śūnyatā</i>) or ultimate truth (<i>paramārthasatya</i>). In Atiyoga literature (see Tantra), the actual reality or ultimate truth of phenomena is contrasted with the apparent reality of phenomena (<i>chos-can</i> ; Skt. <i>dharmin</i>). The word <i>dharma</i> in the sense of 'knowable phenomena' or 'things' is considered to be neutral in terms of these empty and apparent aspects.
Aeon <i>bskal-pa</i> ; Skt. <i>kalpa</i>	A period of cosmic or cyclical time comprising fourteen secondary cycles (Skt. <i>manvantara</i>), each of which lasts 306,720,000 years. Each secondary cycle is said to contain seventy-one 'great ages' (Skt. <i>mahāyuga</i>). Each of these is further subdivided into four ages (Skt. <i>caturyuga</i>) of decreasing duration, known respectively as the Perfect Age (<i>Kṛtāyuga</i>), the Third Age (<i>Tretāyuga</i>), the Second Age (<i>Dvāparayuga</i>), and the Black or Degenerate Age (<i>Kaliyuga</i>). Since these four ages represent a gradual decline in meritorious activities, special meditative practices and spiritual antidotes are associated with each in turn.
Animal signs <i>ñol-rtags</i>	The twelve animals that give their names to the successive years of the twelve-year cycle (<i>lo-'gyos bcu-gnyis</i> , Ch. <i>shī-er shu ziang</i>), as well as to the months of the year and the hours of the day, are as follows: mouse, ox, tiger, hare, dragon, snake, horse, sheep, monkey, bird, dog and pig.
Annual almanac <i>lo-tho</i>	A document produced by institutions such as the sMan-rtsis-khang of Lhasa and Dharamsala, which integrates information derived from Indian astrology and Chinese elemental divination to provide a practical guide and divinatory reading in respect of the coming lunar year.
Antigods <i>lha-ma-yin</i> ; Skt. <i>asura</i>	One of the six classes of living beings which in turn comprise the three higher existences and the three inferior (lower) existences. The antigods are placed in the former category. Their mode of activity is engendered by envy, embroiled as they are in an incessant dispute with the gods over the possession of a magical tree.
Arhat <i>dgra-bcom-pa</i>	A being who has attained freedom from cyclic existence by eliminating the propensities and dissonant mental states that give rise to the compulsive round of death and rebirth. Arhat is interpreted to mean 'worthy one' or 'foe-destroyer', the foe in this context being the dissonant mental states that are at the root of our conditioned existence. The status of an arhat is the ideal goal to which practitioners of Hīnayāna Buddhism aspire, and it is contrasted with the more elevated status of a hermit buddha and a bodhisattva – the latter being the goal of Mahāyāna Buddhism.
Astrology <i>skar-rtsis</i>	See Indian astrology.
Avatokitesvara <i>spyan-ras grigs dbang-phyug</i>	The embodiment of the compassionate aspect of the mind of all the buddhas, manifesting in the form of a deity. He is revered as the patron deity of Tibet and has many different aspects, the most popular of which are Padmapāṇi, Kharsapāṇi, the seated four-armed white form, and the 'thousand-armed' form (Mahakarūṇika).
Awareness <i>rig-pa</i> ; Skt. <i>vidyā</i>	The Tibetan term ' <i>rig-pa</i> ', when used as a noun, may convey the sense of the totality of conscious experience, intelligence or mental aptitude, epistemology, or pure awareness. According to Atiyoga (see Tantra), the term intrinsic or natural awareness (Tib. <i>rang-rig</i>) refers to the fundamental innate mind in its natural unalloyed state of spontaneity and purity, beyond the alternating states of motion and rest. As such, 'intrinsic awareness' gives the meditator access to buddha-mind itself, and it stands in direct contrast to the fundamental ignorance that is the primary cause of rebirth in cyclic existence.
Awareness-holder <i>rig-'don</i> ; Skt. <i>vidyādharā</i>	A retainer of spiritual knowledge. The term embraces the mundane sort, who have mastered the eight common accomplishments associated with the world-systems of desire and form; and the supramundane sort, who abide on the

	higher bodhisattva paths. Among the latter are those such as Padmasambhava and Vimalamitra who have attained the rainbow body through the practices of the Great Perfection. According to Mahāyoga (see Tantra), the highest awareness-holders include those of maturation, those abiding on the levels, those with power over the lifespan, those of the great seal, and those of spontaneous presence.
B	
bdun-zur	See Seventh-removed aspect
Bell <i>dri-bu</i>	A ritual implement, symbolic of emptiness, which is most frequently held in conjunction with the vajra or the skull-drum.
Bewitchers <i>'gong-po</i>	A class of malign spirits, headed by Yam-shud dMar-po, who frequent the atmosphere and the earth, and who were bound under an oath of allegiance to Buddhism by Padmasambhava during the eighth century. They are ritually exorcised by means of substitute-offerings (<i>glud</i>) and thread-crosses.
Bodhisattva <i>byang-chub sems-dpa'</i>	A spiritual trainee, dedicated to the cultivation of an enlightened attitude (<i>cittotpāda</i>) or the altruistic enlightened mind, who is on the path to full enlightenment, gradually traversing the five bodhisattva paths (<i>pañcāmārga</i>) and ten bodhisattva levels (<i>daśabhūmī</i>). The Sanskrit term <i>bodhisattva</i> , which is defined as 'awakening hero' or 'spiritual warrior of enlightenment', denotes a courageous individual whose entire being is dedicated towards a single goal, i.e. to bring about the welfare of all sentient beings rather than one's own liberation from cyclic existence.
Body element <i>lus</i>	One of the four aspects of elemental divination on the basis of which calculations concerning ill-health may be made in respect of a given year, month, calendar day or hour. The body elements corresponding to the years of the sexagenary cycle form thirty neighbouring or adjacent pairs (<i>lus-kyi kha-srog sum-cu</i>). For the method of calculating the body element of a given year, based on the trigrams and natal year-signs, see Part II of the present work.
Bon	A pre-Buddhist religion of Tibet, considered to have been of Iranian origin, and founded in Tibet by sTon-pa gShen-rab Mi-bo-che. The rituals and practices of Bon appear to have been transformed over many centuries of contact and interaction with Buddhism, but distinctive lineages, textual traditions and terminology have nonetheless been maintained. There are areas of Tibet, including Shangs, Kong-po, Teng-chen, rNga-ba, Khog-po and Ja-dir, where Bon continues to be dominant at the present time.
Bon-po	An adherent of the Bon religion.
bPhyva-bon priest	A type of priest who is an exponent of Bon.
Brāhmin <i>bram-ze</i>	A member of the priestly class, among the four traditional classes of Indian society, in contrast to the nobility, the merchants and the labourers.
'bri	The female of the yak (<i>bos grunniens</i>).
bse-stone	A type of agate.
Buddha <i>sangs-rgyas</i>	The first of the Three Precious Jewels, which are the foremost objects of refuge in Buddhism. The Sanskrit term <i>buddha</i> literally means 'awakened', 'developed' and 'enlightened', while its Tibetan equivalent <i>sangs-rgyas</i> is a combination of <i>sangs-pa</i> ('awakened' or 'purified') and <i>rgyas-pa</i> ('developed'). These two syllables therefore denote a full awakening from fundamental ignorance in the form of the two obscurations (<i>dvayātaranāṇa</i>) and a full realisation of true knowledge, i.e. the pristine cognition of buddha-mind. A fully awakened being is therefore one who, as a result of training the mind through the bodhisattva paths, has finally realised the full potential for complete enlightenment (<i>bodhi</i>), and has eliminated all the obscurations to true knowledge and liberation. Buddhas are characterised according to their five fruitional aspects of buddha-body, buddha-speech, buddha-mind, buddha-attributes (<i>guṇa</i>) and buddha-activities (<i>kṛtyakriyā</i>). In practice, the term frequently refers to the historical Śākyamuni Buddha.
Buddha-body <i>sku</i> ; Skt. <i>kāya</i>	One of the five fruitional aspects of a buddha. The term refers not only to the physical body of a buddha but also to the varying 'dimensions' in which the embodiment of fully enlightened attributes is present. As such, the buddha-body can be categorised in different ways, corresponding to the different levels of the teaching. For example, <i>sūtras</i> of the Lesser Vehicle (Hīnayāna) speak of the buddha-body of reality (<i>dharmakāya</i>) and the buddha-body of form (<i>rūpakāya</i>), while <i>sūtras</i> of the Greater Vehicle (Mahāyāna) generally mention three buddha-bodies (<i>trikāya</i>), dividing the latter into the buddha-body of perfect resource (<i>sambhogakāya</i>) and the buddha-body of emanation (<i>nirmāṇakāya</i>).

Buddha-body of [actual] reality *chos-sku*; Skt. *dharmakāya*

The essence of the enlightened mind, which is uncreated (*skye-med*), free from the limits of conceptual elaboration (*spros-pa'i mtha'-bra*), empty of inherent existence (*rang-bzhin-gyis stong-pa*), inwardly radiant, beyond duality, and spacious like the sky. It is said to be present as an uncultivated seed in unenlightened beings, and fully developed or nurtured when buddhahood is attained, thereby giving rise to all the other modes of buddha-body.

Buddha-body of indestructible reality *rdo-rje'i sku/tus*; Skt. *vajrakāya*

In the terminology of the rNying-ma school, this refers to the indivisible essence of the three buddha-bodies (*trikāya*), i.e. the originally pure unchanging expanse of reality (*dharmadhātu*) in which all paths are concluded and all conceptual elaborations (*prapañka*) transcended.

Buddha-field *zhings-khams*; Skt. *buddhakṣetra*

The operational fields or 'paradises' presided over by specific buddhas, which spontaneously arise in consequence of their altruistic aspirations. Such environments are totally free from suffering, both physical and mental, and they transcend the mundane god realms (*devaloka*) inhabited by sentient beings of the world-systems of desire, form and formlessness.

Buddhahood *sangs-nyas nyid*; Skt. *buddhatva*

The state of full enlightenment, which is totally free from conditioned existences, having totally overcome all the tendencies imprinted on the mind as a result of long association with dissonant mental states. It comprises five fruitional aspects: buddha-body, buddha-speech, buddha-mind, buddha-attributes and buddha-activities.

Buddha-mind *thugs*; Skt. *citta*

One of the five fruitional aspects of a buddha; synonymous with pristine cognition. Five modes of buddha-mind are differentiated. In the distinctive terminology of the rNying-ma school, these are known as: 1) the buddha-mind of great non-conceptuality (*mi-rtog chen-po'i thugs*); 2) the buddha-mind of indivisible indestructible reality (*mi-phyed rdo-rje'i thugs*); 3) the buddha-mind of great equanimity (*mnyam-nyid chen-po'i thugs*); 4) the buddha-mind of manifest enlightenment (*mngon-byang-gi thugs*); and 5) the buddha-mind which liberates living beings ('*gro-ba sgröl-ba'i thugs*).

Buddha-speech *gsung*; Skt. *vak*

The speech of the buddhas is said to have five aspects, in that they may communicate through: 1) uncreated meaning (*skye-med don-gi gsung*); 2) enlightened intention and symbols (*dgongs-pa brda'i gsung*); 3) expressive words (*brjod-pa tshig-gi gsung*); 4) indivisible reality (*dyer-med rdo-rje'i gsung*); and 5) the blessings of awareness (*rig-pa byin-labs-kyi gsung*).

Burnt offerings *shbyin-srag*; Skt. *homa*

A ritual in which inscribed diagrams, along with diverse sacramental substances, are burnt as offerings in the context of the four rites of pacification, enrichment, subjugation and wrath. For the rite of pacification, the hearth is white and round, and the sacraments include curd, milk, butter, sesame oil and white-coloured foods. For the rite of enrichment the hearth is square and yellow, and the sacraments include molasses, honey, sugar, curds and yellow-coloured grains. For the rite of subjugation the hearth is semi-circular and red, while the sacraments include flowers, sour food and red-coloured foods. Lastly, for the rite of wrath, the hearth is triangular and black, and the sacraments include poisons, blood, pungent substances and black effigies.

bzhi-gshed

See Fourth-removed adversarial aspect.

C

Calendar day *ishes*

The days of the lunar month that form the basis of the Tibetan calendar are numbered consecutively from one to thirty, with the full moon of each month falling on the fifteenth day. The thirty calendar days may also be calculated according to the sequence of the twelve animal signs, the eight trigrams, the nine numeric squares, the nine planets, the lomb-signs, or the twelve sectors of growth and decline. In accordance with certain astronomical observations, a specific calendar day may be omitted (*chad*) or doubled (*thag*). The impact of the calendar day has importance for natal horoscope as well as for divinations concerning marriage and ill-health.

Charm *glo*

See Ritual charm.

Chinese divination *nag-rtsis*

A synonym for elemental divination ('*byung-rtsis*). It embraces both the ancient system of Chinese divination (*rgya-rtsis rnying-ma*), based on the relationships formed between the five elements, and the later calendrical observations (*rgya-rtsis gsar-ma*) that were introduced to Tibet from the seventeenth century onwards.

Givaṃcivaka *shang-shang*

A mythical creature with the head, arms and torso of a human being, and the wings and legs of a bird.

Classical sciences *rig-gras*; Skt. *vidyā*

The classical sciences of ancient India comprise the five major sciences

(art, medicine, logic, grammar and Buddhism) and the five minor sciences (astrology/divination, poetics, prosody, synonymics and drama).

Cloche *gshang*

An open, shallow bell, utilised as a religious implement by the Bon-po.

Commitment *dam-tshig*; Skt. *samaya*

Sacred pledges undertaken by practitioners of the tantras.

Compassion *srying-rje/thugs-rje*; Skt. *karuṇā*

Term often used in Buddhist literature as a synonym for 'great compassion' (*mahākaraṇā*) – the totally unbiased mind that aspires to the liberation of all sentient beings from suffering, equally. Compassion is said to become 'great' only when, through proper training of the mind, such an altruistic aspiration becomes spontaneous and no longer requires conscious effort.

Conqueror *rgyal-ba*; Skt. *jina*

In Buddhist literature, an epithet for buddha, implying that a buddha is one who has conquered cyclic existence.

Consciousness transference 'pho-ba; Skt. *samkrānti*

The process which at the moment of death enables the deceased to acquire liberation from cyclic existence during the intermediate states. If capable the deceased will have trained in the distinctive practices of consciousness transference during his or her lifetime, and then directly apply the technique at the time of death. Among the signs of successful training is a minute hole at the anterior fontanelle on the crown of the head, enabling consciousness to depart from the central channel. It is important to recognise the signs indicative of the onset of death as and when they arise, and to apply the ritual antidotes which might avert these signs and postpone death. Only when such signs constantly recur without the possibility of being averted by ritual means, and death becomes imminent, should the dying person take recourse to the transference of consciousness.

Constellations *skar-ma*; Skt. *nakṣatra*

The twenty-eight constellations (*rgyu-skar nyer-brgyad*) are found in both the Chinese and Indian traditions. Unlike the Indian tradition, which emphasises the celestial position of the constellations, the calculations employed in elemental divination are based on the relationships formed by the elements (wood, earth, fire, iron or water) to which the twenty-eight constellations correspond. Calculations based on the constellations are particularly employed to determine the appropriate time for marriage (*skar-ma'i lam-rtsis/kham-yu*).

Constitutional types *rus-khams*

Human beings are said to belong to five constitutional types. These are known in Tibetan by their original transliterated Chinese terms conjoined with the appropriate element: wood (*keg-shing*), fire (*ji-me*), earth (*kung-sa*), iron (*gshang-log*) and water ('*u rus-chen*). In the case of a specific constitutional type it is important for the diviner to ascertain which years among those of the twelve-year cycle are significant, since each constitutional type is considered to have its years of greater penalty (*chad-chen-gyi lo*) and lesser penalty (*chad-chung-gyi lo*), as well as those forming identity- or destiny-relationships (*dbang-lo*), mother-relationships (*ma-lo*), son-relationships (*bu-lo*), friend-relationships (*grogs-lo*) and enemy-relationships (*dgra-lo*). In addition each type is recognised to have a specific planet of destiny (*dbang-gza'*) and a specific constellation of destiny (*dbang-skar*); see Part 11 of the present work.

Crossed-vajra *rdo-rje rgya-gram*; Skt. *viśvavajra*

The symbolic hand-implement of Amoghassiddhi and other deities in the assembly of the peaceful and wrathful deities. It is generally emblematic of buddha-activity. See also Vajra.

Current numeric square *babs-sme*

The numeric square that corresponds to a subject's present age. This can be calculated once the chart with the appropriate natal numeric square at its centre has been determined. Once the current numeric square has been obtained, it may then be compared to the natal numeric square for predictive purposes.

Current trigram *babs-spar*

The trigram corresponding to a subject's present age.

Cyclic existence 'khor-ba; Skt. *samsāra*

The mundane state of existence, conditioned by the imprint of past actions and characterised by a cycle of life, death and rebirth in which the six classes of sentient beings undergo recurring sufferings (*dukkhatā*). Cyclic existence emerges from fundamental ignorance through a process known as the twelve links of dependent origination (*dvādaśāṅgapratītyasamutpāda*). When fundamental ignorance, identified as the misapprehension of the nature of actual reality, is reversed, cyclic existence is itself reversed, and the contrasting state of nirvāṇa is attained, free from suffering and the processes of rebirth.

D

Dagger *phur-ba*; Skt. *kila*

A ritual implement held in the hands of the meditational deity Vajrakīla. It has a pyramidal blade with three edges (representing the transformation of delusion, attachment and aversion) and is surmounted by one or three faces, indicative of the deity Vajrakīla. The practices associated with Vajrakīla

comprise both higher rites (*stod-las*) conducive to the supreme accomplishments of liberation and buddhahood, and lower rites (*smad-las*) which through pacification, enrichment, subjugation and wrathful force bring about protection and removal of obstacles. Among the rites of enrichment are those which enhance the lifespan (*lshé-phur*) or secure one's existence in the world (*srid-phur*).

Dākini *mikha'-gro-ma*

One of the three roots (*rits-ba gum*) of spiritual practice, along with the spiritual teacher and the meditational deity. Dākini are yogini who have attained either mundane or supramundane spiritual accomplishments. They are said to confer enlightened or buddha activities on the meditator, in contrast to the spiritual teacher who confers blessings and the meditational deity who confers accomplishments.

Days *ishes-zhag*

See Calendar days.

Death divinations *gshin-rtsis*

As explained in Part 1x of the present work, divinations may be made to determine family members who are susceptible to an impending death, to determine the fate of bereaved relatives, or to comprehend matters associated with death.

Dependent origination *rtse-'brel*; Skt. *pratītyasamutpāda*

The doctrine of dependent origination, as expounded in a number of sūtras, is generally considered to be the most fundamental metaphysical view of Buddhist thought. It asserts that nothing exists independently of other factors since things and events come into existence only by dependence on the aggregation of multiple causes and conditions. In general, the process of rebirth within cyclic existence originates consequent on twelve successive links of dependent origination (*dvādaśāṅgapratītyasamutpāda*), as follows. Fundamental ignorance gives rise to conditioning or motivational factors (*saṃskāra*), which are stored in the substratum consciousness of the ground-of-all (*ālayavijñāna*). Following the moment of a sentient being's conception in the womb, this inheritance of past actions from a previous life gives rise to the five psycho-physical aggregates (*pañcaskandha*), which are products of that dualising consciousness. These in turn provide the subjective and objective framework (*dyātana*) for sensory activity in the initial stages of embryonic development, giving rise to more mature sensory contact (*sparsā*) as an unborn child develops a sensitivity to its environment inside the womb. Thereafter, the successive links of sensation (*vedanā*), attachment (*trṣṇā*), grasping (*ādāna*), and the very process of rebirth (*bhava*), culminate in the actual birth (*jātī*) of a sentient being within the living world; and this in turn leads inevitably to old age and death (*jarāmaraṇa*). The attainment of nirvāṇa, through which compulsive rebirth in cyclic existence is ended, implies that these twelve links of dependent origination are reversed, and the process of reversal forms a distinctive meditation practised by hermit buddhas in the awesome setting of a cemetery.

Destiny element *dbang-thang*

One of the four aspects of elemental divination on the basis of which calculations concerning spheres of influence, wealth, property, food, clothing and descendants may be made in respect of a given year, month, calendar day or hour. The destiny elements corresponding to the years of the sexagenary cycle form thirty consecutive pairs (*bu-'ded sum-ca*), and it is this elemental aspect which generally gives its name to the years of the cycle: wood tiger, wood hare, and so forth. The destiny element of a given year may enter into an identity-, mother-, enemy-, friend- or son-relationship consequent on the age of a given subject.

Deva *lha*

See Gods.

Discriminative awareness *shes-rab*; Skt. *prajñā*

The faculty of intelligence or discriminating awareness inherent within the mental continuum of all living creatures which enables them to examine the characteristics of things and events, thus making it possible to make judgements and deliberations. According to the Abhidharma of the Lesser Vehicle, *prajñā* is one of the five mental factors of ascertainment that arise during all mental events of a veridical nature. According to the Greater Vehicle, the perfection of this faculty of discriminative awareness (*prajñāpāramitā*) leads a bodhisattva to a total overcoming of all types of scepticism and ignorance and to the realisation of the emptiness of all things. In this context, discriminative awareness is known as the sixth perfection, in contrast to the other five perfections (generosity, moral discipline, patience, perseverance and meditative concentration). When conjoined with the skilful means or compassion inherent in these other five, the resulting integration is known as *prajñopāya*, indicating that the two principal aspects of the path to enlightenment (*bodhi*) are fully present.

Dissonant mental states *nyon-mongs*; Skt. *kleśa*

The essentially pure nature of mind is obscured and afflicted by the various psychological and mental defilements known as the dissonant mental states. The Tibetan equivalent of the Sanskrit *kleśa* implies a mental event whose

arisa! causes psychological afflictions within the mind, thus destroying its peace and composure. According to Abhidharma literature there are six primary dissonant mental states (fundamental ignorance, attachment, anger, pride, doubt, and mundane views) and twenty subsidiary mental states (wrath, malice, dissimulation, fury, envy, miserliness, dishonesty, deception, arrogance, mischief, indecorum, indecency, obfuscation, agitation, distrust, laziness, carelessness, forgetfulness, distraction, and inattentiveness). At the root of all these psychological afflictions lies the fundamental ignorance that misapprehends the true nature of reality.

Distinct attributes of the buddhas *sangs-rgyas-kyi ma-'dres-pa'i chos*,
Skt. *aṣṭadaśaṅkika buddhadharma*

The eighteen distinct attributes comprise twelve negative attributes that are absent in a buddha, and six positive attributes that are present. The former include the absence of bewilderment, noise, false memories, meditative distraction, diversifying perception, indifference, degenerate motivation, degenerate perseverance, degenerate recollection, degenerate meditative stability, degenerate discriminative awareness, and degenerate liberation. The latter include the presence of activities of body, speech and mind, which are preceded and followed by pristine cognition and unimpeded with respect to the past, future or present.

Divination turtle *rus-sbal*

The concept of the divination turtle is to be understood on various levels. Firstly, the divination turtle of the natural state (*gnas-lugs-rus-sbal*) refers to the emptiness or expanse of actual reality in which all buddhas and sentient beings are fully present. The divination turtle of the material world (*chags-pa'i rus-sbal*), comprising the five elements, emerged from the divination turtle of the natural state, and from their contact the divination turtle of sentient existence (*srid-pa'i rus-sbal*), including sentient beings of all classes and the eight trigrams, subsequently emerged. However, it was through the divination turtle of emanation (*sprul-pa'i rus-sbal*) that Manjughosa expounded the science of elemental divination at Mt Wu Tai Shan in China. Finally, the reliquary divination turtle (*ring-srel-gyi rus-sbal*), also known as the divination turtle of exegesis (*bshad-pa'i rus-sbal*) or incision (*bshas-pa'i rus-sbal*), refers to the actual teachings of elemental divination which Manjughosa reputedly imparted to Brahmā, Vijaya, Nāgarāja Takṣaka and Brahmāṇa Kapila at Mt Wu Tai Shan.

Divinatory mat *gdan*

Mat on which the divinatory pebbles are deployed, which should preferably be made of clean felt. In the case of natal horoscope and divinations concerning the living rather than the dead the mat should be white in colour, whereas in the case of divinations concerning specific matters of death it should be black, or else made of black sackcloth.

Divinatory pebbles *rdel'u'ndel*

Pebbles were traditionally deployed in charts representing the diverse relationships formed by the elements, whether in the context of natal horoscope, or of divinations concerning marriage, obstacle years, ill-health or death. Such pebbles include the 'pebbles of recognition' (*ngo-bzung-gi rdel*), which would be green, red, yellow, white or blue depending on the element they had to symbolise, and the 'pebbles of conclusive analysis' (*gtang-gcod-kyi rdel*), which represent the actual elemental relationships: white for mother-, friend- and identity-relationships of earth and water (which are deemed to be positive); black for enemy-relationships and identity-relationships of fire, iron or wood (which are considered negative); and mottled for son-relationships (which are deemed to be neutral). In the schematic charts or grids that are employed today, the white pebbles are represented by circles and the black pebbles by crosses. In some complex calculations, the tally of the pebbles may leave a remainder that do not fit within the grid. These so-called residual pebbles (*rdel-ro'i rdel'u'no*) are then positioned in the margin, either to the left or right of the grid.

Divinatory prognosis *kha-dmar*

The diverse readings or prognoses concerning natal horoscope and the divinations of marriage, obstacle years, ill-health and death, which depend on the tally of the divinatory pebbles, are to be found in *White Beryl*. Many of these prognoses are also illustrated on the plates of the present manuscript. It is important to remember that the readings are not deterministic but prescriptive. If the recommended rituals are performed, the predicted outcome can be avoided or secured.

drug-'bras

See Sixth-removed aspect.

'Dun-khur

Archaic Chinese term indicating a year whose destiny element forms an enemy-relationship with its vitality element.

Dur-bon priest

A priest who presides over funerary rites, according to the Bon tradition.

E

Earth element *sa*

One of the five elements according to the system of elemental divination. Earth is symbolised by a yellow square, numerically represented by the number two,

and located in the intermediate directions of the divination turtle along with the trigrams Khon, Khen, Gin and Zon; the ox, sheep, dog and dragon signs; Saturn and the four intermediate constellations. Earth is described as static, and its function is one of heaviness and solidity, inherent in a diet of bread and the flesh of an animal's limbs, while within the body it is represented by the muscle tissue and the spleen. Socially, earth relates to the ruling class, to Buddhist monks, and to maternal ancestors or matters concerning land and houses.

Eight aggregates of consciousness *mam-shes tshogs-brgyad*

The so-called 'eight classes of consciousness' comprise: 1) the consciousness of the ground-of-all (*kun-gzhi rnam-par shes-pa*), which is a non-referential substratum consciousness underlying all the other aspects of consciousness; 2) the consciousness of deluded intelligence (*nyon-mong-yid-kyi rnam-par shes-pa*), which evaluates its objects in terms of refutation and proof based upon the subject's past propensities; 3) the mental consciousness (*yid-kyi rnam-par shes-pa*), which objectively refers to general concepts or thoughts; 4) the visual consciousness (*mig-gi rnam-par shes-pa*), which perceives visual forms; 5) the audial consciousness (*rna'i rnam-par shes-pa*), which perceives sounds; 6) the olfactory consciousness (*sna'i rnam-par shes-pa*), which perceives smells; 7) the gustatory consciousness (*lce'i rnam-par shes-pa*), which savours tastes; and 8) the tactile consciousness (*lus-kyi rnam-par shes-pa*), which perceives physical objects.

Eight aspects of liberation *mam-thar bryagd*; Skt. *aṣṭavimokṣa*

The eight aspects of liberation, categorising the modes of the world-systems of form and formlessness from which all buddhas are liberated, comprise: liberation from seeing the world-system of form as form, liberation from seeing the world-system of formlessness as form, liberation from attachment to the beauty of form, liberation from infinite space, liberation from infinite consciousness, liberation from nothingness, liberation from the summit of existence, and liberation in which all sensations have ceased.

Eight classes of spirits *sde-bryagd*

Diverse enumerations of these categories of spirits have been made by gNubs-chen sangs-rgyas ye-shes. Accordingly, there is an outer eightfold group (*phyi-yi sde bryagd*), an inner eightfold group (*nang-gi sde bryagd*), a secret eightfold group (*gsang-ba'i sde bryagd*), a supreme eightfold group (*mclog-gi sde bryagd*), an emanational eightfold group (*sprul-pa'i sde bryagd*), and a phenomenal eightfold group (*snang-srid sde bryagd*).

Eight trigrams *spar-kha bryagd*

See Trigrams.

Eighteen sensory constituents *kham-bcu-bryagd*

See Sensory constituents.

Elemental divination *'byung-rtsis*

Also known as Chinese divination, this refers to the system of divination based on the relationships formed between the five elements and their various representations: animal signs, trigrams, numeric squares, planets and constellations. It includes aspects of the Chinese magic traditions associated with the *I Ching* and also with geomancy (Ch. *feng shui*). When practically applied, divinatory prognoses may be made concerning natal horoscope as well as geomancy, marriage, obstacle years, ill-health and death.

Elements *kham*s

See Earth element, Iron element, Fire element, Water element, Wood element.

Empowerment *dbang-btsuk*; Skt. *abhiṣeka*

A ritual ceremony performed by spiritual teachers and lineage-holders, the function of which is to empower prospective trainees, enabling them to practice the tantras. The ritual processes of the empowerment ceremony are intended to activate the potentials inherent within the body, speech and mind of the trainee, thus making him or her eligible to engage in the specific practices of tantra. Such an empowerment ceremony is therefore an essential prerequisite for the practice of tantra in the Buddhist tradition. It is important to note that the aspects of empowerment will vary, depending on whichever of the six tantra vehicles the trainee is about to enter. In the context of the present work, the prescribed rituals frequently include the long-life empowerment (*tshe-dbang*) associated with the meditational deity Amitāyus.

Emptiness *stong-pa-nyid*; Skt. *śūnyatā*

In all Buddhist philosophical systems from Madhyamaka onwards, 'emptiness' refers to the lack of inherent existence with respect to both mind and external phenomena. Its synonyms, therefore, include ultimate truth (Skt. *paramārthasatyā*), actual reality, and suchness (Skt. *tathatā*). When all levels of conceptual awareness dissolve and the relationship between subject and object is correctly recognised, the natural, non-dual dynamic space, which is regarded as the true nature of mind and external phenomena, is revealed.

Enlightened mind *byang-chub sems*; Skt. *bodhicitta*

Term referring to the altruistic aspiration to attain full enlightenment (Skt. *bodhi*) for the benefit of all beings. There are two ways in which such an attitude may be developed: relatively through cultivation of the four immeasurable aspirations (loving kindness [*maitrī*], compassion [*karuṇā*], sympathetic joy [*mudītā*] and equanimity [*upekṣā*]), and ultimately through the understanding that all sentient beings who have been one's parents over a succession of past lives are bewildered and endure suffering consequent

on their misrepresentation of actual reality or emptiness, and through expressing the aspiration that they all might come to realise the ultimate truth.

Esoteric instruction *man-ngag*; Skt. *upadeśa*

The esoteric or 'pith' instructions are a practical form of guidance targeted directly at the spiritual progress of specific individuals (when used in the Buddhist context) or diagnostic methods (when used in the medical or divinatory context). They are considered 'esoteric' in the sense that they have been secretly or confidentially transmitted from teacher to student.

Even-numbered signs/trigrams *na-nu*

The even-numbered signs, or 'goat-horns', corresponding to the natal years are generally held to comprise those of the tiger, hare, bird, monkey, horse and snake; along with the trigrams Dva, Zin and Zon. When the natal months are calculated, the dragon, sheep, dog and ox, which represent the last-seasonal months, are also designated as even-numbered signs.

Expanse of actual reality *chos-dbyings*; Skt. *dharma-dhātu*

Synonym for the expanse of emptiness. As such, it indicates both the dimension of the buddha-body of reality, and the pristine cognition of reality's expanse (*dharma-dhātujñāna*), which is one of the five aspects of buddha-mind or pristine cognition.

F

Feast-offering *tshogs-kyi 'khor-lo*; Skt. *ganacakra*

In general, feast-offerings are held to commemorate important events in the Buddhist calendar; examples include the tenth day feast-offering dedicated to Padmasambhava. Feast-offerings are indispensable to the practice of the tantras on account of their unique methods for conferring accomplishment and pacifying obstacles. Klong-chen rab-byams-pa (GGTC, pp. 922–926) indicates that the expression refers to a ceremony in which fortunate yoginis and yoginis participate together; to the outer, inner and secret sacraments of the ritual, which are offered and consumed during the feast; or to the maṇḍalas of buddha-body and buddha-mind, whether actual or visualised, who receive the offerings and bring the ritual to its successful conclusion.

Fifth-removed harmonious aspect *linga-mthun*

In natal horoscope, the fifth animal year-sign counting backwards or forwards from the sign of the subject's birth, which is deemed to be auspicious.

Fire element *me*

The fire element is symbolised by a red triangular flame, numerically represented by the number four, and located in the south of the divination turtle, along with the trigram Li, the horse and snake signs, the Sun and the six southern constellations. Fire is described as flickering or blazing, and its function is one of combustion, inherent in a diet of cooked meat, blood and the flesh of an animal's head, while within the body it is represented by the metabolism and the heart. Socially, fire relates to the mercantile class, to women and to children, or mothers with daughters.

Five bodhisattva paths *lam-linga*

Five successive paths are traversed by all practitioners of the three causal vehicles (i.e. those of the pious attendants [*śrāvaka*], the hermit buddhas and the bodhisattvas). The following sequence is common to all three types of practitioner: 1) On the path of accumulation (*sambhāramārga*), one cultivates the four foundations of mindfulness (body, feeling, mind and phenomena), the four correct trainings (non-development of non-virtuous actions which have not arisen, renunciation of non-virtuous actions which have arisen, development of virtuous actions which have not arisen, and non-renunciation of virtuous actions which have arisen), and the four supports for miraculous ability (aspiration, mind, perseverance and scrutiny – each imbued with renunciation). 2) On the path of connection (*prayogamārga*), one cultivates the five faculties and powers (faith, perseverance, recollection, meditative stability and discriminative awareness). 3) On the path of insight (*darśanamārga*), one cultivates the seven aspects of genuine enlightenment (recollection, analysis of the sacred doctrine, perseverance, delight, physical refinement, meditative stability and equanimity). 4) On the path of meditation (*bhāvanāmārga*), one meditates on the eight aspects of the sublime path (correct view, thought, speech, goal of activity, livelihood, effort, recollection and meditative stability). 5) On the path of no-more-learning (*aśaikṣamārga*), one attains nirvāṇa as an arhat.

Five major sciences *rig-gras chen-po inga*

See Classical sciences.

Five minor sciences *rig-gras chung-tsa inga*

See Classical sciences.

Five vital energies *rlung inga*

See Vital energy.

Following sixth-removed sign/aspect *mar-gyi drug-'bras*

When divinations concerning obstacle years are carried out according to the gSer-lo-can, gYu-lo-can or Dung-lo-can methods, the calculation of the sixth year-sign counting forwards from the present year is considered to be important. (See Part vi of the present work.)

Four classes of tantra *nyud-sde bzhi*

Refers to the four successive vehicles of the tantras, namely Kriyātantra,

	Ubhayatantra, Yogatantra and Unsurpassed Yogatantra (Anuttarayogatantra), the last of which, from the rNying-ma point of view, includes the vehicles of Mahāyoga, Anuyoga and Atiyoga.
Four continents <i>gling bzhi</i> ; Skt. <i>caturdṛpa</i>	According to traditional Indian Buddhist cosmology, the world has Mt Sumeru as its central axis, surrounded by seven concentric oceans, which are endowed with all the qualities of pure water and are divided from one another by seven successive golden mountain ranges. The entire world is girded by a perimeter of iron mountains known as the Cakravāla. In each of the four cardinal directions of Mt Sumeru is located a continent, along with two satellites or subcontinents. The eastern continent, Virātdeha (<i>lus-'phags</i> , 'sublime in body'), is semi-circular, the lifespan of its inhabitants is 250 years, and it has two subcontinents: Deha (<i>lus</i>) and Videha (<i>lus-'phags</i>). The southern continent, Jambudvīpa (<i>'dzam-bu gling</i> , 'rose-apple continent'), is triangular, and the lifespan of its inhabitants ranges from infinity to ten years in the course of an aeon. Its two subcontinents are Cāmara (<i>rga-yab</i>) and Aparācāmara (<i>rga-yab gzhan</i>). The western continent, Aparagodāniya (<i>ba-lang spyod</i> , 'rich in cattle'), is circular, the lifespan of its inhabitants is 500 years, and its two subcontinents are Śāthā (<i>g'Yo-lan</i>) and Uttaramantriṇa (<i>lam-mchog'gro</i>). The northern continent, Uttarakuru (<i>sgra-mi-snyan</i> , 'unpleasant sound'), is square, the lifespan of its inhabitants is one thousand years, and its two subcontinents are Kurava (<i>sgra mi-snyan</i>) and Kaurava (<i>sgra mi-snyan-gyi zla</i>).
Four hundred and four diseases <i>nad bzhi-brgya rtsa bzhi</i>	A traditional pathological classification, comprising 101 diseases associated with an imbalance of wind or vital energy, 101 diseases associated with an imbalance of phlegm, 101 diseases associated with an imbalance of bile, and 101 diseases associated with an imbalance of all three humours in conjunction.
Four primary hidden points of divination <i>gab-rise bzhi</i>	The following four aspects form the basis upon which all divination techniques are implemented: 1) the discrete elements, which are determined according to their external, internal and secret classifications; 2) the sense-objects, which convey these elements to the senses; 3) the intellect, which analyses the mutual relationships between the elements and sense objects; and 4) the mind, which grasps the negative and positive attributes of such relationships.
Four truths <i>bdan-pa bzhi</i> ; Skt. <i>caturāryasatya</i>	The 'four sublime truths', expounded by Śākyamuni Buddha in the context of the first turning of the wheel of the sacred doctrine, comprise: 1) the truth of suffering (<i>duḥkhasatya</i>), which permeates all cyclic existence; 2) the truth of the cause of suffering (<i>samudayasatya</i>), identified as fundamental ignorance arising through the twelve links of dependent origination; 3) the truth of the cessation of suffering (<i>nirodhasatya</i>) consequent on the attainment of nirvāṇa; and 4) the truth of the path leading to the cessation of suffering (<i>mārgasatya</i>), which has eight aspects: correct view, correct thought, correct speech, correct goal of activity, correct livelihood, correct effort, correct mindfulness and correct meditative stability.
Fourth-removed adversarial aspect <i>btzhi-gshed</i>	An inauspicious calculation made when divinations concerning obstacle years are carried out according to the gSer-lo-can, gYu-lo-can or Dung-lo-can methods. It entails calculating the fourth-removed year-sign counting forwards or backwards from the present year. A similar calculation is also made in divinations concerning timely and untimely death, counting four places forwards or backwards from the year in which a death occurs.
Fundamental ignorance <i>ma-rig-par</i> ; Skt. <i>avijyā</i>	Fundamental ignorance is classed among the six primary dissonant mental states, but is uniquely regarded as the source of all dissonant mental states and the source of the twelve links of dependent origination, which give rise to cyclic existence.
6	
Garuḍa <i>khyung</i>	A mythological bird normally depicted with a sharp owl-like beak, often holding a snake, and with large and powerful wings. In Buddhism, the garuḍa is associated with Vajrapāṇi and certain wrathful forms of Padmasambhava through its power to subdue snakes, serpentine water spirits and subterranean creatures.
gab-tshe charts <i>gab-tshe</i>	See Four primary hidden points of divination.
Geomancy <i>sa-dpyad</i>	The aspect of elemental divination concerning the construction and layout of buildings, which is based primarily on the comprehension of the relative positions of the yearly, monthly, daily and hourly spirit lords of the soil (<i>sa-bdag</i>).
Geomantic spirit lords of the soil <i>sa-bdag</i>	See Spirit lords of the soil.
gi-gong	An ancient Chinese term, transcribed in Tibetan, which originally appears to have been a synonym for marriage divination (Tib. <i>bag-rtsis</i>) in general, and which

	now refers specifically to a series of nine permutational charts utilised for determining marital compatibility.
Goddesses of the Snow Ranges <i>brtan-ma</i>	An important class of twelve indigenous Tibetan spirits who personify the mighty snow ranges of Tibet and who are incorporated within the outer retinue (<i>phyi-'khor</i>) of the fifty-eight wrathful deities. Foremost among them are Kong-btsun de-mo (associated with Mt Namchak Barwa), rMa-chen spon-ra (associated with Mt Amnye Machen), rDo-rje spyan-gcig-ma (associated with Mt Everest), rDo-rje kun-grags-ma (associated with Mt Nyenchen Tanglha) and rDo-rje kun-ti bzang (associated with Mt Nojin Gangzang).
Gods <i>lha</i> ; Skt. <i>deva</i> <i>śura</i>	One of the six classes of living beings (<i>'gro-ba rigs drug</i>), which in turn comprise the three higher existences (<i>mtho-ris gsum</i>) and the three inferior existences (<i>ngan-song gsum</i>). The gods are placed in the former category, and their mode of activity is engendered by pride, enticed as they are by their excellent attributes and longevity. The god realms include those of the six classes of divinity inhabiting the world-system of desire (<i>kāmadhātu</i>) and those of the seventeen classes of divinity inhabiting the world-system of form (<i>rūpadhātu</i>), along with the four formless meditative absorptions of the world-system of formlessness (<i>dṛāpyadhātu</i>).
Good-luck charm <i>glo</i>	See Ritual charm.
Greater Vehicle <i>theḡ-pa chen-po</i>	See Mahāyāna Buddhism.
gShen-rab [Mi-bo-che]	Founder of the Bon religion in Tibet.
gter-ma tradition	See Treasure.
gtor-ma Skt. <i>naivedya</i> / <i>bali</i>	Cakes, usually made of dough and often decorated with colourful butter sculptures. Sometimes they are embodiments of the meditational deities associated with particular ritual practices, or they may be food offerings presented to various deities or protectors visualised in the context of meditation. Alternatively, <i>gtor-ma</i> may act as physical symbols into which diverse aspects of negativity are absorbed, transformed and ejected through ritual practices.
gtsug-lag	Designates the corpus of literature associated with elemental divination and other related aspects of the classical sciences.
H	
Haunting spirits <i>btisan</i>	A class of armour-clad spirits who cause colic and intestinal disorders. They are generally depicted as red in colour, brandishing a red lance with a red flag in the right hand and throwing a red-coloured snare (<i>btisan-zhags</i>) with the left hand, while riding a red horse.
Heart-orb <i>śrīvatṣa</i>	One of the thirty-two designated major marks characterising the buddha-body of emanation. In the context of the present work, the heart-orb symbol appears at the centre of the auspicious trigram formation known as Growth through Glory (<i>dpal-bśkyed</i>).
Hells <i>dmay-laz</i> ; Skt. <i>naraka</i>	The eighteen hells, in which sentient beings may be born through a preponderance of aversion, include the eight hot hells, the eight cold hells, the neighbouring hells and the ephemeral hells.
Hermit buddha <i>rang sangs-rgyas</i> ; Skt. <i>pratyekabuddha</i>	A being who has attained liberation without relying on a spiritual teacher. The hermit buddha maintains a renunciate discipline, living either in solitary isolation or in small monastic groups. He follows a natural meditative predisposition, through which the twelve links of dependent origination are reversed, thereby putting an end to rebirth in cyclic existence.
Hidden point <i>gab-tshe</i>	See Four primary hidden points of divination.
Higher existences <i>gnas mtho-ris</i> ; Skt. <i>trivarga</i>	The three higher realms inhabited by sentient beings, namely those of the gods, antipodes and humans.
Hinayāna Buddhism <i>theḡ-dman</i>	A basic distinction is made between the teachings of the Lesser Vehicle (<i>Hiṃyāna</i>) and those of the Greater Vehicle (<i>Mahāyāna</i>). The adherents of the Lesser Vehicle maintain the monastic vows and ethics of the Vinaya, the didactic teachings of the sūtras representing the first turning of the wheel of the sacred doctrine, and the phenomenological analysis of the Abhidharma. Through the meditative practices of calm abiding and higher insight, they eventually attain the status of an arhat, who has gone beyond rebirth within cyclic existence. Those who follow this tradition include pious attendants (Skt. <i>śrāvaka</i>) and hermit buddhas; both are naturally inclined to seek merely their own individual liberation from cyclic existence (in contrast to bodhisattvas, who are primarily motivated by concern for the welfare of others).

Homa <i>stbyin-sreg</i>	See Burnt offerings.
Hours of the day <i>dus-tshod</i>	The twelve hours of the calendar day, each of which corresponds to two hours of solar time, are generally designated as daybreak (<i>gnam-lang</i>), sunrise (<i>nyi-shar</i>), mid-morning (<i>nyi-'dros</i>), noon (<i>nyin-phyed</i>), afternoon (<i>phyed-yoḡ</i>), late afternoon (<i>nyin-myar</i>), sunset (<i>nyi-nub</i>), twilight (<i>sa-srod</i>), late evening (<i>srod-'khor</i>), midnight (<i>gnam-phyed</i>), after midnight (<i>gnam-yoḡ</i>) and dawn (<i>tho-rangs</i>). However, the twelve hours may also be named sequentially after the twelve animals, the eight trigrams, the nine numeric squares or the twelve sectors of growth and decline.
Hundred-syllable mantra <i>yig brgya</i>	The hundred-syllable mantra of Vajrasattva may be literally translated as follows: 'oṃ (excellent eulogy)! Vajrasattva! Protect my commitments! Vajrasattva! Stabilise them! Let me be steadfast! Let me be satisfied! Let me be nourished! Let me be loved! Bestow all accomplishments upon me! With regard to all my past actions, make my mind virtuous! ṆṆṆ (seed-syllable of buddha-mind)! HA (four immeasurables)! HA (four empowerments)! HA (four delights)! HA (four buddha-bodies)! HOḡ (joyous laughter)! Transcendent One! Indestructible Reality of all the Tathāgatas! Do not forsake me! Make me into indestructible reality! Great Being of Commitment! Aḡ (non-dual union).' The recitation of this mantra, in conjunction with the visualisation of Vajrasattva and the confession of negativity, is included among the preliminary practices (<i>sngon-gro</i>) of meditation, where its specific objective is the purification of hatred and aversion.
I	
Ill-health divinations <i>nad-rtsis</i>	There are seven great divination techniques concerning the diagnosis of ill-health, all of which are considered to have been Chinese in origin. See Part viii of the present work.
Imprecatory female spirits <i>ma-mo</i> ; Skt. <i>mātarāḡ</i>	Female spirits who invoke curses and imprecations, inflicting plague (<i>dal-yams</i>) on living beings. They are generally depicted as ugly, ferocious, dark-complexioned and half-naked, with emaciated breasts and matted hair. The imprecatory female spirits were subdued by Padmasambhava on Mt Chu-bo-ri.
Inauspicious years <i>ngan-lo</i>	Various categories of inauspicious year are recognised, particularly in the context of natal horoscope and divinations concerning marital compatibility and obstacle years. These are enumerated in Parts ii and iv of the present work.
Indestructible reality <i>do-rje</i> ; Skt. <i>vajra</i>	The fully enlightened buddha-body, buddha-speech and buddha-mind are described as 'indestructible reality'. This suggests that the fruitional attributes of buddhahood are invulnerable to physical, verbal and mental defilement, and are naturally and perfectly indivisible from the subtle energies that constitute the exalted body of a buddha. In the context of meditation, the buddha-body, -speech and -mind are visualised as seed-syllables in their respective symbolic forms ṆṆ, Aḡ and ṆṆṆ, which respectively mark the crown, throat and heart centres of the meditational deity.
Indian astrology <i>skar-rtsis</i>	System of practical astrology derived from the <i>Abridged Tantra of the Wheel of Time</i> (<i>Laghukalacakraṇtra</i>), in which calculations are made concerning exact planetary positions (<i>gza'-dag</i>), calendar dates (<i>tshes-grangs</i>), lunar constellations (<i>zla-skar</i>), the conjunctions of the lunar constellations with the exact solar position (<i>styor-ba</i>) and the so-called eleven successive functionaries of the planets (<i>snga-phyi byed-pa bcu-gcig</i>).
Inferior/lower existences <i>ngan-song</i> ; Skt. <i>tridurgatī</i>	Refers to the three lower existences among the realms inhabited by the six classes of living beings (<i>'gro-ba rigs drug</i>), namely those of the animals, the tormented spirits and the eighteen hells.
Intermediate states <i>bar-do</i> ; Skt. <i>antarābhava</i>	The key transitional phases of cyclic existence, each of which has its own diverse experiences and meditative antidotes. Six intermediate states are distinctly recognised: the intermediate state of living (<i>rang-bzhin bar-do</i>), the intermediate state of meditative concentration (<i>bsam-gtan bar-do</i>), the intermediate state of dreams (<i>rmi-lam bar-do</i>), the intermediate state of the time of death (<i>'tshi-kha'i bar-do</i>), the intermediate state of actual reality (<i>chos-nyid bar-do</i>) when the peaceful and wrathful deities manifest themselves, and the intermediate state of rebirth (<i>srid-pa'i bar-do</i>). During each of these phases the consciousness of a sentient being is said to undergo an experiential transition, and corresponding to these experiences there are specific meditative techniques conducive to liberation from cyclic existence.
Iron element <i>lcags</i>	Iron, generally translated from Chinese sources as 'metal', is one of the five elements according to the system of elemental divination. The iron element is symbolised by a white semi-circle or blade, numerically represented by the number five, and located in the west of the divination turtle, along with the trigram

	<p>Dva, the bird and monkey signs, Venus and the six western constellations. Iron is described as sharp-edged, its function being one of sharpness or incision, inherent in a diet of dairy products and flesh from an animal's ribs, while within the body it is represented by the bone tissue and the lungs. Socially, iron relates to outcasts, children, maternal relatives and protector deities.</p> <p>Irregularly numbered signs/trigrams <i>chot-bu</i></p> <p>When the natal months are calculated, the hare, horse, bird and mouse, which represent the mid-seasonal months, are designated as irregularly numbered signs. Also, according to the <i>Mottled Turtle</i> (<i>Rus-shal khra-mo</i>) tradition, and the <i>Gathering of All Precious Elements</i> ('<i>Byung-ba rin-chen kun-'dus</i>), Zin is considered to be an irregularly numbered trigram.</p>
J	
'ju-thigcord	<p>A popular method of divination practised within the Bon tradition.</p>
K	
kha-raI	<p>An archaic Chinese term, transcribed in Tibetan, indicating a year whose destiny element forms a friend-relationship with its vitality element.</p>
kha-yan	<p>An archaic Chinese term, transcribed in Tibetan, indicating a year whose destiny element forms an identity-relationship with its vitality element.</p>
kham-yu divination	<p>A technique for ascertaining the auspicious and inauspicious days for the bride's departure from the family home, in which the twenty-eight constellations are subdivided into two charts (one for the groom and one for the bride).</p>
khong-nong	<p>An archaic Chinese term, transcribed in Tibetan, indicating a year whose destiny element forms a mother-relationship with its vitality element.</p>
kila phur ba	<p>See Dagger.</p>
King spirits <i>rgyal-po</i>	<p>A class of male spirits, who are said to have assumed their particular forms through a preponderance of anger and hatred. Their many mundane forms are to be differentiated from the five supramundane forms of the protector deity Pehar (<i>rgyal-po sku lnga</i>), which are respectively known as the kings of body, speech, mind, attributes and activities.</p>
L	
Lake-dwelling medicinal spirits <i>mtsho-sman</i> / <i>'tsho-sman</i>	<p>A group of five, seven or nine female spirits of the <i>sman-mo</i> class, who dwell in lakes, and who are differentiated from the sky-dwelling medicinal spirits (<i>nam-mkha' sman-mo</i>), the earth-dwelling medicinal spirits (<i>sa'i sman-mo</i>) and the hybrid serpentine-medicinal spirits (<i>klu-sman</i>). In general, the <i>smam-mo</i> are a category of indigenous Tibetan spirits, to whom medicinal <i>glor-ma</i> offerings are made in order to appease their inclination to bewitch the minds of females who stray into remote locales. The medicinal spirits are said to have been bound under an oath of allegiance by Padmasambhava at gSil-ma in gTsang.</p>
Lesser Vehicle <i>theḡ-draṇ</i>	<p>See Hinayana Buddhism.</p>
Liberation <i>grol ba</i> / <i>sgrol-ba</i> , Skt. <i>mokṣa</i>	<p>In a general Buddhist context, refers to freedom from the two obscurations that give rise to the sufferings associated with rebirth in cyclic existence. These are 1) the dissonant mental states, headed by delusion, attachment, aversion, pride and envy, which are the basis of the mistaken belief in self-identity, and 2) the misrepresentation of the nature of phenomena, through which the emptiness of the subject and object of perception is obscured. It is a characteristic of all the vehicles of Buddhism that they are endowed with the means of liberating sentient beings from rebirth in cyclic existence through their meditative and purificatory techniques as expounded in the sūtra and tantra texts.</p>
Life-essence <i>bla</i>	<p>The vital spirit of sentient existence. It is said to circulate in the human body over the thirty days of the lunar cycle, starting on the first day from the first joint of the left big toe in males and from the first joint of the right big toe in females. A perceptive physician should take into account the rise and fall of the life-essence through the lunar cycle, which is also known as the course of the lifespan principle (<i>tshé-rtsa</i>).</p>
Lifelong companion gods <i>'go-ba'i lha</i>	<p>A category of spirits who protect the life-essence of an individual, accompanying the individual in question for the duration of his or her life, in the manner in which a shadow follows the body. Five types of lifelong companion god are specifically identified: the gods of vitality (<i>srog-gi-lha</i>), the gods of masculinity (<i>pho-lha</i>), the gods of femininity (<i>mo-lha</i>), the gods of the countryside (<i>yul-lha</i>) and the gods of inimical force (<i>dgra-lha</i>).</p>
Lifespan <i>tshe</i>	<p>The duration of life determined on the basis of one's past actions. The presence or absence of the lifespan principle within the body may be</p>

	<p>examined by following its course throughout the thirty days of the lunar cycle, or by examining the 'pulse of the lifespan principle' which is located at the ulnar edge of the wrist, or indeed by examining the relationship between the lifespan principle and the exhalation of breath. Certain rituals attract or secure the lifespan principle (<i>tshé-gugs</i>) within the body, while empowerments associated with the deity Amitāyus are designed to enhance the lifespan and promote longevity (<i>tshé-dbang</i>).</p> <p>Life-supporting talisman <i>bla-gras</i></p> <p>Internally, refers to the seminal points (<i>thig-le</i>) or subtle generative fluids within the body that support or sustain the life-essence in its cycle through the monthly course of the lifespan principle. Externally, refers to a sacred object, a semi-divine animal or a sacred power place imbued with the ability to protect a given individual – frequently a king or potentate, or even a nation state. For example, Lake Ya-brog gYu-mtsho on the borders of dBus and gTsang provinces is considered to be the life-supporting talisman of Tibet.</p> <p>Lineage <i>brgyud-pa</i>, Skt. <i>paramparā</i></p> <p>Refers to an unbroken line of successive teachers through whom the Buddhist, medical or divinatory teachings are transmitted. Three primary types of spiritual lineage have been identified: 1) the intentional lineage of the conquerors, through which the buddha-body of actual reality telepathically communicates the teachings to the buddha-body of perfect resource; 2) the symbolic lineage of the awareness-holders, through which non-human and human awareness-holders of the highest spiritual accomplishments symbolically transmit the teachings to bodhisattvas of the tenth level; 3) the aural lineage of authoritative personages (<i>gang-zag sryan-khung-gi brgyud-pa</i>), through which accomplished masters orally transmit the teachings from one generation to the next.</p> <p>Lineage-holder <i>brgyud-pa'i 'dzin-pa</i>, Skt. <i>paramparādāra</i></p> <p>One who maintains a Buddhist, medical or divinatory lineage and takes responsibility for its continued transmission from one generation to the next.</p> <p>lnga-mthun</p> <p>See Fifth-removed harmonious aspect.</p> <p>log-men</p> <p>An 'inverse' method for calculating the years of the sexagenary cycle, in contrast to the 'standard' (<i>dhyus-ma</i>) method of consecutive numbering that commences from the wood mouse year and concludes with that of the water pig. The <i>log-men</i> year of a given individual will vary from one 'standard' year of the sexagenary cycle to the next as it depends on the person's age. A male subject determines his current <i>log-men</i> aspect by identifying which of the five elements forms a son-relationship with his destiny element, and then counting forwards from the tiger until reaching his current age. A female subject determines her <i>log-men</i> aspect by identifying which of the five elements forms a mother-relationship with her destiny element, and then counting backwards from the monkey until reaching her current age. Diverse portents are associated with certain male and female <i>log-men</i>-year-signs, including the 'heavenly gate' (<i>gnam-sgo</i>), the 'earthly gate' (<i>sa-sgo</i>), the 'five calamities' (<i>phung-gyod lnga</i>), the 'five separations' (<i>bye-bral lnga</i>), the 'five lineage interruptions' (<i>rus-chod lnga</i>) and the 'five acquisitions' (<i>'byor-pa lnga</i>). In addition, if one counts backwards from the <i>log-men</i> for five year-signs, one arrives at the 'heavenly lifeline' aspect (<i>gnam-gyi 'ju-thag</i>) through which the vitality elemental aspect of the <i>log-men</i> is secured. If one counts forward from the <i>log-men</i> for five year-signs, one arrives at the 'earthly peg' aspect (<i>sa-yirten-phur</i>) through which the body elemental aspect of the <i>log-men</i> is secured. If one counts backwards from the <i>log-men</i> for eight year-signs, one arrives at the 'heavenly extension' aspect (<i>gnam-brgyang</i>) through which the destiny elemental aspect of the <i>log-men</i> is secured; and if one counts forwards from the <i>log-men</i> for eight year-signs, one arrives at the 'earthly extension' aspect (<i>sa-brgyang</i>) through which the luck elemental aspect of the <i>log-men</i> is secured. Finally the <i>log-men</i> also determines the negative influences known as the 'cutting influence of demons' (<i>bdud-chad</i>) and the 'roaming of the life-spirit' (<i>bla-lkhyams</i>).</p> <p>Longevity <i>tshe-ring</i></p> <p>Long life may be enhanced by the performance of longevity rituals (<i>tshé-chog</i>) associated with the deity Amitāyus, or long-life empowerments (<i>tshé-dbang</i>), as well as by the recitation of the <i>Sūtra of Amitāyus</i> (<i>tshé-mdo</i>). All such practices, including the manufacturing and consumption of long-life pills (<i>tshé-rit</i>) may result in the attainment of longevity (<i>tshé-sgrub</i>).</p> <p>Luck element <i>klung-rtā</i></p> <p>One of the four aspects of elemental divination on the basis of which calculations concerning good fortune and good reputation may be made in respect of a given year, month, calendar day or hour. The luck element is determined by combining the animal sign corresponding to the numeric square of the subject's vitality element with a specific element. The calculation of the luck element is important for the predictions of natal horoscope.</p>
M	
Mahayamaka <i>dbu-ma</i>	<p>The most influential among the four classical schools of Indian Buddhist philosophy; derived from the Sanskrit expression <i>madhyamapratipad</i>,</p>

	<p>meaning the 'Middle Way' between the extremes of eternalism and nihilism as expounded by Śākyamuni Buddha. Within the context of the Madhyamaka school, the Middle Way refers to the doctrine of emptiness, which is held to be the true nature of all things. According to this view, no phenomena, whether mental or physical, can be found to possess any independent or self-validating nature, and their existence and identity are regarded as valid only within a relative framework of worldly convention. Founded by Nāgārjuna in the second century AD, the Madhyamaka school was later classified into two subdivisions, based on different interpretations of Nāgārjuna's views as made by Buddhāpalita and Bhāvaviveka, namely: the Prāsaṅgika, who utilise only consequential reasoning (<i>prasaṅga</i>), and the Svātantrika, who utilise independent syllogisms (<i>svatantra</i>).</p> <p>Mahākāla <i>mgon-po nag-po</i></p> <p>Supramundane and wrathful protector deity, considered to have seventy-two or seventy-five distinct forms. The most important are: Six-armed Mahākāla (<i>Sidbhuja-mahākāla</i>), Four-armed Mahākāla (<i>Caturbhujā-mahākāla</i>), Pañjaraṇātha (<i>mgon-po gur</i>), Vyagravāhana Mahākāla (<i>mgon-po stag-zhon</i>), Bhagavān Mahākāla (<i>mgon-po legs-ldan</i>), Raudrāntaka Mahākāla (<i>mgon-po trak-sad</i>) and Black-cloaked Mahākāla (<i>dgon-po ber-nag-can</i>).</p> <p>Mahāyāna Buddhism <i>they-pa chen-po</i></p> <p>A basic distinction is made between the teachings of the Lesser Vehicle (<i>Hīnayāna</i>) and those of the Greater Vehicle (<i>Mahāyāna</i>). Philosophically, the Greater Vehicle is the system of Buddhism conducive to complete liberation from the various dissonant mental states and misconceptions concerning phenomenal existence, while the Lesser Vehicle is not conducive to a full appreciation of emptiness. In terms of motivation, the practitioner of the Greater Vehicle emphasises altruism and has the liberation of all others as the principal objective, while the practitioner of the Lesser Vehicle emphasises the individual's own freedom from cyclic existence as the primary motivation and goal. As the term 'Greater Vehicle' implies, the path followed by bodhisattvas is analogous to a large carriage, which can transport a vast number of people to liberation, as compared to a smaller vehicle for the individual practitioner. According to the Greater Vehicle, the entire path towards the attainment of buddhahood is presented within the framework of two main systems or vehicles: those of the sūtras and the tantras. The former, also known as the vehicle of bodhisattvas, entails a causal progression from fundamental ignorance to enlightenment which takes place over an immeasurable number of lifetimes and which comes about through a rational, intellectual and systematic approach to mind training, based on the stable foundation of moral discipline and the fully developed single-pointedness of calm abiding. The latter, also known as the vehicle of indestructible reality or the vehicle of secret mantras, maintains the three continua of ground, path and result, through which fundamental ignorance is seen to be atemporally pure and removed by specific practices which then reveal the fully manifest fruitional aspects of buddhahood.</p> <p>Malevolent forces <i>bdud</i></p> <p>Term referring both to the archetypal malevolent force (Skt. <i>māra</i>), which by projecting images of desire and terror attempted to impede the spiritual progress of Śākyamuni Buddha to enlightenment at Vajrasana in India; and to malevolent forces in general, of which four types (Skt. <i>caturmāra</i>) are recognised in classical Indian sources: 1) the impure psycho-physical aggregates (<i>skandha</i>) which are the product of an individual's own dissonant mental states and negativity; 2) the dissonant mental states that dominate the mind and cause it harm; 3) deva's son (<i>devaputra</i>), who provokes sensual desires and temptations; and 4) the lord of death (<i>mṛtyupati</i>), who brings ordinary death without choice, as a consequence of an individual's own past actions. More generally, within the Tibetan tradition, there are frequent references to the occurrence of obstacles due to the presence of malevolent forces (<i>bdud-dang 'dre'i bar-chad</i>) – both in Tibetan medical literature, where certain illnesses are described as being 'demonically caused', and in the tantras, where specific rituals to overcome them are prescribed. Although these forces are often described in animistic terms, in a Buddhist context they are regarded as subtle physiological and psychological forces that obstruct the well-being of the individual.</p> <p>Maṇḍala <i>dkyil-'khor</i></p> <p>The Sanskrit 'maṇḍala' conveys a number of basic meanings: circle, wheel, circumference, totality and assembly. In the context of Anuyoga and Attiyoga (see Tantra) the expression 'three maṇḍalas' specifically refers to the scope of buddha-body, buddha-speech and buddha-mind. In a more general usage, the term indicates the central (<i>dkyil</i>) and peripheral (<i>'khor</i>) meditational deities described in the tantra-texts. These deities reside within a celestial palace (<i>vimāṇa</i>), which has a perfectly symmetrical design. The maṇḍala thus represents a perfected state of being, and the deities within it symbolise the perfected states of the meditator's own psycho-physical aggregates, elemental properties, and so forth. When such maṇḍalas are represented symbolically they may take the form of a two-dimensional image on painted cloth, or they may be made of coloured sand, or else constructed as a three-dimensional structure, carved from wood or other materials. The visualisation of maṇḍalas in their three-dimensional form plays a crucial role</p>
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in the generation stage of meditation; however, these ‘abodes of the deity’ are never perceived of as independently existing universes but rather as manifestations of the enlightened mind of the principal meditational deity being meditated upon.

Mandala of offerings *mchod-pa'i maṇḍal*

One of the preliminary practices (*sngon-'gro*) specifically designed to act as an antidote to the dissonant mental state of desire or attachment, and to accelerate the accumulation of merit (Skt. *punyaśambhāra*). In general, there are outer, inner and secret maṇḍala offerings, corresponding to the three buddha-bodies of emanation, perfect resource and actual reality.

Mantra *sngags*

The essence of buddha-speech, abiding within the subtle body of the meditator in the form of ‘seed-syllables’. The seed-syllables give rise to the visualised celestial palace and maṇḍala of any designated meditational deity, and may be vocalised in order to generate the appropriate visualisation, to consecrate an already generated visualisation, or to enact consequent rites of enlightened activity. According to the tantras, mundane body, speech and mind are transformed into buddha-body, -speech and -mind, respectively by the hand gestures (or seals) of buddha-body, the mantra recitations of buddha-speech, and the visualisations of buddha-mind. Mantras generally take the form of an initial seed-syllable (such as ‘om’), followed by a Sanskrit or hybrid-Sanskrit formula, and a final seed-syllable (such as ‘ṃṭṃṃ’). Three main types are differentiated: retentive mantras (Skt. *dhāraṇī*, Tib. *gzungs-sngags*), gnostic mantras (Skt. *vidyāmantra*; Tib. *rigs-sngags*), and secret mantras (Skt. *guhyaṃantra*; Tib. *gsang-sngags*). The first are associated with the sūtras and designed to intensify discriminative awareness; the second are associated with specific deities of the outer tantras and designed to intensify skillful means; while the third are associated with the inner tantras and designed to intensify the generation stage of meditation. The term ‘secret mantra’ is also utilised as a synonym for tantra. Literally speaking, ‘mantra’ (an abbreviation of the Sanskrit *mana* and *tra*) is glossed as a ‘device for protecting the mind’, since the recitation of mantras protects the mind from the overwhelming influence of ordinary perceptions and conceptions which give rise to deluded states of existence and thus inhibit the full expression of buddha nature.

Mantrin *sngags-pa*

An adept of the mantras in general. However, the word *sngags-pa* is popularly used to denote those practitioners of tantra who choose to maintain a family life in contrast to the celibate life of a monk or a nun.

Māra *budd*

See Malevolent forces.

Marriage divinations *bag-rtsis*

Divinations concerning marital prospects (Ch. *gi-gong*) may be made on the basis of the hidden point of heaven which utilises the eight trigrams (*spar-brgyad gnam-gyi gab-tshe*) to determine the degree of marital compatibility, or on the basis of the hidden point of earth which utilises the nine numeric squares (*sme-dgu sa-yi gab-tshe*) to determine the time for the bride to leave the parental home (*lam-du 'jug-pa*), or finally on the basis of the hidden point of the offspring of heaven and earth, which utilises the twelve year-signs (*lo-skor bcu-gnyis sras-kyi gab-tshe*) to determine remedial methods. Depending upon the earlier calculations various rituals are prescribed to take place during the actual wedding ceremony. These include the recitation of Buddhist scriptures or retentive charms pertaining to the marriage ceremony, such as the *sNang-ba brgyad*, and the making of amulets, thread-crosses and ritual charms.

Martial conquest *g'ul-rigal*

An esoteric system of divination based on the *Svarodaya Tantra*, which is said to have Saivite origins and which reached Tibet from Jumla in Western Nepal during the thirteenth century. The most important indigenous Tibetan commentary is the *Supreme Delight* (*mChog-dga'*), composed by Phug-pa lhun-grub rgya-mtsho in the mid-fifteenth century. Interest in the martial calculations of the *Svarodaya Tantra* appears to have reached its height during the seventeenth and early eighteenth centuries when military strategy assumed a particular importance for Dalai Lama v and his third regent Sangs-rgyas rgya-mtsho during the Tibetan civil war. Although this system is rarely practised at the present day, the transmission of the *Svarodaya Tantra* has been maintained, along with extant examples of 178 charts, which correspond to the themes of the text’s ten chapters.

Means for attainment *sgrub-thabs*; Skt. *sādhana*

The literature of the Buddhist tantras is classified into tantra-texts and means for attainment. The former are general expositions concerning the continua of the ground, path and result associated with a particular maṇḍala of deities, while the latter are specific blueprints derived from and inspired by the former as the detailed means for attainment of a specific maṇḍala of deities. Such practices have four integral phases, which are often known as the four aspects of ritual service and means for attainment (*bsnyen-sgrub yan-lag bzhi*).

Meditational deity *yi-dam*; Skt. *iṣṭadevatā*

One of the three roots (*rtsa-ba gsum*) of spiritual practice, along with the spiritual teacher and the dākinī. The meditational deities are said to confer supreme accomplishment on the meditator, in contrast to the spiritual teacher who confers

blessings and the dākinī who confers enlightened activities. After receiving empowerment and guidance concerning an appropriate meditational deity from an authoritative spiritual teacher, the practitioner of the tantras then seeks to experientially cultivate union with that deity through the generation stage of meditation. They assume diverse forms, corresponding to the different classes of tantra. However, it is essential that the meditational deity should not be perceived as an externally existing or independent being but rather as a form or resonance of buddha-mind itself.

Months *zla-ba*

The twelve months (*zla-ba bcu-gnyis*) of the lunar year are generally named according to the seasons of the year, as follows: first spring month, mid-spring month, last spring month, first summer month, mid-summer month, last summer month, first autumn month, mid-autumn month, last autumn month, first winter month, mid-winter month, and last winter month. However, the same months may also be named sequentially after the twelve animal signs (starting with the tiger), after the numbered months of the lunar year (starting with the eleventh), or after the twelve sectors of growth and decline. The calculations pertaining to the natal month (*skyes-zla*) and the trigram indicative of the natal month (*skyes-zla spar-kha*) are important for natal horoscope and the calculation of the nuptial months for giving away a bride (*zla-ba'i rdzong-lugs*).

Mountain or sylvan spirit *gnod-shyin*

A class of spirits of Indian origin who assume both male (Skt. *yakṣa*) and female (Skt. *yakṣiṇī*) forms. Frequently depicted as holding choppers, cleavers and swords, they are said to inhabit mountainous areas and sylvan groves, and if propitiated in the context of a means for attainment (Skt. *sādhana*) they may confer the common accomplishment of swift-footedness. The Tibetan equivalent *gnod-shyin* literally means ‘granting harm’.

Multiples of [number] nine *dgu-mig*

When a given element coincides with a multiple of nine, diverse portents are suggested, particularly when calculations are made concerning obstacle years. In natal horoscope, too, there are specific portents for households in which childbirth coincides with multiples of nine (*skyes-mtshang gnad-kyi mig*). The multiples of nine may be calculated on the basis of a solitary sign (*rykyang*), combined signs (*sbrags*), trigrams, numeric squares or constitutional types.

N

Natal calendar day *skyes-ba'i tshes*

The birthday of a subject of divination, which has significance in natal horoscope.

Natal horoscope *tsho-rabs las-rtsis*

Whether following the fixed system of natal horoscope (*mtsha-rtsis*) in which 136 divinatory pebbles are utilised, or one of the alternative modes of calculation outlined in Part iv of the present work, divinations may be made concerning the prospects for a newly born child. Such prognoses include those pertaining to the specific natal year, month, day, hour, trigram or numeric square, and more complicated calculations concerning: the child’s prospects for divine glory (*lha-dpal*), long life (*tsho*) and demonic influence (*badd*); the weight of the child’s past actions; potential prosperity and misfortune (*dpal-byar gnyis*); the impact of the father’s trigram and coincidental actions on childbirth (*spar-brgyad rgya-ma*); the impact of the mother’s planetary luck aspects on childbirth (*gza'-bzhi ma-klungs*); the significance of planetary conjunctions (*gza'-sum-'dom*); the times of childbirth which are inauspicious to parents or relatives; the five approaches of bad luck (*ngan-klungs-kyi sgo lnga*); the greater, middling and lesser degrees of ill-omen (*lhas-ngan che-'bring-chung gsum*); the results of childbirth coinciding with the various sectors of growth and decline (*dar-gud-kyi 'bras-bu*); the birth of children (*bus-pa btsas-rtsis*) based on the coincidence of the parents’ destiny elements; the five coincidences of a son or daughter ending the family line; and the diverse types of superior, average and inferior children.

Natal hour *skyes-dus*

The hour of birth, the element of which is said to have a potential impact on the character or physical appearance of a newly born child. The calculations pertaining to the natal hour are also significant in natal horoscope.

Natal month *skye-zla*

In natal horoscope there are predictions which may be made on the basis on the season of the natal month. See Part iv of the present work.

Natal numeric square *skyes-sme*

To calculate the natal numeric square, which has importance for natal horoscope and marriage divinations, the numeric square of the present year should be placed at the centre of the chart, and one should then count back the subject’s age in tens, following the so-called zigzagging bird-like sequence of calculation, and then finally subtract any integers less than ten individually. Alternatively, the number corresponding to the subject’s present age should be placed at the centre of the chart along with the numeric square of the present year and one should then count forwards into the next sexagenary cycle.

Natal trigram *skyes-spar*

To calculate the natal trigram, which is associated with the mother’s luck element, one should subtract the age of the child from that of the mother, and add one

to the remainder. Then, starting from Kham, one counts anti-clockwise through to the current trigram of the mother corresponding to that number, and it will be identical to the child’s natal trigram.

Natal year *skyes-lo*

The calculation based on the natal year is important in natal horoscope, in divinations concerning marital compatibility, and in divinations that examine the conjunction of certain trigrams with the natal year to determine obstacle years. In particular, diverse readings are given in natal horoscope for each of the sixty natal years of the sexagenary cycle, taking into account whether any of the elemental aspects of the natal year (vitality, body, destiny or luck) are inhibited (*good-'dral kha-dmar*). There are also calculations in which the natal year-sign is combined with the multiple of nine and the tomb-sign.

Nine numeric squares *sme-ba dgu*

See Numeric squares.

Nine vehicles *theg-pa dgu*

When the Buddhist teachings are classified according to their power, they are described as a vehicle (Skt. *yāna*) or a series of hierarchical vehicles, arranged in the manner of the rungs of a ladder. Among these, the specific enumeration of nine vehicles or nine sequences of the vehicle (Skt. *navayāna*) accords with the standpoint of the rNying-ma school, which systematises the Buddhist teachings according to the hierarchy of the three outer or causal vehicles (those of the pious attendants, hermit buddhas and bodhisattvas), those of the three outer classes of tantra (Kriyātantra, Ubhayatantra and Yogatantra), and those of the three inner classes of tantra (Mahāyoga, Anuyoga and Atiyoga).

Nirvāṇa *myang-'das*

‘Nirvāṇa’ (lit. ‘state beyond sorrow’) refers to the ultimate attainment of buddhahood, the permanent cessation of all suffering and the dissonant mental states that cause and perpetuate suffering, along with all obscure misconceptions with regard to the nature of emptiness. Nirvāṇa is therefore the antithesis of cyclic existence. Since it is through the misapprehension of the nature of actual reality that conscious states of delusion arise, a total elimination of these dissonant mental states can only be effected by generating a genuine insight into the true nature of actual reality. The bodhisattva paths expounded in the sūtras, and the aspects of the continuum of the path expounded in the tantras, are all regarded as the means by which nirvāṇa might be attained.

Numeric squares *sme-ba*

The nine numeric squares (Tib. *sme-ba dgu*; Ch. *jiu gong*), along with the animal signs, trigrams, planets and constellations, are one of the basic devices through which the elemental relationships may be calculated in elemental divination. They comprise White One, Black Two, Blue Three, Green Four, Yellow Five, White Six, Red Seven, White Eight and Red Nine. In terms of the five elements, the three white numeric squares symbolise iron, Black Two and Blue Three symbolise water, Green Four symbolises wood, Yellow Five symbolises earth, while Red Seven and Red Nine symbolise fire. Then, in terms of the corresponding natal year-signs, White Eight, Black Two and Yellow Five govern the tiger, monkey, pig and snake year-signs; Red Seven, Green Four and White One govern the mouse, horse, bird and hare year-signs; while Red Nine, White Six and Blue Three govern the ox, sheep, dog and dragon year-signs. Nine distinct charts are constructed, based on different permutations of these nine numeric squares, and these are utilised in order to calculate the current numeric square and the natal numeric square. Furthermore, within each year of the cycle, each of the four elemental aspects (vitality, body, destiny and luck) is associated with its own distinctive numeric square, and the sexagenary cycle may actually be extended to one of 180 years (*sme-phreng gsum*) when this information is taken into account. In natal horoscope, the natal numeric square of the subject’s mother and the natal numeric square indicative of the subject’s own luck (*rang-klung skyes-pa's sme-ba*) are important calculations, as are the numeric square divination affecting three generations of a single family (*sme-ba gsum-budeb*), and the technique in which numeric squares are superimposed on the grid of the subject’s body (*sme-ba's sa-tshad rtsi-ba*). In marriage divinations, the wedding day is determined by calculating the nuptial numeric squares of the bride and groom (*sme-ba'i lam-rtsis*), particularly in combination with the bridal spirits (*'dom-sbrags*). In divinations concerning obstacle years, there are twenty-eight categories of obstacle years determined on the basis of the numeric squares and there is also a technique for examining minor obstacles contingent on the numeric squares. When divinations are carried out concerning ill-health, the presence of certain diseases and demonic influences may be recognised on the basis of the numeric squares (*sme-ba'i nad-gdon ngas-bzung*), and when the divinations of death are applied, the numeric squares may indicate retributions associated with a death, as well as the direction in which a corpse should be disposed.

O

Obstacle years [divination] *[lo-gci] kay-rtsis*

The divination of obstacle years is applied to determine the degrees of happiness or suffering that a given subject might experience in the course of a given year within the sexagenary cycle. Forty-seven divinatory pebbles are deployed corresponding to the outer (*phyi*), inner (*nang*) and intermediate

(*har*) calculations, which are respectively made on the basis of the *log-men* year-signs, trigrams and numeric squares, along with the secret (*gsang*) calculation of the sectors of growth and decline, the most secret (*yang-gsang*) calculation of the hours coinciding with the destiny element, the calculation of the multiples of nine and the tomb-sign calculation. Among these, some of the combined trigram prognoses correspond directly to the hexagrams of the *I Ching*, while others are unique to this system. Other more complicated calculations of obstacle years may be made by applying the so-called Chinese method of pebble distribution (*rgya-nag rdel-skor*), or the three cycles of *sPang-rgyan lo-ma*.

Odd-numbered signs/trigrams *bse-ru*

The odd-numbered signs, or 'rhino-horns', corresponding to the natal years are generally held to comprise those of the ox, sheep, dog, dragon, mouse and pig, along with their respective trigrams: Khen, Khon, Khon, Kham, Gin and Gin. By contrast, when the natal months are calculated, the tiger, snake, monkey and pig, which represent the first-seasonal months, are also designated as odd-numbered signs.

Oddiyāna *o-rgyan*

An ancient kingdom, the birthplace of Padmakara, where a large corpus of tantric literature is said to have been propagated in the human world for the first time. It is probably situated in the remote north-west of the Indian subcontinent. The land of Oddiyāna is associated with a number of great accomplished masters including Padmasambhava, Kambalapāda and Lilāvajra. On the basis of traditional Tibetan pilgrimage accounts, such as that written by O-rgyan-pa Rin-chen-dpal, modern writers identify Oddiyāna as having been in the region of the Swat valley in Pakistan. The Tibetan form of Oddiyāna, O-rgyan, is also by extension a name for Padmasambhava himself.

Offering *mchod-pa*; Skt. *pūjā*

A sacramental offering presented to a spiritual teacher or meditational deity as a means of veneration and producing delight in the object of veneration. There are offerings associated with body, speech and mind. Thus, an offering can be of material substance such as flowers, scented water and food; verbal, such the recitation of songs of praise; or mental, such as the offering of the positive potentials which one may have accumulated as a result of having engaged in wholesome deeds beneficial to others. More specifically, the *tantras* identify four kinds of offering that are to be made: outer, inner, secret and real offerings. The outer offerings of enjoyment (*phyi nyer-styod-kyi mchod-pa*) comprise the eight associated with the eight offering goddesses – including water, flowers, incense, light, perfume, food and sound – as well as song, dance and meditation. Inner offerings of commitment (*nanag dam-rdzas-kyi mchod-pa*) are the pure essences of semen, blood and flesh, transformed through the yoga of the energy channels, currents and seminal points within the subtle body. Secret offerings of sexual union and 'liberation' (*gsang-ba sbyor-sgröl-gyi mchod-pa*) are those esoteric rites and practices, which transform the five poisons into the five pristine cognitions. Real offerings of great sameness (*de-ho-na-nyid myam-pa chen-po'i mchod-pa*) are the supreme bliss of purity and sameness, through which the meditator and the deity are identified.

Offering of purificatory smoke *bsangs*

A ritual offering of smoke, usually prepared in a vase-shaped incense burner, when fresh juniper is burnt along with roasted barley flour and other consecrated objects. The offering is made in conjunction with the recitation of specific liturgical prayers, which indicate how obstacles are removed by the appeasement and pacification of mundane spirits or malevolent forces. Among the most important prayers of this genre is the *Ri-bo bsangs-mchod*, derived from the *Rig-'dzin srog-sgrub* cycle discovered by the treasure-finder Lha-btsun nam-mkha' 'jigs-med.

P

Paranirmitavaśavartin *gzhan-'phrul dbang-byed*

The name of the highest of the six god-realms subsumed within the world-system of desire (see Three world-systems).

Parinirvāṇa *yongs-su mya-ngan-las 'das*

The expression 'final nirvāṇa' (Skt. *parinirvāṇa*) refers specifically to the passing away of buddhas, such as Śākyamuni, and is considered to be the last of the twelve principal deeds demonstrated by the buddha-body of emanation, exemplified by the death of Śākyamuni at Kuśinagara.

Past actions *las*; Skt. *karma*

Karmā refers to the doctrine of evolutionary past actions and their consequences. It includes both the actual actions (physical, verbal and mental) and the psychological imprints and tendencies created within the mind by such actions. After the performance of an action a causal chain is maintained within the mental continuum which continues through successive rebirths. Such an evolutionary potential is later activated when it interacts with appropriate circumstances and conditions, thus leading to the fruition of its effects. The doctrine of past actions has two main features: 1) one never experiences the consequences of an action not committed; and 2) the potential of an action once committed is never lost unless obviated by specific remedies.

Pebbles *rde'u' rdel*

See divinatory pebbles.

Phug-pa school *phug-lugs*

School of calendrical reckoning and astrology based on the commentarial traditions of the *Abridged Tantra of the Wheel of Time* (*Laghubalacakratantra*); it was founded in the fifteenth century by mKhas-dbang Nor-bzang rGya-mtsho and Phug-pa Lhun-grub rGya-mtsho, the authors of the *Oral Transmissions of the White Lotus: Mother and Sons* (*Pad-dkar zhal-lung ma-bu*). The lineage was further elucidated in the seventeenth century by Sangs-rgyas rGya-mtsho, the author of *White Beryl* (*Vaidūrya dKar-po*).

Plague-causing spirits *gnyan*

A class of malign atmospheric spirits said to be responsible for inflicting eighteen diverse types of plague, including paralysis.

Planets *gza'*

The so-called 'eight planets' (*gza'-brgyad*) are known throughout the Indian and Chinese traditions and give their names to the days of the week. They comprise the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn, after whom the days Sunday through to Saturday are respectively named, along with Rāhu, the ecliptic, who infiltrates the other seven. Unlike the Indian tradition, which emphasises the celestial position of the planets, the calculations employed in elemental divination are based on the relationships formed by the elements to which the eight planets correspond. Accordingly, the Sun and Mars represent fire, and have power over the south. The Moon and Mercury represent water, and have power over the north. Jupiter represents wood and has power over the east. Venus represents iron and has power over the west. Saturn represents earth, and has power over the intermediate directions. These planets are said to form outer, intermediate, and inner aspects when they respectively govern the sexagenary cycle, the twelve-year cycle, and the eight trigrams (see Part II of the present work.) The calendar days of the lunar month may also be named sequentially after the planets to determine prognoses of growth and decline, while in natal horoscope there are calculations concerning the impact on childbirth of greater and lesser planetary conjunctions (*gza'-chung-ba-dang che-ba*), a triple planetary conjunction (*gza'-gsun 'dom*), a triple planetary alliance (*gza'-spun gsun*), an extraneous planetary aspect (*gza'-gzhan skyes*), and the mother's planetary luck aspects. In marriage divination, there are further calculations which consider the opportune nuptial planets or weekdays for a wedding ceremony (*gza'i lam-rtsis*).

Prayer flag *rlung-rtā*

A flag inscribed with mantras, which may be white, blue, yellow, red or green corresponding to the five distinctive elements, and which may be hoisted on a roof-top or courtyard flagpole, or secured to a cairn on a mountain pass. The power of the inscribed prayers is then activated by the blowing of the wind, promoting both the well-being of the individuals in whose names the prayer flag was erected and the well-being of all sentient beings in general.

Pristine cognition *ye-shes*; Skt. *jñāna*

One of the five fruitional aspects of a buddha, equivalent to buddha-mind. Although all sentient beings possess the potential for generating pristine cognition within their mental continuum, the psychological confusions and deluded tendencies that defile the mind obstruct the development of these inherent potentials, making them appear instead as aspects of mundane consciousness (*vijñāna*). Buddhist literature mentions five types of pristine cognition, which are the actual perceptual modes of the three buddha-bodies and the quintessential perfected states of our own mental faculties. Each of the five is also associated with one or other of the five male buddhas. Thus, Vairocana's pristine cognition of reality's expanse (*dharma-dhātujñāna*) is the perception of the buddha-body of reality; Akṣobhya Vajrasattva's mirror-like pristine cognition (*ādarśajñāna*), Ratnasambhava's pristine cognition of sameness (*saṃatājñāna*), and Amitābha's pristine cognition of discernment (*pratyaṅksaṇajñāna*) are collectively the perception of the buddha-body of perfect resource (*sambhoga-kāya*); and Amoghasiddhi's pristine cognition of accomplishment is the perception of the buddha-body of emanation (*nirmāṇakāya*).

Protectors of the [Buddhist] doctrine *chos-skyong/srung-ma*; Skt. *dharma-pāla*

A class of beings assigned with the task of protecting the Buddhist teachings and its sincere practitioners. Many of the Tibetan protectors were originally malevolent forces, which were bound under an oath of allegiance to Buddhism by Padmasambhava when he arrived in Tibet during the eighth century. There are two main categories of protectors: 1) supramundane protectors, such as Mahākāla, Ekajātī, Vajrasādhū and Rāhula, who are the wrathful manifestations of enlightened beings; and 2) worldly protectors (many of whom were originally malevolent forces) who were coerced and bound under an oath of allegiance to Buddhism. Such protectors can have male or female forms.

R

Rebirth [process] *srīd-pa*; Skt. *bhava*

The process of rebirth through which an individual's consciousness migrates into a subsequent life after death is a concept familiar to most ancient Indian

philosophical schools of thought. Buddhism also asserts the continuity of consciousness after the physical death of the person. The Buddhist doctrine of rebirth, however, is based on the principal premises of causality, the impact of inherited past actions, the acceptance of a beginningless continuum of consciousness, and the understanding of quiescence or *nirvāṇa* as the antithesis to the rebirth process.

Reliquary *stūpa* *gḍung-rten*

A stūpa containing the embalmed or cremated relics of a deceased spiritual teacher.

Rites of aversion *zlog-chog*

Liturgies designed to avert negative forces, ill-health, impending death, and so forth; they exist alongside main spiritual practices in all traditions of Tibetan Buddhism and Bon.

Rites of 'liberation' *sgröl-ba*

Rites taught in the context of Mahāyoga (see Tantra) that are applied in order to bring to an end the life of a hostile being who is wholly intent on negative actions harmful to Buddhism and its sincere practitioners, and thereafter to transfer the consciousness of the deceased out of great compassion to a realm of higher rebirth, thus enabling him or her to avoid an unfavourable rebirth which would otherwise be inevitable in consequence of their preponderance of negative past actions. It is emphasised that such practices can only be applied by accomplished masters who have attained proficiency in consciousness transference.

Rites of reparation and confession *bskang-bshags*

A spiritual practice that involves the disclosure and purification of accumulated negative actions. The successful application of confession must be undertaken within the framework of what are known as the four antidotal powers: 1) the power of repentance with respect to the negative acts one has committed; 2) the power of reliance on the Three Precious Jewels and enlightened mind; 3) the power of the actual antidote, which may entail meditation on emptiness, loving kindness or mantra recitation; and 4) the power of resolve never to indulge willfully in such negative acts again.

Ritual aversion of the mātaraḥ *ma-mo'i bzlog-mangs*

A rite of aversion in which negative forces are exorcised, utilising the aid of the class of imprecatory female spirits.

Ritual charm *gtol* *gzhus-gcod gto*

A type of ritual object, which sometimes takes the form of a *gtor-ma* offering or a pictorial diagram, designed to turn inauspicious circumstances into good luck and prosperity.

Ritual dagger *phur-ba*

See Dagger.

Ritual deception of death 'chi bslu-ba

A series of ritual practices designed to avert the signs or indications of impending death, and thereby prolong life.

Ritual service and means of attainment *bsnyen-sgrub*; Skt. *sevāsādhana*

Whenever any means for attainment is practised, it will comprise the four branches of 'ritual service and attainment'. The four branches are as follows: ritual service (*sewā*) entails the recitation of mantra and one-pointed prayerful devotion to a visualised meditational deity; further ritual service (*upasevā*) entails the prayer that the meditational deity's blessings will descend, transforming the mundane body, speech and mind into the three syllables of indestructible reality (*rdo-rje yig-'bru gsun*); attainment (*sādhana*) entails that accomplishments are received from the buddhas of the ten directions into the meditational deity and thence into oneself, in actuality, meditation or dreams; and great attainment (*mahāsādhana*) refers to the ultimate realisation experienced when body, speech and mind are identified with the meditational deity.

rnga-zor calculation

A calculation employed when obstacle years are determined in conjunction with the multiples of nine. This calculation, named after the geomantic spirit lord of the soil rNgas-zor, concerns the subject's nativity luck (*btsas-klungs mig*).

S

Samantabhadra *kun-tu bzang-po*

The male Buddha Samantabhadra is the foremost figure in the assembly of the forty-two peaceful deities, representing the buddha-body of actual reality.

Scapagoat effigy *glud*

A ritual substitute or 'scapegoat' is constructed in the form of a dough or clay effigy resembling the subject in order to deflect life-threatening afflictions from the subject. Such rituals are applied in the context of the ritual deception of death, and are considered to be an aspect of skillful means.

Secret mantra *gsang-sngags*; Skt. *guhya-mantra*

One of the three types of mantra, along with mantras of retention (*dhāraṇā*) and gnostic mantras (*vidyāmantra*). The term 'secret mantra' specifically refers to the three inner classes of tantra (Mahāyoga, Anuyoga and Atiyoga).

Sectors of growth and decline *dar-gud*

In elemental divination, the elements may be juxtaposed sequentially with the so-called twelve successive sectors of growth and decline (*dar-gud bcu-gnyis*).

These comprise: conception (*dbugs-len*), embryo (*mgal-jug*), foetus (*lus-rdzogs*), birth (*skyes*), ablution (*khrus*), clothing (*gos*), work (*las*), growth (*dar*), decline (*gud*), ill-health (*nad*), death (*shi-ba*) and tomb (*dur*). The sectors of growth, work, ablution, clothing, foetus and birth are deemed to be auspicious, while those of conception, embryo, decline, ill-health, death and tomb are inauspicious. Positive prognoses are indicated if the element in question coincides with one of the six auspicious sectors, and negative outcomes are portended if the reverse is the case. The months, years, days, hours and trigrams may also be calculated according to these twelve sectors of growth and decline to indicate the varying degrees of auspicious and inauspicious prognoses for a given month, year, day, hour or trigram. Each of the twelve sectors has its distinctive prognosis (*kha-dmar*), on which see Parts II and IV of the present work. Such calculations are employed in the context of natal horoscope, marital compatibility, the ‘secret’ determination of obstacle years, and the impact of the hour of divination.

Selflessness *bdag-med*, Skt. *nairātmya*

In the Buddhist view, all phenomena are ultimately characterised by selflessness, i.e. they are completely devoid of all self-identity. Selflessness has two aspects in that it implies the lack of inherent existence both in terms of the individual person’s self-identity (Skt. *pudgalanairātmya*) and in terms of material and mental phenomena (Skt. *dharma-nairātmya*). Adherents of the vehicle of the pious attendants (*śrāvakayāna*) propound only the former, emphasising that the self is not substantial or self-sufficient. Nowhere among the aggregates of the person – whether individually, collectively, or even in their continuity – can one find a substantial or solid being. In addition, the adherents of the vehicle of hermit buddhas (*pratyekabuddhayāna*) realise that material objects are nothing but a series of indivisible atomic particles, while bodhisattvas further realise that consciousness is nothing but a series of indivisible time moments, equating all physical and mental phenomena with emptiness.

Sensory activity fields *skye-mched*, Skt. *āyatana*

Abhidharma (see Hīnayāna Buddhism) sources identify twelve sensory activity fields, six of them external and the remainder internal, divided into pairs as follows: the activity fields of the eye (*caṣurāyatana*) and of form (*rūpāyatana*); the activity fields of the ear (*śrotrāyatana*) and of sound (*śabdāyatana*); the activity fields of the nose (*ghrāṇāyatana*) and of smell (*gandhāyatana*); the activity fields of the tongue (*jihvāyatana*) and of taste (*rasāyatana*); the activity fields of the body (*kāyāyatana*) and of touch (*spraśāyatana*); and the activity fields of the intellect (*mana āyatana*) and of mental objects or phenomena (*dharmaāyatana*).

Sensory constituents *khasms*; Skt. *dṛāṭu*

Abhidharma (see Hīnayāna Buddhism) sources identify eighteen sensory or psychophysical constituents (or spectra): those of the eye, form and visual consciousness; those of the ear, sound and auditory consciousness; those of the nose, smell and olfactory consciousness; those of the tongue, taste and gustatory consciousness; those of the body, touch and tactile consciousness; and those of the intellect, phenomena and mental consciousness.

Sentient being *sems-can*/*gro-ba*

In a Buddhist context, the sentient being is one who – in contrast to a buddha – is confined to cyclic existence or who has attained liberation from it but has not attained a complete nirvāṇa. In the Buddhist view, sentient beings partake of six classes: gods, antigods, humans, animals, tormented spirits and denizens of hell.

See Six classes of sentient/living beings.

Serpentine water spirits *klu*/*klu-mo*, Skt. *nāga*/*nāgīnī*

Spirits who frequent oceans, rivers, lakes and springs; they are often regarded in Buddhist literature as custodians or repositories of submerged treasure – whether material or spiritual in content. Foremost among them are the eight great nāga kings, including Takṣaka. It is considered important that their environment should be kept pristine and clean, since agitation or pollution of the serpentine water spirits is said to provoke leprosy, consumption and various skin ailments. Various hybrid forms of serpentine spirit are also found including *klu-gnyan*, *klu-bdad*, *klu-sman*, *klu-gza’*, *klu-srin*, *klu-bsen* and *klu-btsan* spirits.

Seventh-removed aspect *bdun-zur*

In natal horoscope and the divination of obstacle years in particular, the seventh animal year-sign counting backwards or forwards from the sign of the subject’s birth or obstacle year is deemed to be auspicious.

Sexagenary cycle *rab-byung*

See Years

Se-zhiḡ

An archaic Chinese term, transcribed in Tibetan, indicating a year whose destiny element forms a son-relationship with its vitality element.

Six classes of sentient/living beings *’gro-ba rigs drug*

A birth in cyclic existence characterised as occurring among one or other of the six classes of living beings, depending on the nature and maturity of an individual’s past actions. The six classes of sentient beings comprise the three lower types, who are subject to unfavourable or inferior birth, namely the inhabitants of the hells, the tormented spirits and animals (*tiryak*) who are respectively under the sway of aversion, miserliness and delusion; and the

three higher types, namely humans (*manuṣya*), antigods and gods, who are respectively under the sway of attachment, envy and pride.

Six sages *sprul-sku thub-drug*

The six sages, who form one sub-category of the assembly of the forty-two peaceful deities, manifest respectively on behalf of the six classes of living beings – gods, antigods, humans, animals, tormented spirits and hells – to provide a direct antidote to the dissonant mental states that ensnare sentient beings in the six realms of cyclic existence. They comprise: Indraśakra, the sage of the gods (*lha’i thub-pa dbang-po brgya-byin*); Vemacitra, the sage of the antigods (*lha ma-yin-gyi thub-pa thug-bzang-ris*); Śākyasiṃha or Śākyamuni, the sage of humans (*mi’i thub-pa shākya senge*); Śthirasiṃha, the sage of animals (*byal-song thub-pa senge rab-brtan*); Jvalamukha, the sage of the tormented spirits (*yi-dvags-kyi thub-pa kha-’bar-ma*); and Yama Dharmarāja, the sage of the hells (*dmayal-ba’i thub-pa chos-kyi rgyal-po*).

Six-syllable mantra *yi-fe drug-pa*, Skt. *ṣaḍakṣara*

The six-syllable mantra (‘Om Mani Padme Hūm’) is that of Avalokiteśvara, the bodhisattva of compassion. It is recited in order to generate compassion for and alleviate the sufferings of beings trapped within the six realms of cyclic existence. Each of the six syllables is associated with a distinct class of beings: Om alleviates the sufferings of the gods, Ma alleviates those of the antigods, Ni those of human beings, Pad those of animals, Me those of tormented spirits and Hūm those of the hells.

Sixth-removed aspect/sign *drug-’gras*

In natal horoscope and the divination of obstacle years in particular, the sixth animal year-sign counting backwards or forwards from the sign of the subject’s birth or obstacle year is deemed to be auspicious.

Skilful means *thats*

According to Mahāyāna Buddhism, learning in skilful means (Skt. *upāyaśaukya*; Tib. *thabs-la mkhas-pa*) refers to the first five perfections cultivated by bodhisattvas, i.e. generosity, discipline, patience, perseverance and meditative concentration; when these are integrated with discriminative awareness, the sixth perfection, they form a union of discriminative awareness and means (Skt. *prajñopāya*).

Skull-drum *dā-ma-ru*

A hand-held drum fashioned from two human craniums secured back to back. It is frequently held in the hands of the wrathful deities and the ḍākinī, and is generally utilised as a ritual instrument in conjunction with the bell.

Spirit lords of the soil *sa-bdag*, Skt. *bhūmipati*

A class of geomantic forces whose position rotates – in some cases according to the years of the sexagenary calendar, and in others according to the months of the year, the days of the month and the hours of the day. Foremost among them are King The-se and his courtiers. It is important that the subterranean locations of the spirit lords should be known when constructing a building or three-dimensional maṇḍala, and when entering into specific activities.

Spiritual friend *dge-ba’i bshes-gnyen/dge-bshes*, Skt. *kalyāṇamitra*

A spiritual teacher who can contribute to an individual’s progress on the spiritual path to enlightenment and who acts wholeheartedly for the welfare of his or her students, adopting a renunciate lifestyle. In Tibet during the eleventh and twelfth centuries the term became synonymous with the great masters of the bk’a-gdams-pa school, who combined a scrupulously renunciate lifestyle and deep humility with profound scholarship and meditative resolve.

Spiritual teacher *bla-ma*, Skt. *guru*

One of the three roots (*rtsa-ba gsum*) of spiritual practice, along with the meditational deity and the ḍākinī. The spiritual teacher is said to confer blessings on the meditator, in contrast to the meditational deity who confers supreme accomplishment and the ḍākinī, who confers enlightened activities. The original Sanskrit word *’guru*’ literally means ‘heavy’ or ‘weighty’, and by extension a ‘venerable teacher’. The Tibetan equivalent *’bla-ma’* (pronounced *lama*) means ‘unsurpassed’ or ‘supreme’, indicating that the *’guru*’ is unsurpassed in terms of being the perfect object toward which meritorious activity should be directed. However, it is important to note that specific qualifications are necessary in order to be considered as a spiritual teacher. These qualifications differ according to the level of spiritual practice at which a teacher is adopted.

Spor-ṡhang scrolls

Documents representing the ancient tradition of elemental divination which were originally introduced to Tibet by Princess Wencheng in the seventh century.

srang weight

A traditional Tibetan weight, originally identified as one fourteenth of a *rga-ma*, which was later applied to the Chinese scale balance (*nya-ga*), and is nowadays equivalent to 100 grams.

Stūpa *mchod-rten*

A sacred object representative of buddha-mind; it is classed along with sacred images and texts, which respectively represent buddha-body and buddha-speech. Stūpas were originally a symbol of the buddha-body of reality constructed in a dome shape to hold the mortal remains of Śākyamuni Buddha, and they have become the best-known sacred monuments in the Buddhist world. Stūpas are constructed to a specific architectural design, usually in the shape of a dome, raised on a square base of several layers, from which protrudes a multilayered spire. The veneration of stūpas is closely connected to the earliest phase of the

Greater Vehicle (see Mahāyāna Buddhism) in ancient India, where the original stūpa design developed into the monastic vihāra (Skt. *caitya*). In Tibet, a series of eight stūpas is frequently constructed, symbolising different events in the life of Śākyamuni Buddha, and five of these were represented on the five mountain peaks of Wu Tai Shan (see Part I of the present work). Other stūpas are extraordinarily large, such as those of Boudhnath and Svayambhu in Nepal, or Sanchi in India and Borabudur in Indonesia, and some enclose within them entire maṇḍalas of deities, such as the dPa’al-khor chos-sde at rGyal-rtse in gTsang and the Memorial Chorten in Thim-phu, Bhutan. The symbolism of the stūpa is complex, representing the progression to buddhahood, the five elements, and so forth. Smaller reliquary stūpas are frequently built as a funerary memorial to important spiritual teachers, often enshrining their sacred ashes or embalmed remains. For further details, see A. Snodgrass, *The Symbolism of the Stūpa*.

Sūtra *mdo*

The scriptural transmissions of the sacred doctrine of Buddhism comprise the canonical sūtras and tantras, as well as their commentarial literature. The sūtras are the discourses of Śākyamuni Buddha which were taught publicly to his disciples: pious attendants, bodhisattvas and laity. These discourses are considered to have been taught in the context of three successive turnings of the wheel of the sacred doctrine (Skt. *dharma-cakrapravartana*). Among these, the first includes the *Long Discourse* (*Dirghāgama*), *Middle Length Discourses* (*Madhyamāgama*), *Combined Discourses* (*Samyuktāgama*) and *Minor Discourses* (*Kṣudrāgama*), which concern the four sublime truths and the nature of selflessness; the second includes the *Perfection of Discriminative Awareness* (*Prajñāpāramitā*), the *Pagoda of Precious Gems* (*Ratnakūṭa*) and related discourses which emphasise signlessness, aspirationlessness and emptiness; and the third includes the *Great Bounteousness of the Buddhas* (*Buddhāvataṃsaka*), the *Sūtra of the Nucleus of the Tathāgata* (*Tathāgatagarbha*) and the *Lion’s Roar of Queen Śrīmālā* (*Śrīmāladēvi*), which emphasise the excellent analysis of buddha-attributes (see Buddha).

Svāstika *gyung-drung*

One of the thirty-two designated major marks characterising the buddha-body of emanation (Skt. *nirmāṇakāya*). In the context of the present work, the *svāstika* symbol appears at the centre of the moderately auspicious trigram formations known as Intimate of Luck (*phyva-lon*) and Average Luck (*phyva-gYang*).

T

Tantra *rgyud*

In Buddhism, ‘tantra’ is defined as a natural continuum or unbroken stream flowing from fundamental ignorance to enlightenment. As such, it refers to the continua of ground, path and result (*gzhi lam ’bras-bu*), which together form the dynamic process through which all fruitional aspects of buddhahood are fully manifested. Through the continuum of the path (*lam-gyi rgyud*), the atemporally present continuum of the ground (*gzhi’i rgyud*) is actualised as the continuum of the result (‘*bras-bu’i rgyud*). Because tantra includes sophisticated techniques which, unlike the sūtras enable dissonant mental states such as attachment (*rāga*) and aversion (*dveṣa*) to be transmuted into blissful states of realisation, without renunciation or rejection, the practitioner can cultivate an uninterrupted continuum between the ordinary initial mind, the advanced mind on the path, and the resultant fully enlightened mind of a buddha. The term ‘tantra’ may also refer to the literature of the six classes of tantra (*rgyud-sde drug*) which expound this dynamic. These comprise the three outer tantras of austere awareness (*phyi dka’-thub rig-pa’i rgyud*), namely Kriyātantra, Ubhayatantra and Yogatantra; and the three inner tantras of skilful means (*nang-pa thabs-kyi rgyud*), namely Mahāyoga, Anuyoga and Atiyoga.

Ten bodhisattva levels *sa-bcu*, Skt. *bhūmi*

The Sanskrit term *bhūmi* literally means earth, soil, land, ground or level. Within the Buddhist context, it may denote either the ten causal levels traversed by bodhisattvas or the additional six resultant levels traversed by buddhas. As to the former, Mahāyāna literature speaks of ten progressive levels (*daśabhūmi*) of realisation through which individual bodhisattvas pass as they journey towards full enlightenment. These are, in their proper sequence: 1) Joyful (*pramuditā*), 2) Immaculate (*vimalā*), 3) Illuminating (*prabhakari*), 4) Radiant (*arcismati*), 5) Difficult to Overcome (*sudurjaya*), 6) Manifest (*abhimukhī*), 7) Far-reaching (*duraṅgama*), 8) Unmoving (*acalā*), 9) Excellent Intelligence (*sādhumati*) and 10) Clouds of Sacred Doctrine (*dharma-megha*).

Terracotta image *tshe-tshe*

A small votive object moulded with clay (which has often been sanctified in other rites, including cremations) and fashioned in the form of a small stūpa or bas-relief deity. They are frequently interred within a larger stūpa or kept by devotees as an object of veneration.

[Thirteen] Charts of Bal-mo iding-skor *bal-mo-iding-skor*

A system of elemental divination which in its simplified form employs five sectors to represent the various contrabsts between five designated aspects and the subject’s vitality, body, destiny, luck and numeric square (see Part XI of the present work). White pebbles are placed to represent mother- or friend-

relationships, or identity-relationships of earth and water; and black ones to represent son- and enemy-relationships, as well as identity-relationships of wood, iron and fire. The status of the subject will determine which of the following thirteen charts are employed: White Garuda (*bya-khyang dkar-po*), White Snowlion (*gangs-seng dkar-mo*), Gold Snake of Existence (*srid-pa'i sbrul-gser*), Turquoise Dragon (*gYü-'brug*), Steadfast Elephant (*glang-chen rab-brtan*), Striped Tiger (*lcags-kyi stag khra-bo*), Red Owl (*sribs-bya dmar*), Fiery Gemstone (*nor-bu 'ad-'bar*), Blue Peacock (*mtshing-gi rma-bya*), Gold Dragon, Bird, Turtle and Tiger (*gser-gyi rgyi-seng*), Golden Estate/Divine Sheep (*lha-lug ser-po*), Golden Vase (*gser-gyi bum-pa*) and Adult Wild Yak ('*brong-chen dar-ma*).

Thirty Chinese and Tibetan computational charts *rgya-bod skor-'go sum-tu*

The thirty Chinese and Tibetan Computational Charts are considered to be among the most ancient aspects of elemental divination (see Part x of the present work). Each of the charts has eight sectors, where distinctive readings may be obtained on behalf of different types of individual. The individual's status will determine which of the following thirty charts is employed: White Garuda (*bya-khyung/garuda dkar-po*), White Snowlion (*gangs-seng dkar-mo*), Poisonous Snake of Existence (*srid-pa'i dug-sbrul*), Turquoise Dragon (*gYü-'brug*), Steadfast Elephant (*glang-chen rab-brtan/sa-yi glang-chen*), Striped Tiger (*rgyi-stag khra-bo/lcags-kyi stag khra-bo*), Copper-Red Ogress (*zangs-kyi srin-po dmar*), Golden Vajra (*gser-gyi rdo-rje*), Talking Parrot (*smra-mkhan ne-tso*), Nine-sectored Palace (*pho-brang gling-dga*), Supreme Horse (*rtu-mchog rin-chen*), [Blue-horned/Adult] Wild Yak of the North (*byang-kha'i 'brong-chung/'brong-chen dar-ma*), Golden [Treasure] Vase (*gser-gyi bum-pa*), Peacocks with Crossed Necks (*rgya-yi rma-bya*), Chinese Temple Roof [Garuda Gargoyle] (*lha-khang rgya-phib*), Eight-sectored Golden Estate (*gling-brgyad gser-gyi sa-gzhi*), Fiery [Wish-fulfilling] Gemstone (*rin-chen/nor-bu 'ad-'bar*), Leafy Tree [and Spring] (*ljon-shing 'dab-rgyas*), Snowcock of Ill-omen (*lta-bya gong-mo*), Black Kite (*dur-bya nag-po*), Saiga Antelope (*sha-ba rgya-bo*), Invalid Confined to Sickbed (*nad-pa yo-nyal*), Red Human Corpse (*mi-ro dmar-po*), Pale Coffin (*shing-sgrom skya-mo*), Nine-stacked Skulls (*thod-pa dgu-brtsogs*), Three-headed Spirit lord of the Soil (*sa-bdag sgo-gsum*), Golden [Crossed] Vajra (*gser-gyi rdo-rje*), Eight-spoked Wheel (*'khor-lo rtshis-brgyad*), Spiralling Svāstika (*gYung-drung 'khyil-ba*), and Eight-petalled Lotus (*padma 'dab-brgyad*).

Thread-cross mdoes

A wooden frame (*nam-mkha'*) around which coloured threads (*rgyang-bu*) are bound and feathers attached; used in rituals designed for the catching and exorcising of evil spirits and negative forces. The structure takes on different forms according to the type of spirit or force that is to be exorcised.

Three lower existences *ngan-song gsum*; Skt. *tridurgati*

See Inferior/lower existences.

Three Precious Jewels *dikan-mchog gsum*; Skt. *triratna*

The Three Precious Jewels comprise the buddha, who embodies the enlightened mind; the sacred doctrine (Skt. *dharma*; Tib. *chos*), which includes both the realisation of the paths to buddhahood and the sacred scriptures expounding these paths; and the monastic community (Skt. *sangha*; Tib. *dge-'dun*), who experientially cultivate the sacred doctrine and maintain the Buddhist traditions. Together these three form the outer object of refuge. They are regarded as the perfect objects in which refuge should be sought from the unsatisfactory nature of life in cyclic existence in general, and particularly from the potential suffering of unfavourable future existences. They are called 'precious jewels' because, like wish-fulfilling jewels, they possess the capacity to provide protection from the perils of cyclic existence.

Three world-systems 'jig-rtten-gyi khamts gsum; Skt. *tridhātu*

According to Buddhism, the cyclic existence that ensnares the six classes of living beings who endure suffering comprises three world-systems, namely: the world-system of desire (Skt. *kāmadhātu*), the world-system of form (Skt. *rūpadhātu*) and the world-system of formlessness (Skt. *ārūpyadhātu*). The world-system of desire, in which an individual's life is dominated by sensual experiences, is specifically inhabited by all six classes of sentient beings, including those six species of gods who indulge in and have mastery over sensory experience (*kāmadevasaṅkula*). The world-system of form, in which beings have a comparatively subtle level of consciousness, is regarded as a state beyond ordinary human existence and inhabited only by the twelve ordinary classes of gods (*dvādaśapṛthagjananivāsa*) and those of the five pure abodes (*pañcaśuddhanivāsa*). Beings who are born in these realms have in a past life attained the four meditative concentrations (Skt. *caturdhyāna*), which offer a temporary respite from physical sensations of pain, mental unhappiness, mental excitement related to pleasure, and mundane experiences of joy. Lastly, the world-system of formlessness is regarded as the highest level of rebirth within cyclic existence and a state where an individual's physical faculties exist only as potencies, and where consciousness alone functions. It is said to be inhabited by those formless gods (Skt. *caturārūpyadhātu*) who have mastered the four formless meditative absorptions (Skt. *catursamāpatti*) known as infinite space, infinite consciousness, nothing-at-all, and neither cognition nor non-cognition. These formless meditative absorptions lead progressively to the summit of

cyclic existence with increasing subtlety. However, all sentient beings trapped within these three world-systems of cyclic existence are said to endure either physical or mental sufferings (*sdug-bsngal*).

Tomb-sign *dur-mig*

The tomb-sign, formed by a combination of specific year-signs and trigrams, is an important calculation with negative consequences particularly for natal horoscope and the divination of obstacle years. In the case of the wood element, the tomb-sign coincides with the sheep and Khon; in the case of the fire element with the dog and Khen; in the case of the iron element with the ox and Gin; and in the case of the earth element and water element with the dragon and Zon. There are twenty possible starting points for the calculation of the tomb-sign for a given individual (*yang-dag bskor-'go nyi-shu*), as indicated in Parts ii, iv and vi of the present work. Four distinct aspects may be calculated, as follows. The 'strong tomb-sign' (*rang-dur che*) is obtained by counting backwards until one reaches a tomb-sign compatible with the subject's destiny element. The 'weak tomb-sign' (*rang-dur chung*) is located seven places from that (*bdun-zur*), and also with a compatible destiny element. The 'strong adversarial tomb-sign' (*gshed-dur che*) refers to a tomb-sign in an enemy-relationship to the subject's destiny element, and the 'weak adversarial tomb-sign' (*gshed-dur chung*) is located seven places from that. According to another tradition, there are also tomb-signs that correspond to the calendar days of the lunar month.

Tormented spirit *yi-dnags*; Skt. *preta*

One of the three inferior existences among the six classes of living beings. Born under the sway of miserliness, the tormented spirits include those terrestrial beings who endure the sufferings of insatiable hunger and thirst, as well as the ghostly spirits of the air, including martial haunting spirits, king spirits, elemental spirits ('*byung-po*) and imprecatory female spirits.

Transmission *lung*; Skt. *āgama*

The Buddhist teachings of the 'sacred doctrine' (Skt. *saddharma*) comprise both experiential realisations (*adhigama*; Tib. *rtogs-pa*) and authoritative transmissions (*āgama*; Tib. *lung*) or blueprints for realisation. The latter include both the oral teachings and sacred scriptures (Skt. *pravacana*; Tib. *gsung-rab*) delivered by the buddhas, as well as the associated commentaries or treatises that have been transmitted in an uninterrupted lineage or succession from ancient times. In Tibetan Buddhism, it is regarded as essential that a transmission of both the text and its oral commentary is formally received from an authoritative lineage-holder, if any significant spiritual experience is to be cultivated: a mere theoretical understanding of these topics is not deemed sufficient.

Treachorous spirits *srii sri-can*

A class of spirits who have broken their oaths or adhered to heretical views.

Treasure *gter-ma*; Skt. *nidhi*

The texts and oral teachings of Buddhism have been handed down in two distinct ways: through a distant oral lineage from one generation to the next (*ring-brgyud bla-'ma*), and through a close lineage of revealed teachings with a more immediate impact (*nye-brgyud gter-ma*). The Sanskrit '*nidhi*' (Tib. *gter-ma*), translated in English as 'treasure' or 'revealed doctrine' (*gter-chos*), refers to those texts and sacred objects which were concealed in the past in order that they might be protected and revealed in the future for the benefit of posterity. The tradition of concealing texts as treasure is extremely ancient in India and China. Within Indian Buddhism, the *Prajñāpāramitā sūtras* are said to have been revealed when Nāgārjuna received them in the form of treasure from the serpentine water spirits. A recension of the *sādhna* class of Mahāyoga tantras is also said to have been revealed to eight great masters, including Nāgārjuna, in the Śītavana charnel ground near Vajrāsana. In Tibet, the tradition of the treasures was introduced by Padmasambhava and his students, who concealed texts and sacred objects at geomantic power places on the landscape, entrusting them to their respective custodians or treasure-lords (*gter-bdag*) or to the dākinīs for safe keeping, with the prediction that they would be discovered at some future time by a prophesied treasure-finder. Accordingly, it is believed that the students of Padmasambhava have continued to emanate in the forms of treasure-finders in successive centuries in order to reveal these treasure-doctrines. Other kinds of treasure-doctrine are also recognised, revealed directly from the enlightened intention of buddha-mind in a telepathic manner (*dgeongs-gter*) or in a pure visionary experience (*dag-srang*).

Treasure-doctrine *gter-chos*

An oral teaching or text discovered in the form of a treasure.

Treasure-finder *gter-ston*

An accomplished master holding an authentic lineage who successfully reveals a hidden treasure-doctrine (see *Treasure*) or sacred object, in full accordance with the prophecies made by Padmasambhava or a specific concealer of treasure-doctrines.

Treatise *bstan-bcos*; Skt. *śāstra*

The authentic transmissions of the Buddha's teachings (Skt. *āgama*) include the actual teachings of the buddhas (Skt. *pravacana*) and the authentic commentaries or treatises elucidating their meaning. An authentic treatise is said to refine and purify obscurations and protect the reader from the

suffering of rebirth in inferior (lower) existences. The term therefore implies the bringing about of a transformation in the reader's mind and protection from the potential dangers of cyclic existence.

Trigrams *spar-kha*

☰	☷	☱	☲	☴	☵	☶	☳
Li	Khon	Dva	Khen	Kham	Gin	Zin	Zon

The eight trigrams (Tib. *spar-kha brgyad*; Ch. *ba gua*), along with the animal signs, numeric squares, planets and constellations, are one of the basic devices through which the elemental relationships may be calculated in elemental divination. They comprise Li, which represents fire and is in the south; Khon, which represents earth and is in the south-west; Dva, which represents iron and is in the west; Khen, which represents heaven or space and is in the north-west; Kham, which represents water and is in the north; Gin, which represents mountain and is in the north-east; Zin, which represents wood and is in the east; and Zon, which represents air and is in the south-east. The trigrams symbolic of heaven, space, mountain and air are sometimes subsumed within the earth element, for which reason these four are all depicted as yellow. Each of the trigrams is surrounded by four auspicious and four inauspicious sectors which by their layout and direction indicate the corresponding auspicious and inauspicious relationships a given trigram forms with the other trigrams. Pairs of trigrams form diverse types of relationship. Altogether there are four auspicious, one neutral, and four inauspicious sorts of relationship. The current trigram and the natal trigram are important for natal horoscope (see Part iv of the present work). In marriage divinations (see Part v) there are important calculations to determine compatibility by examining inauspicious year-signs and trigrams of the bride and groom, while the calculation of the wedding day depends to some extent on the nuptial trigrams (*spar-kha'i lam-rtsis*), and the bride's natal trigram. When divinations of obstacle years are applied, there are reckoned to be twenty-seven general obstacles associated with the trigrams, and the conjunction of multiples of nine with the trigrams (*spar-kha'i dgu-mig*) is also significant (see Part vi). Diseases and demonic influences may also be divined on the basis of the subject's trigram (*spar-kha'i nad ngos-beung*), as indicated in Part vii, while divinations concerning death examine potential retributions in association with the trigrams. Finally, according to another tradition, the calendar days of the lunar month and the hours of the day may also be calculated in terms of the eight trigrams.

tsam-pa

Roasted barley flour, the staple diet of Tibet.

Twelve khri-sgo *khri-sgo bcu-gnyis*

A calculation employed when divinations are made concerning the wedding day. It determines whether the enemy's sector will be destroyed (*dgra-khyim gzhom-pa*) and the wealth sector adopted (*nor-khyim blang-ba*), or whether the portents suggest a marriage within the same sector (*rang-khyim 'bubs/'bugs*). For example, the mouse and pig are the year-signs of the bride that destroy the enemy sector of the year, which suggests an open opportunity for marriage in the ox and sheep years. Similarly, the tiger and hare year-signs suggest an open opportunity for marriage in the bird or monkey years; the horse and snake do so for marriage in the mouse and pig years; the bird and monkey do so for marriage in the horse and snake years; and the ox, dog, sheep and dragon do so for marriage in the tiger or hare year.

Twelve links of dependent origination *rtten-'brel bcu-gnyis*

See Dependent origination.

Twelve-year cycle *lo-'gyos bcu-gnyis*

See Years.

Two modes of selflessness *bdag-med mram-gnyis*

See Selflessness.

V

Vajra *rdo-rje*

A sceptre-like ritual object that is held in the right palm when a ritual bell is played; it is emblematic of the indestructible reality of buddha-body, buddha-speech and buddha-mind. The sceptre symbolises skilful means and the bell, discriminative awareness.

Vase of longevity *tshe-bum*

A ritual implement that is held in the hands of the deity Amitāyus, who represents long life, and is employed in empowerment ceremonies as a container of longevity pills (*tshe-ri*) and nectar.

Vehicle *thep-pa*; Skt. *yāna*

When the Buddhist teachings are classified according to their power, they are described as a vehicle or a series of vehicles, which are arranged hierarchically in the manner of the rungs of a ladder. The term 'vehicle' suggests a dynamic momentum leading to the attainment of nirvāṇa. Although from one standpoint there may be as many vehicles as there are thoughts arising in the mind, the tendency to classify the teachings into diverse vehicles has prevailed. Accordingly, the expression 'two vehicles' refers to the distinction between the Lesser Vehicle (see Hīnayāna Buddhism) and the Greater Vehicle (see Mahāyāna Buddhism); the expression 'three vehicles' or 'three causal vehicles'

refers to the vehicles of pious attendants, hermit buddhas and bodhisattvas. The rNying-ma school divides Buddhist teachings into nine vehicles.

Vinaya *duḥ-ba*

The Sanskrit term 'vinaya' (lit. 'discipline') refers to monastic discipline maintained by members of the Buddhist community; this includes the ethical codes that regulate the life of monks, nuns, novices and laity. The collection of Śākyamuni Buddha's discourses that elucidate and define the principles of these ethical codes (including the administrative guidelines for running a monastery) are known as the *Vinaya-piṭaka*, and this is one of the three primary collections of discourses which comprise the Buddhist canon (Skt. *trīpiṭaka*). Based on different interpretations relating to the subtler points of the discourses on Vinaya there emerged, in ancient India, several distinct schools, including the Sthaviravādin, the Sarvāstivādin and the Dharmagupta. The Vinaya tradition that became predominant in Tibet is that of the Sarvāstivādins. According to this tradition, the eight types of observance are as follows: 1) one-day vows that require laypeople to abstain over a twenty-four hour period from killing, sexual misconduct, stealing, lying, alcohol, frivolous activities, eating after lunch, and using high seats or beds; 2–3) five vows of the male and female laity (Skt. *upāsaka/upāsikā*), which are not to kill, lie, steal, be intoxicated, or commit sexual misconduct; 4–5) the vows of the novice monk and nun (Skt. *śrāmaṇera/śrāmaṇerikā*), which include the ten fundamentals of monastic training (*śikṣapada*) and thirty-three vows concerning subsidiary transgressions which are to be guarded against; 6) the vows of a probationary nun (Skt. *śikṣamāṇā*), which include six primary observances and six consequential observances; 7) the 253 vows of a fully ordained monk (Skt. *bhikṣu*), which comprise: the four defeats (*parājikā*), the thirteen residual transgressions (*saṅghavaseṣa*), the thirty downfalls to be publicly abandoned (*pāyantika*), the ninety individual transgressions or isolated downfalls (*pratideśya*), and the 112 minor transgressions (*duskrta*); and 8) the 364 vows maintained by fully ordained nuns (Skt. *bhikṣuṇī*), which comprise: eight defeats (*parājikadharmā*), twenty residual transgressions (*saṅgha-vaseṣadharmā*), 180 downfalls (*āpatti*), eleven individual confessions (*pratideśya*) and 112 transgressions (*duskrta*).

Vital energy *rlung*; Skt. *viṇu*

In the tantras and related medical traditions, it is said that there are ten kinds of vital energy or subtle winds that flow through the 72,000 energy channels (Skt. *nāḍī*) of the body, and thereby sustain life, giving rise to various conceptual states within the individual's mind. They comprise five inner vital energies (*nanag-ri-rlung lnga*), which influence the body's inner motility, and five outer vital energies (*phyi-'i-rlung lnga*), which have specific effects on the outward motility of the body. The former are associated with the five elements (earth, water, fire, air, space) and their respective colour tones (yellow, white, red, green, blue). The latter comprise life-breath (Skt. *prāṇa*; Tib. *srog-'dzin*), muscular movement (Skt. *vyāpīn*), digestion (Skt. *saṁāna*), semiotic/vocal movement (Skt. *uddāna*) and reproduction/waste disposal (Skt. *apāna*). On a physical level, it is important, according to the Tibetan medical tradition, that vital energy remains in balance with bile and phlegm, which are collectively known as the three humours. Then, as far as the subtle body is concerned, the movement of vital energy through the energy channels of the subtle body is refined in the context of the perfection stage of meditation. Ordinarily, in the case of individuals who have not cultivated such practices, both vital energy and subtle mind are diffused via the right and left energy channels respectively and thereby come to permeate the entire network of the body's minor channels. This dissipated vital energy is known as the vital energy of past actions (*las-kyi-rlung*) because it is activated by dissonant mental states, and the influence of past actions predominates, obscuring the inner radiance of the subtle mind. However, when the practices of the perfection stage of meditation are applied, both vital energy and subtle mind are fused together within the central energy channel of the body (Skt. *avadhātī*), the knots which block their combined movement through the energy centres (Skt. *cakra*) located on the central energy channel are untied, and the non-conceptual inner radiance arises, for which reason it is then known as the vital energy of pristine cognition.

Vitality element *srog*

One of the four aspects of elemental divination on the basis of which calculations can be made concerning the status of the life-essence of sentient beings, which moves through the cycle of the lifespan principle (*tshe-rtsa*) from the moment of birth until the moment of death. When the vitality is weak, ritual ransom of vitality (*srog bslu-ba*) may be performed to restore its potency. The vitality element corresponding to a given year-sign is the very element governing the natural location of the corresponding animal. Thus, wood governing the eastern direction is the vitality element of the tiger and hare years, fire governing the south is the vitality element of the horse and snake years, iron governing the west is the vitality element of the bird and monkey years, water governing the north is the vitality element of the mouse and pig years, while earth, governing the intermediate directions is the vitality element of the ox, sheep, dog and dragon years. In natal horoscope, predictions based on the type of relationship formed between a subject's vitality and destiny elements are important.

Vows [of Buddhism] *sdom-pa*

The vows undertaken by practitioners of Buddhism, which are undertaken voluntarily in order to facilitate an individual's progress on the spiritual path to enlightenment, include short-term vows such as the One Day Vows; lifelong vows such as the monastic vows of a fully ordained monk or nun; and permanent vows associated with the Greater Vehicle (see Mahāyāna Buddhism), which are to be maintained over a succession of lifetimes. Basically, all such vows may be subsumed within three categories: the monastic vows of the Vinaya, the special vows of the bodhisattvas, and the special commitments undertaken by practitioners of the tantras. For an explanation of the first and third of these categories, see their respective entries. As for the second, the sūtras of the Greater Vehicle, exemplified by the *Sūtra of Akāśagarbha*, indicate that bodhisattvas must be careful to maintain their altruistic vows, expressed in the verses of the four immeasurable aspirations, and to avoid nineteen specifically enumerated root downfalls (Skt. *mūlāpatti*) and forty-six transgressions (Skt. *duskrta*). Among the root downfalls there are five that affect kings, five that affect councillors, eight that affect ordinary persons, and one that affects all beings (i.e. to abandon the cultivation of an enlightened attitude). The transgressions, enumerated in Candragomin's *Twenty Verses on the Bodhisattva Vow*, include thirty-four that contradict an individual bodhisattva's accumulation of merit and twelve that contradict altruistic acts undertaken on behalf of others. In all schools of Tibetan Buddhism, the Vinaya, bodhisattva vows and commitments of the tantras are fully integrated.

W

Water element *chu*

One of the five elements, according to the system of elemental divination. The water element is symbolised by a blue circle, numerically represented by the number three, and located in the north of the divination turtle, along with the trigram Kham, the mouse and pig signs, Moon, Mercury and the six northern constellations. Water is described as flowing and its function is one of mollification, inherent in a diet of liquid refreshments including wine and water, while within the body it is represented by the blood, serum and kidneys. Socially, water relates to the labouring classes, to Bon-po priests, sisters and female in-laws.

Wood element *shing*

One of the five elements, according to the system of elemental divination. The wood element is symbolised by a green tree, numerically represented by the number one, and located in the east of the divination turtle, along with the trigram Zin, the tiger and hare signs, Jupiter and the six eastern constellations. Wood is described as growing straight and upright, and its function is one of lightness and mobility, inherent in a diet of fruit and cooked vegetables, while within the body it is represented by the blood-vessels, nerves and liver. Socially, wood relates to the priestly class, the kingly type, and to paternal uncles.

Wooden slate *khram-shing*

A wooden board carried by the acolytes of Yama Dharmarāja, on which notches are crossed, indicating an individual's impending death.

World-system *'jig-rtan-gyi khams*; Skt. *loka-dhātu*

See Three world-systems

Y

Yams-nad

A type of infectious plague.

Years *lo*

According to the system of elemental divination, the lunar years may be calculated according to a twelve-year cycle (*lo-'grus bcu-gnyis*, Ch. *shi-er shu xiang*), which accords with the sequence: mouse, ox, tiger, hare, dragon, snake, horse, sheep, monkey, bird, dog and pig, or according to a sexagenary cycle (*rab-byung*), in which each of these animals is combined with each of the five elements in turn. In addition, each of the years has four aspects, corresponding to its vitality, body, destiny and luck elements. A further extension into a cycle of 180 years is obtained when the vitality, destiny and body numeric squares are differentiated for each of the sixty years. In addition, there are ancient Chinese calculations which determine the twenty-four meteorological phases of the year (*dus-tshigs nyer-bzhi*; Ch. *er-shi si jie-qī*), and the sequence of the years may also be correlated with the twelve sectors of growth and decline, or with the four tomb-signs. When the years are counted, there is both a standard (*dlyus-ma*) method of consecutive calculation, and an inverse method (*ldog*) of counting; the latter determines the so-called *log-men* aspects, which are important for natal horoscope in particular.

Year-sign *lo-rtags*

Sentient beings may be born under one of the twelve year-signs: mouse, ox, tiger, hare, dragon, snake, horse, sheep, monkey, bird, dog and pig. (See Years.)

Yoga *mal-'byor*

The Sanskrit word 'yoga' (lit. 'union') is interpreted in Tibetan to mean 'union with the fundamental nature of reality'. In Buddhism, therefore, yoga refers

to the diverse techniques through which the meditator unites with fundamental reality during the perfection stage of meditation. As such, it includes mental and physical practices that refine the energy channels, vital energies and seminal points within the subtle body, as well as practices that cultivate discriminative awareness, and the coalescence of emptiness respectively with the four delights, with inner radiance and with non-conceptualisation.

Yogin/yoginī *mal-'byor-pa/mal-'byor-ma*

An adept of yoga (male/female forms).

Z

Zormissile

A type of *gtor-ma* offering used in rituals of exorcism, and cast as a weapon in order to destroy malevolent or negative forces.

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This bibliography comprises five sections. The first two list the canonical transmitted precepts of the Buddha and treatises of Indian origin, which were translated largely from Sanskrit into Tibetan and are contained respectively in the *bKa'-gyur* and *bsTan-gyur*. The third lists obscure unidentified works on elemental divination to which a Chinese origin is traditionally attributed. The fourth contains the titles of indigenous Tibetan commentaries on elemental divination, astrology, and other subjects to which our text refers, while the fifth includes a number of secondary sources in Chinese and Western languages. The reader should note that all entries except those in the second and fifth sections of the bibliography are listed in Tibetan alphabetical order. The abbreviations for catalogue and references numbers used in this bibliography are fully listed above, p. 412. Number codes (e.g. I-Tib-248) corresponding to texts in the PL480 collection are given where necessary.

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Vasubandhu, *Autocommentary on the Treasury of the Abhidharma* (Skt. *Abhidharmakośabhāṣyaṃ*). 14089. French translation by L. de la Vallée Poussin, *L'Abhidharmakośa de Vasubandhu*. Brussels: Institut Belge des Hautes Etudes Chinoises, 1971–80 (reprint). English translation from the French by L. Pruden, *Abhidharmakośabhāṣyaṃ*. Berkeley: Asian Humanities Press, 1988.

3. Untraceable divination texts, reputedly of Chinese origin

Most of the treatises on elemental divination that are considered to be Chinese in origin are no longer extant. However, their titles, content, and occasional excerpts are known from later Tibetan commentaries, such as *White Benzl*.

Kha-bkad bye-brag 'byed-pa'i rgyud,
mkha-'gro rdo-rje gtsug-lag rgyud,
'Jig-rten sgron-me snga-rtags rgyud,
r'ten-cing 'brel-rgyud.

Thugs-rgyud stod-dgu 'dus (English title: *Tantra of Buddha-mind entitled Confluence of All That is Higher*).

Dakki snang-gsal ma-bu inga.

rDō-rje gdan-bzhi phyi-rtags rgyud.

sPrul-rgyud rnam-inga (English title: *Five Emanational Tantras*). These comprise: the *Tantra of Buddha-body entitled Clarifying Lamp* (*sku-rgyud snang-gsal sgron-me*), the *Tantra of Buddha-speech entitled Great Broadside* (*gSung-gi rgyud 'byams-yig chen-mo*), the *Tantra of Buddha-mind entitled Confluence of All That is Higher* (*Thugs-rgyud stod-dgu 'dus*), the *Tantra of Buddha-attributes entitled Indestructible Seat* (*Y'on-tan-dag-gi rgyud rdo-rje gdan-gzhi*), and the *Root Tantra of Buddha-activities entitled Black Turtle* (*Phrin-las-kyi rgyud rus-sbal nag-po rtsa-rgyud*).

Phyi mtshan-gyi don-bstan mdo.

Phyi-ma gyim-shad dmigs-sel gson-gyi rgyud.

Phyi-ma ljon-shing lo-'tshol khru-sbyed rgyud.

Phyi-ma yi-gé'i mdo'i 'grel-pa.

Phrin-las-kyi rgyud rus-sbal nag-po rtsa-rgyud (English title: *Root Tantra of Buddha-activities entitled Black Turtle*).

'Byams-yig chen-mo'i 'grel-pa.

'Byung ba-den bstan thabs-kyi rgyud.

'Byung-ba mtshan-don bstan-pa'i mdo.

Mahā nag-po rtsa-rgyud.

mTshang-kha bkang byin-brlabs rgyud.

Zang-kyam rin-chen gshin-gyi rgyud.

Yon-tan-dag-gi rgyud rdo-rje gdan-gzhi (English title: *Tantra of Buddha-attributes entitled Indestructible Seat*).

Rus-sbal-gyi gtan-tshigs rang-dran skyas-nye gnas rgyud.

Rus-sbal rang-'dra'i rgyud (never translated into Tibetan).

gShin-rgyud bi-'dir chen.

Sa-rgyud bong-mgo 'phrul-bam bdun.

gSung-gi rgyud 'byams-yig chen-mo (English title: *Tantra of Buddha-speech entitled Great Broadside*).

Lha-rgyud che-chung.

4. Indigenous Tibetan texts

Authors' dates are given for reference where known.

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Karma Nges-legs bsTan-'dzin (fl. 18th century), *Nyer-mkho'i bum-bzang*. Xylo, 20 folios. Schuh, no. 36.

— *Mun-sel nyi-ma nyer-mkho'i 'dod-pa 'jo-ba'i bum-bzang*. Xylo, 163 folios. Schuh, no. 35.

— *gSer-gyi thur-ma*. Xylo, 5 folios. Schuh, no. 37.

Karmapa Rang-'byung rDō-rje (1284–1359), *rTsis-kun bdus-pa* (English title: *Summation of All Astrological Systems*). Xylo, 27 folios. Schuh, no. 26.

Kun-bzang Blo-gros, 'Byung-rtsis man-ngag zla-ba'i 'od-zer-gyi lhan-thabs rgyu-skar phreng-ba', in *Bod-kyi rtsis-rig kun-'dus chen-mo*, vol. 3, pp. 517–712.

Klong-chen Rab-'byams-pa (1308–63), *Phyogs-bcu mun-sel* (English title: *Dispelling the Darkness of the Ten Directions*), in Dudjom Rinpoche (ed.), *Rnying-ma bka'-ma rgyas-pa*, vol. 26; I-Tib-248. Paro: Ngodup, 1975; and xilo edition, sDe-dge sPar-khang. English trans. by G. Dorje, 'The Guhyagarhatantra and its xivth Century Commentary Phyogs-bcu mun-sel'. Unpublished PhD Thesis, London University, 1987.

Khyung-nag Śāk-ya Dar-rgyas (fl. 13th century), *sGang-sgril*. A commentary offering detailed predictions on obstacle years. Potala archive, Lhasa.

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mkhas-dbang, *Zang-kyam man-ngag*. A commentary on the divinations of death.

Potala archive, Lhasa.

rGya-phrug dK'on-rin, *Rin-chen kun-'dus*. A commentary on the twelve *khri-sgo*

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mlGsa-'ris Pan-chen Padma dBang-rgyal (1487–1543), *sDom-gsum rnam-nges* (English title: *Ascertainment of the Three Fows*), in Dudjom Rinpoche (ed.), *Rnying-ma bka'-ma rgyas-pa*, vol. 37. Kalimpong, 1982.

lCang-skya Rol-pa'i rDō-rje (1717–86), *Zhing-mchog ri-bo rtse-linga'i gnas-bshad*.

Xining: Qinghai Nationalities Publishing House, 1993.

Chos-rgyal 'Phags-pa (1235–80), *Dus-kyi 'khor-lo'i rtsis dus gsal-ba'i sgron-me*. On this and other astrological works by 'Phags-pa, see Schuh, nos 9–17.

'Jam-pa'i dbyangs, *rTsa-ba'i rgyud lnga*. These are identified with the five primary tantras of divination science (*gtsug-lag-gi rgyud lnga*), namely: *sDong-po dgu-'dus shing-gi rgyud*, *sNang-gsal sgron-me me'i rgyud*, *Rin-chen kun-'dus sa'i rgyud*, *Ba-la patra kags-ri rgyud* and *bDud-rtsi'i bum-pa chu'i rgyud*. The first three are frequently cited by Sangs-rgyas rgya-mtsho and Lo-chen Dharmasri.

— *sDong-po dgu-'dus*. Also written as *sDong-po kun-'dus*, this text focuses on the wood element.

— *Skū-rgyud snang-gsal sgron-me* (English title: *Tantra of Buddha-body entitled Clarifying Lamp*). Also known as *gSal-sgron* [*rtsa-ba*] (English title: *Root Tantra of the Clarifying Lamp*) or simply *rTsa-ba* (English title: *Root Tantra*), this text focuses on the fire element. Its subdivisions include *sNang-gsal ma-lnga bu-gsum* (English title: *Five Mother and Three Son Cycles of the Clarifying Lamp*). This work appears not to be extant in its original form, but rather in the redacted *gter-ma* forms, entitled *Rin-chen gsal-ba'i sgron-me* (English title: *Clarifying Lamp of Jewels*) and *gSal-sgron-ma dag-rtsis-kyi rgyud* (English title: *Tantra of Accurate Divination from the Mother Cycle of the Clarifying Lamp*), the revelation of which is attributed respectively to Pan-chen da-hu-ra nag-po and to Shangs-pa smon-lam 'khrul-pa-che.

— 'Byung-ba gsal-sgron. An alternative title for the *gSal-sgron rtsa-ba*.

— *rNying-chen gsal-ba'i sgron-me*. A subdivision of the *Clarifying Lamp*, enumerating the geomantic spirit lords of the months.

— [*rTsa-rgyud*] *rang-'grel nyi-shu-pa* (English title: *Twenty Verse Auto-commentary on the Root Tantra*). A commentary on the *gter-ma* redaction of the *Clarifying Lamp*.

— [*Byung-ba*] *rin-chen kun-'dus* (English title: *Gathering of All Precious Elements*). This text focuses on the earth element and it is the primary source for geomancy, reputedly received by Takṣaka, and later translated from Chinese into Tibetan by Kun-byung a-lo-che and Khams-pa lo-tsa-ba gtsug-ston.

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'Jam-dbyangs Chen-po Don-grub 'Od-zer, *rTsis-kyi gzhung-lugs chen-mo* (English title: *Great Textual Tradition of Astrology*). NL.

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sNyan-grong-pa, *dPag-bsam ljon-shing*. NL.

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